VOLUME I — *Codices Florentini* (1898)

Codices Florentinos Descripsit Alexander Olivieri

183 pages | Biblioteca Medicea Laurenziana, Florence

Structure and Page-by-Page Contents

p. i [title page] — Series title: *Catalogus Codicum Astrologorum Graecorum*, Volume I

pp. v–viii — Praefatio (Preface)

Scholarly introduction by Franz Cumont, explaining the rationale for the entire CCAG project. Discusses how Greek astrological manuscripts had been neglected for three centuries, despite their importance for understanding Graeco-Roman religion, science, and intellectual culture. Explains the collaborative methodology (Boll, Cumont, Kroll, Olivieri) and the planned scope of the whole series.

pp. ix–x — Preface by Alexander Olivieri

Olivieri's personal preface for the Florence volume, explaining his own research visits to the Biblioteca Laurenziana and his methodology for cataloguing the codices. Mentions the assistance of Fr. Cumont.

PART I: CATALOGUE OF FLORENTINE MANUSCRIPTS

(pp. 1–92, approximately)

pp. 1–6 — Section I: Codices containing works of individual astrological authors

(Codices qui opera singulorum scriptorum astrologica continent)

- **Cod. 1 = Laurentianus Plut. 28, cod. 7** (parchment, 14th c., 176 ff.)

Contains: Paul of Alexandria, *Eisagoge* (introduction to apotelesmatic astrology); Rhetorius, *Exposition and Analysis of the Twelve Zodiac Signs and Decans* (from Antiochus's *Thesaurus*); tables comparing Roman and Arabic month-names.

Topic: Introductory astrology; zodiac signs; fixed stars; decans.

- **Cod. 2 = Plut. 28, cod. 17** (paper, 14th c., 343 ff.)

Contains: *Persike syntaxis astronomias* — a Persian-Greek astronomical compilation attributed to the Zoroastrian sage Zaradusht; dated internally to 1323 CE.

Topic: Persian astronomy and astrology; natural astrology.

- **Cod. 3 = Plut. 28, cod. 20** (paper, 14th c., 267 ff.; formerly in the library of Pico della Mirandola)

Contains: Porphyry's *Introduction to Ptolemy's Tetrabiblos*; Pseudo-Ptolemy, *Karpos* (Centiloquium); anonymous commentary on the *Karpos*; Claudius Ptolemy, *Tetrabiblos* (Quadripartitum); Stephanus's commentary on the Tetrabiblos; Anonymous *apotelesmatica*.

Topic: Core Ptolemaic astrology; genethlialogy (natal astrology); astrological theory.

- **Cod. 4 = Plut. 28, cod. 27** (parchment, 11th c., 47 ff. — the oldest MS in this volume)

Contains: Maximus, astrological poem (acephalous); Manetho, *Apotelesmatica* in six books (verse astrology); a fragment by John of Damascus on the seven planets.

Topic: Verse astrology; planetary characteristics; natal horoscopy.

- **Cod. 5 = Plut. 31, cod. 37** (paper, 14th c., 377 ff.)

Contains: Pseudo-Homer, *On Earthquakes* (*Peri SeismÅ n*); Lydus (*Liber de ostentis*), *On Comets and Other Star-Like Phenomena*.

Topic: Divination from natural phenomena; earthquake omens; cometary portents.

- **Cod. 6 = Codex Magliabechianus 7** (paper, 16th c., 174 ff.)

Contains: Anonymous commentary on Ptolemy's *Tetrabiblos*; Porphyry's *Introduction*; scholia of Demophilus.

Topic: Commentary tradition on Ptolemy.

pp. 6–45 — Section II: Astrological Collectanea

(Codices qui collectanea astrologica appellari possunt)

This central section catalogues the major compilatory manuscripts — anthologies of astrological material drawn from multiple sources.

- **Cod. 7 = Laurentianus Plut. 28, cod. 13** (paper, 14th c., 247 ff.)

The most important manuscript in the volume. Contains a vast compilation including:

- Thematic (diagram) of planetary rulerships dated 1374 CE
- Excerpt on royal inaugurations (*peri basilikoÄ“ anarreseoÅ s*)
- Isaac Argyrus, *Paradosis eis tous Persikous Kanonas* (Persian astronomical canons): 21

chapters on solar and lunar computation, eclipses, planetary longitudes, etc.
- Extensive excerpts from **Hephaestion of Thebes** (*Apotelesmatica*), Books I–II: covering the 36 decans; dignities of planets; conjunctions and applications of the Moon; rays and aspects; chronocrators (time-lords); nativities; length of life; topics of the chart (12 houses); eclipses and their effects; elections (katarchai); comets; and much more
- **Abu Ma'shar** (*Albumasar*), excerpts from *KitÄ b al-Mudkhal al-KabÄ« r* (Great Introduction to Astrology): on the religion of the Saracens and its astrological basis; on conjunctions of Saturn and Mars in Scorpio; on planetary significations in world astrology (mundane astrology)
- Dorotheos of Sidon, excerpts on elections (katarchai)
- Theophilus of Edessa, *Peri Katarchon* (On Elections)
- Various anonymous chapters on planets, decans, lots (kl?roi), and interrogational astrology (horary)

Topics: **Virtually the full range of Hellenistic and Byzantine astrology; Persian astronomical computation; Islamic astrology (Abu Ma'shar); mundane astrology; elections; interrogations**.

- **Cods. 8–20** (further collectanea manuscripts, briefly described)

Contain fragments of similar material; cross-references to the Marcian codices in Venice.

pp. 45–92 — Section III: Manuscripts with Incidental Astrological Material

(Codices qui nonnullis foliis tantum excerpta... praebent)

Briefer descriptions of manuscripts that contain only a few leaves of astrological content among otherwise non-astrological works.

PART II: APPENDIX — Critical Editions of Selected Fragments

(pp. 93–183)

This is the scholarly heart of Volume I: the first modern editions of many previously unpublished Greek astrological texts.

pp. 93–97 — Chapters on Theft and Lost Property (from Cod. 7, ff. 93–103)

Anonymous excerpts (possibly from Hephaestion or a related compiler) on **interrogational astrology** (*erotemata*): how to use the horoscope to find stolen property; the significance of each planet in indicating the thief; the role of the Moon and Ascendant.

Topic: Horary/interrogational astrology — theft, lost objects.

pp. 97–99 — Timaeus Praxidikos, *Peri Drapetn kai Kleptn* (On Runaways and Thieves)

A short text ascribed to "Timaeus Praxidikos" giving astrological rules for locating runaway slaves and thieves, with planetary testimony.

Topic: Horary astrology — runaway of slaves and thives.

pp. 99–107 — Serapion, *Peri Katarchn* (On Elections)

Substantial text on *katarchai* (inceptional/electional astrology): the proper moment for undertaking actions. Includes chapters on military campaigns, sea voyages, letters, and general elections. The Moon's position and aspects are central.

Topic: Electional astrology; military elections; maritime elections.

pp. 107–108 — Serapion, *Peri Drasmos* (On Runaways)

Short rules for tracing runaways from the ascending sign.

Topic: Horary astrology.

pp. 107–108 — *Peri Synochn " Kataklisen* (On Fevers and Medical Crises)

Rules for medical prognosis from the Moon's position at the time of a patient's taking to bed (*kataklisis*); critical days; planetary influence on the nature of illness.

Topic: Iatromathematics (medical astrology).

pp. 100–107 — Various Katarchai of Serapion (continued)

- Election for a ship's departure from Caesarea (dated to 475 CE — historically datable horoscope)
- Interrogation about a ship in Athens (dated 475 CE)
- Another ship interrogation from Smyrna (dated 480 CE)

Topic: Maritime horary astrology; datable historical horoscopes.

pp. 107 — Demetrius, *Peri Drapeteuontn* (On Runaways)

Systematic rules for tracing fugitives by ascending sign, planets at the Ascendant and MC, the subterranean

pivot, etc.
Topic: Horary astrology.

pp. 108 — Katarche of the Entry of Theodorus the Augustal Prefect into Alexandria (dated 487 CE)
A real historical horoscope with astrological analysis of the career and fall from power of the prefect Theodorus.
Topic: Historical political horoscopy; mundane astrology.

pp. 108 — Magic: Making Invisible Ink
A brief recipe (*Peri tou poiÄ“ sai aspra grammata*) for writing in invisible ink using egg-white and rinsing.
Topic: Practical magic.

pp. 109–118 — Antiochus of Athens, *Peri Apotelesmatn* (On Nativities) — Verse Fragments
Astrological verses (epics/didactic poetry) attributed to Antiochus, treating each of the seven planets as *oikodespotÄ“ s* (lord) at the Ascendant, the place of wealth, siblings, parents, children, and arts. Detailed verse renderings of planetary dignities, qualities, and effects on life.
Topic: Natal astrology; planetary significations in the houses; astrological poetry.

pp. 113–117 — *Apotelesmatica t“s tn Aplann Astern Epoch“s* (Effects of the Fixed Stars' Positions)
A lengthy prose text (composed in Rome, ca. 379 CE, probably by an Egyptian author) on the effects of the fixed stars when rising, culminating, or setting at the time of birth. Treats major stars including Spica Virginis, Lyra, Piscis Austrini, Cygnus, Corona Borealis, Regulus, Arcturus, Aquila, Antares, the Pleiades, the Hyades, and others. Discusses how conjunctions with benefic and malefic planets modify stellar effects.
Topic: Fixed star astrology; parantellonta (co-rising stars); stellar dignities.

pp. 118–131 — Pancharius, *Peri Kataklisen* (On Medical Crises)
Extensive text by Pancharius on predicting the course of illness from the Moon's position at the onset of fever, organized by each zodiac sign in turn (Aries through Scorpio — the text is unfortunately truncated). Cross-referenced with Hermes Trismegistus III and related iatromathematical tradition.
Topic: Medical astrology; critical days; illness prognosis.

pp. 131–132 — Another Medical Schema
Short excerpt: the Ascendant = the doctor, the MC = the patient, the 4th house = the therapy. Dorothean and Julianus methods for crisis periods.
Topic: Medical astrology.

CODICES FLORENTINOS

DESCRIPSIT

ALEXANDER OLIVIERI

ACCEDUNT FRAGMENTA SELECTA

PRIMUM EDITA

AB

FRANCISCO BOLL, FRANCISCO CUMONT, GUILELMO KROLL,
ALEXANDRO OLIVIERI

BRUXELLIS
IN AEDIBUS HENRICI LAMERTIN
20, RUE DU MARCHÉ AU BOIS, 20

—

1898

FLORENTINE CODICES

DESCRIBED BY

ALEXANDER OLIVIERI

WITH SELECTED FRAGMENTS APPENDED

FIRST EDITED

BY

FRANCISCO BOLL, FRANCISCO CUMONT, GUILELMO KROLL,
ALEXANDER OLIVIERI

BRUSSELS

AT THE HOUSE OF HENRI LAMERTIN

20, RUE DU MARCHÉ AU BOIS, 20

1898

CATALOGUS

CODICUM

ASTROLOGORUM GRAECORUM

BRUXELLIS

TYPIS POLLEUNIS ET CEUTERICK

37, RUE DES URSULINES, 37

PRAEFATIO

Post saeculum decimum sextum quo erudita superstitio ex Ptolemaei Paulique Alexandrini praeceptis siderum effectus discere studebat, scripta astrologorum graecorum acervatim in bibliothecis congesta per trecentes annos ab omnibus fere neglecta despectaque iacuerunt. Quae versibus erant concepta paene sola a philologis accurate edita sunt, non propter tractatam materiam sed propter poeticam formam. Doctrinae mendacis vanitate patefacta pseudoprophetarum fallaciis nemo indulgere ausus est, et ars illa tota et libri, quibus docebatur, in oblivionem adducta sunt. Sed dum resipiscere sibi videntur viri docti, potius hebescere coeperunt, cum praeteritae aetatis errores diuturni non minus quam clarissima inventa ad rerum humanarum intelligentiam sint necessaria. Astrologiam quidem, cui regnantibus Caesaribus omnes fere addicti erant, si sustuleris, iam multa cum in religione tum in scientiis illorum temporum recte percipi non poterunt. Sin autem rem difficillimam sane consecutus sis, ut priscae matheseos apud orientales excultae origines indagentur, ut insitivae illius disciplinae mirus apud graecos romanosque proventus explicetur, vix ac ne vix quidem mens auguratur quantum cultus moresque antiqui inde illustrari possint. Sed nolo plura loqui ne hariolorum more maria montesque pollicitus adventores allicere videar.

Factis potius quam verbis inceptum hoc commendari decet. Quid sit propositum nostrum et qui factum sit ut in

PREFACE

After the sixteenth century, in which learned superstition eagerly sought to discover the influences of the stars from the precepts of Ptolemy and Paul of Alexandria, the writings of the Greek astrologers, heaped up in libraries in great accumulation, lay neglected and scorned by nearly everyone for three hundred years. Those works composed in verse were almost the only ones carefully edited by philologists, not on account of the subject matter treated but on account of their poetic form. Once the vanity of that deceitful doctrine was exposed, no one dared to indulge the deceptions of the pseudo-prophets, and that whole art, along with the books in which it was taught, fell into oblivion. But while learned men think themselves coming to their senses, they have rather begun to grow dull, since the long-standing errors of a bygone age are no less necessary for the understanding of human affairs than its most celebrated discoveries. Astrology indeed — to which nearly all were devoted in the reigns of the emperors — if you remove it, many things both in the religion and in the sciences of those times can no longer be properly understood.But if one has succeeded in a truly most difficult undertaking — that the origins of ancient mathematical science cultivated among eastern peoples be investigated, and that the remarkable spread of that grafted discipline among the Greeks and Romans be explained — the mind can scarcely even conjecture how greatly ancient culture and customs might be illuminated thereby. But I do not wish to say more, lest, after the manner of soothsayers, I seem to entice visitors by promising seas and mountains. It is fitting that this undertaking be commended by deeds rather than words. What our purpose is and how it came about that we

opusculi parvi titulo quattuor auctorum nomina legantur, paucis declarare satis erit. Cum astrologorum codices perlustrare coepissem ut ex illa farragine excerperem quae ad Romanorum religionem pertinerent, mox intellexi hunc laborem cassum fore nisi prius rudis indigestaque moles ordinaretur, antiqua et genuina a recentiorum commentis secernerentur. Itaque librorum huius generis indices prescribere institui. Sed cum amicos consilii participes fecissem, audivi alios eadem et cogitasse et conatos esse. Itaque visum est sociatis viribus opus laboriosum aggredi, quo perfectius evaderet, et de universis singulisque haud gravate consensum est. Astrologicorum codicum graecorum, quotquot supersunt, omnium catalogum per loca, quibus asservantur, digestum minutatim perficere in animo habemus. Iam libri Marciani fere ex toto, Monacenses Vindobonenses Parisini Romani magna ex parte descripti sunt et intra paucos annos coepta ad exitum nos perducturos esse speramus. Absoluto opere indices copiosi in silva collectaneorum investigatoribus viam monstrabunt. Ita ad corpus astrologorum graecorum, quod est in votis, instruendum fundamenta saltem firmissima iacta erunt.

Ratio quam in hoc catalogo conficiendo sequi placuit, iam ex primo libro, qui nunc in publicum exit, perspici potest. Prima pars inventarium codicum continet plenissimum quo opera astrologica alioquin nota quam brevissime commemorantur, excerpta autem anonyma nominibus auctoris, si eruere contigit, vel editoris, si iam vulgata sunt, additis, primis extremisque verbis exscriptis singillatim recensentur. In appendice fragmenta eduntur praecipua vel potius illa quorum exemplaria nobis parabilia fuerunt. Nam temporis angustiis pressi et longe a bibliothecis remoti non omnia, quae ex earum latebris proferre iuvaret, consequi potuimus.

it will be sufficient to explain briefly why four authors' names appear on the title page of this small work. When I had begun to examine the astrological codices in order to extract from that miscellany whatever pertained to Roman religion, I soon realized that this labor would be in vain unless the raw and undigested mass were first put in order, and the ancient and genuine works separated from the inventions of later writers. I therefore set about drawing up indexes of books of this kind. But when I had made my friends partners in this plan, I learned that others had thought of and attempted the same thing. It therefore seemed best to undertake this laborious work with combined forces, so that it might turn out more complete, and agreement was reached without difficulty on all matters general and particular. We intend to complete in full a catalog of all surviving Greek astrological codices, arranged by the places where they are preserved, with detailed descriptions. Already the Marcian books are almost entirely described, and the Munich, Vienna, Parisian, and Roman codices in large part, and we hope to bring what has been begun to completion within a few years. When the work is finished, copious indexes in the miscellany of collected extracts will show investigators the way. Thus, at the very least the firmest foundations will have been laid for the construction of a corpus of Greek astrologers, which is our goal.

The method adopted for compiling this catalog can already be gathered from the first volume, which is now being published. The first part contains a very full inventory of the manuscripts, in which astrological works that are otherwise known are mentioned as briefly as possible, while anonymous excerpts are listed individually with the name of the author, if it could be determined, or of the editor, if they have already been published, together with the first and last words transcribed. In the appendix the principal fragments are published, or rather those whose copies were obtainable by us. For, pressed by the constraints of time and far removed from the libraries, we were unable to retrieve everything that it would have been worthwhile to bring forth from their depths.

Nec venia nobis denegabitur si in materia inexplorata aliqua obscuriora remanebunt, et editio nostra non omnibus numeris absoluta interdum videbitur. Fieri posse confitemur, ut ex aliis codicibus multi huius editionis loci sanari possint, sed si omnibus subsidiis instructi demum ad textum constituendum procedere voluissemus, aut sero aut numquam haec prodiissent. Πλέον ἥμισυ παντός. Ita ut se habet libellum non prorsus inutilem fore confidimus. Istis utentur posteri ad meliora.

Viris doctis qui officiose nobis operam suam praestiterunt restat ut debitas gratias libens merito solvam. Hermannus Usener, horum studiorum veteranus, e collectaneis inexhaustis amplum excerptum liberaliter mihi obtulit; Ricardus Wuensch fragmenta duo Laurentiana, emendationes adnotationesque nobis impertiit; Josephus Bidez cum Romae Florentiae que degeret propensa in me voluntate plurimas horas in voluminibus astrologicis excutiendis absumpsit; intercedentibus Aenea Piccolomini et Christiano Huelsen, Cerocchius, strenuus iuvenis, libri Angelicani lectu difficillimi capita nonnulla in usum meum accurate expressit. In sodalitate laboris alium nostrum saepius ab alio adiutum esse consentaneum, maximis autem beneficiis nos devinxit Guilelmus Kroll qui plagulas corrigendi nobiscum molestiam suscipere voluit et e schedis suis cum in codicum descriptione tum in excerptorum editione menda plurima sustulit.

Scr. Bruxellis Idib. Augustis MDCCCXCVIII.

F. C.

Nor will indulgence be denied us if in this unexplored material some things remain obscure, and our edition will sometimes appear not complete in every respect. We acknowledge that it is possible for many passages of this edition to be corrected from other manuscripts, but had we wished to proceed to establishing the text only when equipped with every resource, these works would have appeared late or never. Πλέον ἥμισυ παντός. Thus, as it stands, we are confident that the little work will not be entirely without use. Posterity will make use of it for better things.

It remains for me to willingly and duly render deserved thanks to the learned men who have generously offered us their assistance. Hermann Usener, a veteran of these studies, liberally offered me a generous excerpt from his inexhaustible collections; Richard Wuensch shared with us two Laurentian fragments, along with emendations and notes; Joseph Bidez, while residing in Rome and Florence, with great goodwill toward me spent many hours examining astrological volumes; through the intercession of Aeneas Piccolomini and Christian Huelson, Cerocchi, an industrious young man, carefully copied for my use several chapters of the Angelican codex, which is very difficult to read. It stands to reason that within our collaborative work each of us was frequently assisted by another, but we are most deeply indebted to Wilhelm Kroll, who was willing to share with us the burden of correcting the proofs and, from his own notes, removed a great many errors both in the description of the manuscripts and in the edition of the excerpts.

Written at Brussels, on the Ides of August, 1898.

F. C.

CODICES ASTROLOGICI FLORENTINI

In codicibus Florentinis, quibus astrologica servata sunt, recensendis hunc ordinem secuti sumus :

I. Codices qui singulorum scriptorum opera continent inspeximus;
II. Codices qui collectanea astrologica appellari possunt descripsimus;
III. Codices qui nonnullis foliis tantum excerpta ad astrologiam pertinentia praebent adnotavimus.

Fieri quidem potest ut praeter ea quae hic recensenda curavi, lateant alia in Bibliotheca Laurentiana; latere tamen admodum pauca contendam; summa enim diligentia et patientia omnia quae ad inceptum pertinerent, perlustravi. Fragmenta inedita nonnulla adiecimus nos, alia viri docti quorum nominibus singula signata sunt.

Restat ut gratias agam quam maximas Fr. Cumont qui me quoque in corpore astrologico parando participem voluit, mihique indicem inchoatum ac rudem nonnullorum codicum, aliaque adiumenta comiter benigneque suppeditavit.

Scribebam Senogalliae a. d. IV Non. Nov. a. MDCCCLXXXXVII.

A. Olivieri.

FLORENTINE ASTROLOGICAL CODICES

In cataloguing the Florentine codices in which astrological works are preserved, we have followed this order:

I. We have examined the codices which contain the works of individual writers; II. We have described the codices which may be called astrological miscellanies;

III. We have noted the codices which offer excerpts pertaining to astrology on only a few folios.

It is indeed possible that, beyond what I have taken care to catalogue here, other items lie hidden in the Laurentian Library; yet I would maintain that very few remain hidden; for with the utmost diligence and patience I have examined everything that pertains to the undertaking. We have added some unpublished fragments ourselves, and others by learned scholars whose names are indicated on the individual items.

It remains for me to express my deepest thanks to Fr. Cumont, who was pleased to include me as well in the preparation of the astrological corpus, and who kindly and generously supplied me with a preliminary and rough index of certain codices, along with other aids.

Written at Senigallia, on the 4th day before the Nones of November, in the year 1897.

A. Olivieri.

I. CODICES QUI OPERA SINGULORUM SCRIPTORUM ASTROLOGICA CONTINENT

1. Laurentianus, Plut. 28, cod. 7. — Chartac. saec. XIV, ff. 176. Cf. Bandini, *Catal. codicum graecorum bibliothecae Laurentianae*, t. II, 1768, p. 16.

Post Theonis, Ptolemaei, Procli, Gemini opera astronomica invenitur.

F. 146. Παύλου Ἀλεξανδρέως εἰσαγωγὴ εἰς τὴν ἀποτελεσματικήν. Prooemium incipit Πάνυ καλῶς, ὦ φίλε παῖ Κρονάμων. Des. ἐν ταῖς τῶν ζωδίων ἀναφοραῖς. Liber inc. Ὁ ζωδιακὸς κύκλος κινεῖται λοξῶς, διῃρημένος εἰς τμήματα ιβ'. Des. οἰκητήρια αὐτῶν αὐτὰ τὰ ζῴδια κατωνόμασται. — Ed. cum versione Andreae Schatonis, Witebergae, 1586. Cf. Fabricius-Harles, *Bibliotheca graeca*, t. IV, p. 139.

F. 170. Ῥητορίου ἔκθεσις καὶ ἐπίλυσις περί τε τῶν προειρημένων δώδεκα ζῳδίων καὶ περὶ ἑτέρων διαφόρων ἐκ τῶν Ἀντιόχου θησαύρων. Inc. Τίνος ἕνεκα τῶν ιβ' ζωδίων κυκλοειδῶς τετυχηκότων. Des. Τὰ ἐν ἀνθρώποις ἀποτελούμενα βίαια πράγματα. Cf. *infra*, cod. 12, f. 84ʳ.

Sequuntur, f. 175, duo laterculi menses Romanorum et Arabum inter se collatos exhibentes etc.

2 = Plut. 28, cod. 17. — Chartac. in 4° min., saec. XIV, ff. 243. Cf. Bandini, *l. c.*, p. 34.

Περσικὴ σύνταξις ἀστρονομίας. Inc. Τὸ βιβλίον τόδε καθ' Ἕλληνας μὲν σύνταξις λέγεται, κατὰ δὲ τὴν τῶν Περσῶν διάλεκτον ζῆζι. Ἀπὸ φωνῆς τοίνυν τοῦ Σαμψουχάρης ἀνδρὸς τὸ γένος Πέρσου ... τὴν διδασκαλίαν ἀκήκοα. Des. ... πρόβατον, μαιμώ, ὄρνις, κύων, χοῖρος. In fine adnotatur ἔτους ϛωλα, απ' Ἀλέξανδρου ͵αχλδ' (= 1323 p. C. n.). — Exordium ed. Usener, *Ad historiam astronomiae symbola*, Bonn, 1876, p. 22 sqq.

Opus ad astrologiam naturalem potius quam iudiciariam pertinens, hic commemoramus, quia fragmentum eius haud inutile infra proferemus.

3 = Plut. 28, cod. 20. — Chartac., cm. 21 × 15, saec. XIV, ff. 267. In prima pagina legitur " olim Laurentii de Medicis repertus inter libros comitis Iohannis Mirandulani ". Cf. Bandini, *l. c.*, p. 38.

I. MANUSCRIPTS CONTAINING THE ASTROLOGICAL WORKS OF INDIVIDUAL AUTHORS

ASTROLOGICAL

1. Laurentianus, Plut. 28, cod. 7. Paper, 14th century, ff. 176. Cf. Bandini, Catal. the Greek codices of the Laurentian library, t. II, 1768, p. 16.

After the astronomical works of Theon, Ptolemy, Proclus, and Geminus, it is found.

F.146. Paul of Alexandria's Introduction to Astrology (Εἰσαγωγὴ εἰς τὴν ἀποτελεσματικήν). The prooemium begins Πάνυ καλώς, ὦ φίλε παῖ Κρονάμων. Ends ἐν ταῖς τῶν ζωδίων ἀναφοραῖς. The book begins Ο ζωδιακός κύκλος κινεῖται λοξῶς, διηρημένος εἰς τμήματα ιβ'. Ends οικητήρια αὐτῶν αὐτὰ τὰ ζώδια κατωνόμασται. — Ed. with the translation of Andreas Schato, Wittenberg, 1586. Cf. Fabricius-Harles, Bibliotheca graeca, vol. IV, p. 139.

F.170. Rhetorius's exposition and resolution concerning the aforementioned twelve signs of the zodiac and other various matters from the Thesauri of Antiochus. Begins Τίνος ἕνεκα τῶν ιβ' Ζωδίων κυκλοειδώς τετυχηκότων. Ends Τὰ ἐν ἀνθρώποις ἀποτελούμενα βίαια πράγματα. Cf. below, cod. 12, f. 84.

There follow, at f. 175, two tables presenting the months of the Romans and the Arabs compared with one another, etc.

2 = Plut. 28, cod. 17. Paper, quarto minor, 14th century, ff. 243. Cf. Bandini, l. c., p. 34.

Persian Compendium of Astronomy (Περσική σύνταξις ἀστρονομίας). Begins Τὸ βιβλίον τόδε καθ' Ἕλληνας μὲν σύνταξις λέγεται, κατὰ δὲ τὴν τῶν Περσῶν διάλεκτον ζῆζι. Ἀπὸ φωνῆς τοίνυν τοῦ Σαμψουχάρης ἀνδρὸς τὸ γένος Πέρσου ... τὴν διδασκαλίαν ἀκήκοα. Ends ... πρόβατον, μαιμώ, ὄρνις, κύων, χοῖρος. At the end is noted ἔτους σωλα, ἀπ' Ἀλέξανδρου αχλδ' (= 1323 A.D.). — The opening edited by Usener, Ad historiam astronomiae symbola, Bonn, 1876, p. 22 sqq.

A work pertaining more to natural than to judicial astrology, we mention it here because a not useless fragment of it will be presented below.

remus.

8 ==- Plut. 28, cod. 20.· Paper, cm. 21 × 15, 14th century, ff. 267. On the first page one reads "formerly found among the books of Count Giovanni Pico della Mirandola, belonging to Lorenzo de' Medici." Cf. Bandini, i. c., p. 38.

F.1. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς τὴν ἀποτελεσματικὴν τοῦ Πτολεμαίου. Inc. Ἐπειδὴ τὰ περὶ τῆς συγκριτικῆς θεωρίας. Des. ἔμπροσθεν ζ' καὶ ὄπισθεν ζ'. — Ed. Hieron. Wolf, *In Claudii Ptolemaei quadripartitum etc.* Basileae, 1559, p. 181-192.

F.19v. <Claudii Ptolemaei> liber qui inscribitur ὁ καρπὸς (Fructus sive Centiloquium) ad Syrum. — Ed. cum tetrabiblo Ptolemaei Ioach. Camerarius Norimbergae, 1535, in-4° et Basileae, 1553, in-8°.

F. 25v. Anonymi commentarius in Ps. Ptolemaei καρπόν. Inc. Ἡ πρόγνωσις διχῶς νοεῖται. Des. αἱ μὲν σύνοδοι τῶν β' ἀστέρων γίνονται κα' (cf. cod. Marcian. 324).

F.58. Claudii Ptolemaei Quadripartitum (Τετράβιβλος). — Ed. Camerarius; cf. *supra*.

F.115. Ἐξήγησις εἰς τὴν τετράβιβλον Πτολεμαίου. Inc. lib. primus. Τὰ προοίμια ποιεῖται ὁ Πτολεμαῖος πρὸς τοὺς τὴν ἀστρονομίαν μὴ οἰομένους τέχνην. Des. lib. IV : ἔγνωμεν ὅτι ἡ Σελήνη ἀναβαίνει τὰ βόρεια παρὰ βαθμὸν τοῦ ἀνέμου sqr. nota numerica. — Edidit Hieron. Wolf, *op. cit.*, Basil. 1559, pp. 1-180.

F.258. Anonymi quaedam apotelesmatica. Inc. Ὁ μὲν οὖν παντεπόπτης ἥλιος πυρώδης ὑπάρχων καὶ φῶς νοερὸν, ψυχικῆς αἰσθήσεως ὄργανον. Des. πρόρρησις συνόδου καὶ πανσελήνου πρὸ μιᾶς ἡμέρας (cf. cod. Marcian. 324).

F.266. Ex expositione Procli in Timaeum excerptum arithmeticum.

4 = Plut. 28, cod. 27. — Membranac. in 4° maiori, saec. XI, ff. 47, minuto sed perspicuo charactere exaratus, Cf. Bandini, *op. cit.*, p. 52; Ludwich, *Maximi et Ammonis reliquiae*, 1877, p. IV.

F.1. <Maximi> carmen initio mutilum. Inc. εἰ δὲ νεμειήταο μέσην κατὰ μοῖραν ὁδεύοι... — Ed. Ludwich, *l. c.*, p. 4 sqq.

F.8v. Manethonis ἀποτελεσματικῶν libri VI. — Ed. Koechly, *Manethonis apotelesmatica quae feruntur*, Lipsiae 1858.

F.46v. Manu recentiore adscribitur Iohannis Damasceni fragmentum de septem planetis, notulaeque latinae.

5 = Plut. 31, cod. 37. — Chartac. in-8°, saec. XIV, ff. 377. Cf. Bandini, *op. cit.*, p. 114 sqq.; Wachsmuth, *Lydi de ostentis*, 1897, p. xv.

Continet opera varia scriptorum diversorum, inter quae :

F.367v. Ὀρφέως περὶ σεισμῶν. Inc. Φράζεο δὴ καὶ τόνδε λόγον... Des. Τετραπόδων φθορὰ ἔσται ἀν' ἄστεα καὶ κατὰ χώρας. — Ed. post alios Cougny, *Epigrammatum anthol. Palatina*, III, Paris. 1890, p. 400, cf. 431.

F.1. Introduction of the philosopher Porphyry to the Tetrabiblos of Ptolemy. Inc. Ἐπειδὴ τὰ περὶ τῆς συγκριτικής θεωρίας. Des. ἔμπροσθεν ζ΄ καὶ ὄπισθεν ζ'. - Ed. Hieron. Wolf, In Claudii Ptolemaei quadripartitum etc. Basileae, 1559, p. 181-192.

F.19. The book of <Claudius Ptolemy> entitled ὁ καρπὸς (Fructus sive Centiloquium) addressed to Syrus. - Ed. together with the Tetrabiblos of Ptolemy by Joach. Camerarius, Nuremberg, 1535, in-4° and Basel, 1553, in-8°.

F. 25. Anonymous commentary on the Ps. Ptolemy καρπός. Inc. Ἡ πρόγνωσις διχῶς νοεῖται. Des. αἱ μὲν σύνοδοι τῶν β' ἀστέρων γίνονται και (cf. cod. Marcian. 324).

F.58. Claudius Ptolemy's Quadripartitum (Tetrabiblos). - Ed. Camerarius; cf. above.

F.115. Commentary on the Tetrabiblos of Ptolemy. Inc. lib. primus. Τὰ προοίμια ποιεῖται ὁ Πτολεμαῖος πρὸς τοὺς τὴν ἀστρονομίαν μὴ οἰομένους τέχνην. Des. lib. IV : ἔγνωμεν ὅτι ἡ Σελήνη ἀναβαίνει τὰ βόρεια παρά βαθμὸν τοῦ ἀνέμου sqr. nota numerica. Edited by Hieron. Wolf, op. cit., Basil. 1559, pp. 1-180.

F.258. Certain anonymous astrological predictions. Inc. Ὁ μὲν οὖν παντεπόπ της ἥλιος πυρώδης ὑπάρχων καὶ φῶς νοερόν, ψυχικῆς αἰσθή σεως ὄργανον. Des. πρόρρησις συνόδου καὶ πανσελήνου πρὸ μιᾶς ἡμέρας (cf. cod. Marcian. 324).

F. 266. An arithmetical excerpt from Proclus's commentary on the Timaeus.

4 = Plut. 28, cod. 27. — Parchment, large quarto, 11th century, ff. 47, written in a small but clear hand. Cf. Bandini, op. cit., p. 52; Ludwich, Maximi et Ammonis reliquiae, 1877, p. IV.

F. 1. A poem of Maximus, mutilated at the beginning. Inc. εἰ δὲ νεμειήταο μέσην κατὰ μοῖραν ὁδεύοι... — Ed. Ludwich, l. c., p. 4 sqq.

F. 8v. Six books of Manetho's Astrological Predictions. — Ed. Koechly, Manethonis apotelesmatica quae feruntur, Lipsiae 1858.

F. 46. Added in a more recent hand: a fragment of John of Damascus on the seven planets, and Latin annotations.

5 = Float. 31, code 37. Paper, octavo, 14th century, ff. 377. Cf. Bandini, op. cit., p. 114 sq.; Wachsmuth, Lydia de ostentis, 1897, p. xv.

Contains various works by different authors, among which:

F. 367. Orpheus, On Earthquakes. Inc. Φράζεο δὴ καὶ τόνδε λόγον... Des. Τετραπόδων φθορὰ ἔσται ἀν᾽ ἄστεα καὶ κατὰ χώρας. — Ed. after others Cougny, Epigrammatum anthol. Palatina, III, Paris. 1890, p. 400, cf. 431.

F. 368-372v. <Lydi> Περὶ κομητῶν καὶ τῶν ἄλλων ἀστεροειδῶν. Inc. Τοσαῦτα μὲν περὶ ἡλίου καὶ σελήνης.... Des.... ἐφ' ὅσας ἡμέρας ἡ τοιαύτη διοσημεῖα φανήσεται. Cf. *infra*, cod. 16. — Ed. Wachsmuth, *op. cit.*, p. 28, l. 5 sqq.

6 = Cod. Magliabech. 7. — Chartac. cm. 32 × 15, ff. 174 (173v, 174 vacua); saec. XVI scripserunt duo librarii (*a.* 1-154, *b.* 154v sqq. [sc. inde a v. γράψομεν καὶ τὴν παρακειμένην αὐτοῖς τοῦ ζῳδίου μοῖραν κτλ. p. 180, ed. Bas.; cf. ad cod. 2 <Magliab>]). — Fuit Antonii Magliabechii (hanc descriptionem dedit H. Vitelli in *Studi ital.*, II, p. 548).

F. 1-154. Ἐξηγητὴς ἀνώνυμος, εἰς τὴν τετράβιβλον Πτολεμαίου (Τὰ προοίμια ποιεῖται ὁ Πτολεμαῖος — ἕξομεν τὰς ἀρχὰς πάντων τῶν κέντρων), cf. cod. 3, f. 115. — Sequuntur f. 155 diagrammata.

F. 156-164. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς τὴν ἀποτελεσματικὴν τοῦ Πτολεμαίου, cf. cod. 3, f. 1.

F. 164-172. Σχόλια ἐκ τῶν Δημοφίλου. — Ed. cum Ptolemaei tetrabiblo Hieron. Wolf, Basileae 1559, p. 193-204. — Sequuntur diagrammata.

F. 172v. Κανόνιον τοῦ ὅλου κύκλου τῶν ὀκτωκαίδεκα ζῳδίων καὶ πῶς μερίζεται εἰς τοὺς σχηματισμούς et, f. 173, ζήτει τὸν <*sic*> τὴν αὐτοῦ ἐξήγησιν ἐν ρη' κεφαλαίῳ.

F. 368-372. <Lydus> On Comets and Other Star-like Phenomena. Inc. Τοσαῦτα μὲν περὶ ἡλίου καὶ σελήνης .... Des.... ἐφ' ὅσας ἡμέρας ἡ τοιαύτη διοσημεία φανήσεται. Cf. infra, cod. 16. Ed. Wachsmuth, op. cit., p. 28, l. 5 sqq.

6 = Cod. Magliabech. 7. Paper. cm. 32 × 15, ff. 174 (173, 174 blank); saec. XVI written by two scribes (a. 1-154, b. 154* sqq. [sc. from v. spáwoμev kai τὴν παρακειμένην αὐτοῖς τοῦ Ζῳδίου μοῖραν κτλ. p. 180, ed. Bas.; cf. ad cod.2 <Magliab>]). — Belonged to Antonio Magliabechi (this description was given by H. Vitelli in Studi ital., II, p. 548).

ff. 1-154. Anonymous commentator, on the Tetrabiblos of Ptolemy (Ptolemy makes the prefaces, we shall have the beginnings of all of the centers), cf. cod. 3, f. 115. — There follow on f. 155 diagrams.

ff. 156-164. Introduction of Porphyry the philosopher to the Apotelesmatica of Ptolemy, cf. cod. 3, f. 1.

ff. 164-172. Scholia from the works of Demophilus. — Ed. together with Ptolemy's Tetrabiblos by Hieron. Wolf, Basel 1559, p. 193-204. — There follow diagrams.

f. 172. A small table of the complete cycle of the eighteen zodiacal signs and how it is divided into the configurations, and, f. 173, seek the <sic> its explanation in chapter 108.

II. COLLECTANEA ASTROLOGICA

7 = Laurentianus, Plut. 28, cod. 13. — Chartac. in-8°, ff. 247 (19ᵛ, 98, 220ᵛ vacua). [Ordo foliorum restituendus : 1 — 108 + 110 + 109 + 112 + 111 + 113 — 247.] S. XIV. F. 1 index latinus; 2 summo mg. *n° 13*; 240 imo mg. *Iudicium de Machomeso <fort. — to> et eius successoribus de duratione ipsorum.* 247 πρόχειρον περσικόν *tabule persarum* [extrema latina quinquies repetita]. 247ᵛ *n° 256 N1 BCO.* Possessorum nomina : f. 1, *olim Petri Medici* (?) *Repertus inter Libros Comitis Iohannis Mirandulanj.* — Codicem inabsolute descripsit Bandini, II, p. 25 sq.; cf. Engelbrecht, *Hephästion von Theben und sein astrologisches Compendium*, Wien 1887, p. 9 sq.

F. 1. ////////////////// γεγονός sqr. diagramma ἐκ μὲν τῶν περὶ πάσης καταρχῆς ἐπισημασιῶν, ταῦτα φαῦλα σημεῖα κέκρινται (////////ψμ τοῦ ὡροσκοπικοῦ ζῳδίου τοῦ Τοξότου (?) κύριος ὁ Ζεὺς — τῷ κυρίῳ τοῦ ὡροσκόπου τῷ Διὶ). Thematium factum anno mundi 6882 = 1374 p. C. n.

F. 1ᵛ. Ἐκ δὲ τῶν περὶ βασιλικῆς ἀναρρήσεως ἐπισημασι<ῶν> καὶ ταῦτα φαῦλ<α> εὕρηνται (Ὁ Ἄρης κακοποιὸς ὢν διαμετρεῖ τὸν Ἥλιον καί εἰσι παρ' αἵρεσιν — ἡ δὲ τοῦ β' κάκωσις δηλοῖ βλάβην τῆς ποίμνης αὐτοῦ).

F. 2. <Isaac Argyri>[1]. Παράδοσις εἰς τοὺς περσικοὺς κανόνας τῆς ἀστρονομίας (Ἡ τῶν Περσικῶν κανόνων σύστασις γέγονε τοῖς ἐκεῖσε μαθηματικοῖς κατὰ τὸ α' ἔτος Ἰασδαγέρδου σαριὲρ τοῦ μαστρὲ βασιλέως Περσῶν, Περσικοῖς χρησαμένοις τοῖς ἔτεσιν· ἔστι δὲ τὸ τοιοῦτον ἔτος μετὰ ἔτη ϛρλθ' ἀπὸ τῆς τοῦ κόσμου παραγωγῆς (= 631 p. C. n.) — καὶ ἐπὶ πᾶσι κανόνια τέτακται τῶν ἡλιακῶν ἐκλείψεων ἕνεκεν). Capita quae in rebus astronomicis declarandis versari videntur. (1ᵘᵐ. Περὶ τῶν παρὰ Πέρσαις δ' κεφαλαίων τῶν τε ἁπλῶν ἐτῶν, τοῦ μηνὸς ἡμερῶν τε καὶ ὡρῶν, ἀπὸ τῆς ἔγγιστα παρελθούσης μεσημβρίας καὶ μήκους τῆς ὑποκειμένης πόλεως. — 2ᵘᵐ, f. 3, Περὶ τῆς τοῦ Ἡλίου κατὰ μῆκος ψηφοφορίας. — 3ᵘᵐ, f. 4, Περὶ τῆς κατὰ τοὺς τρεῖς τρόπους διακρίσεως τῶν ὡρῶν. — 4ᵘᵐ, Περὶ τῆς κατὰ μῆκος τῆς Σελήνης ψηφοφορίας. — 5ᵘᵐ, f. 5ᵛ, Περὶ τῆς διορθώσεως τῶν ἐποχῶν Ἡλίου καὶ Σελήνης. — 6ᵘᵐ, Περὶ τῆς τοῦ Ἡλίου λοξώσεως. — 7ᵘᵐ, Περὶ τῶν συνδέσμων τοῦ τε ἀναβιβάζοντος

[1] « Principium eius libri ex codice olim Palatino Iac. Christmannus ad Muhamedis Alfragani chronologica et astronomica elementa (Francof. 1590) p. 218 sq. protulit... » Cf. Usener, *Ad historiam astronomiae symbola*, Bonn, 1876, p. 24.

II. ASTROLOGICAL COLLECTANEA

17= Laurentianus, Plut. 28, cod. 13. — Paper, in-8°, ff. 247 (19*, 98, 220v blank). [Order of folios to be restored: 1 — 108 + 110 + 109 + 112 + 111 + 113 — 247.] S. XIV. F. 1 Latin index; 2 at top margin n° 13; 240 at bottom margin Judgment concerning Macho-meso fort. - to> and his successors concerning the duration of their reigns. 247 πρόχειρον περσικόν tables of the Persians [the final Latin passage repeated five times]. 247 n° 256 N1 BCO. Names of owners: f. 1, formerly of Pietro de' Medici (?) Found among the Books of Count Giovanni Pico della Mirandola. — The codex was incompletely described by Bandini, II, p. 25 sq.; cf. Engelbrecht, Hephästion von Theben und sein astrologisches Compendium, Wien 1887, p. 9 sq.

F. 1. ////!!!!!!!!! factum sqr. diagramma From among the signs concerning every inception, these have been judged unfavorable signs (////////Ψμ of the horoscopic sign of Sagittarius (?) the master is Zeus — to the master of the horoscope, Zeus). Thematium factum anno mundi 6882 1[redacted]4 p. C. n. From

C. 19. among the signs concerning royal proclamation, these also have been found unfavorable (Mars, being malefic, opposes the Sun and they are contrary to sect — and the affliction of the 2nd signifies harm to his flock).

F. 2. <Isaac Argyrus> 1. Introduction to the Persian canons of astronomy (The compilation of the Persian canons was made by the mathematicians there in the 1st year of Yazdegerd Sarier, the master king of the Persians, using the Persian years; and this year is after 6139 years from the creation of the world (= 631 p. C. n.) — and at the end there are appended small tables for the sake of solar eclipses). Chapters which appear to be concerned with explaining astronomical matters. (1st. On the 4 chapters among the Persians concerning simple years, the months, days and hours, from the nearest past noon and the longitude of the city in question. 2nd, f. 3, On the longitudinal calculation of the Sun. — 3rd, f. 4, On the distinction of the hours according to three methods. — 4th, On the longitudinal calculation of the Moon. — 5th, f. 5', On the correction of the epochs of the Sun and Moon. — 6th, On the obliquity of the Sun. 7th, On the nodes of the ascending

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14 The beginning of this book from the once Palatine codex was brought forward by Jac. Christmannus in Muhammad Alfraganus's chronological and astronomical elements (Francof. 1590) p. 218 sq. „ Cf. Usener, Ad historiam astronomiae symbola, Bonn, 1876, p. 24.

καὶ τοῦ καταβιβάζοντος. — 8um, f. 6, Περὶ τοῦ πλάτους τῆς Σελήνης. — 9um, f. 6v, Περὶ τῆς τῶν ε' πλανωμένων κατὰ μῆκος ψηφοφορίας. — 10um, f. 7, Ψηφορίαι <*sic*> κατὰ μῆκος τῶν ε' πλανωμένων ἀστέρων. — 11um, f. 7v, Περὶ τῶν κατὰ πλάτος ἀπὸ τῆς διὰ με' τῶν ζῳδίων ἀπο ϛνᾶ τῶν γ' πλανωμένων Κρόνου Διὸς καὶ Ἄρεως. — 12um, f. 9, Περὶ τοῦ πλάτους Ἀφροδίτης καὶ Ἑρμοῦ. — 13um, f. 10, Περὶ συνοδικῶν καὶ πανσεληνιακῶν συζυγιῶν. — 14um, f. 12v, Περὶ τῶν ἐκλειπτικῶν ὅρων Ἡλίου καὶ Σελήνης. — 15um, f. 13v, Περὶ σεληνιακῶν ἐκλείψεων. — 16um, f. 14, Περὶ ἡλιακῶν ἐκλείψεων. — 17um, f. 15v, Περὶ τῆς ἀπὸ ζῳδίου εἰς ζῴδιον μεταβάσεως Ἡλίου τε καὶ Σελήνης καὶ τῶν ε' πλανωμένων ἀστέρων. — 18um, f. 16v, Περὶ τῆς παραυξήσεως τῶν κᾶ, τῶν ⊜ ϛϛ Ἡλίου Σελήνης καὶ τῶν λοιπῶν) in astrologica desinunt (19um, f. 17v, Προγνωστικὸν ἀπὸ τῶν ἐν τῇ παλάμῃ γραμμῶν· ὅροι [Τί ὁρίζειν χρὴ καὶ καλεῖν τὸ ἀπὸ τῶν γραμμῶν μέρος — αὐτοῖς κακὴν ἐργάζεται]. — 20um, Περὶ τῆς αἱρέσεω[ς Ἐὰν δέ τις τὴν ἀναγκαῖαν γραμμὴν ἀποτίνουσαν — τρωθήσεται ἢ κινδυνεύσει τρωθῆναι]. — 21um, f. 18, Περὶ τῆς ζωηφόρου [Ἐὰν ἡ ζωηφόρος γραμμὴ ὑπὸ πλαγίων γραμμῶν διαιρῆται — εὐχερῶς ἀπατώμενοι ὑπὸ γυναικῶν]). — ff. 20 — 89 Canones quorum primus inscribitur κανόνιον μήκους τε καὶ πλάτους ἐπισήμων πόλεων, extremus, ut ex f. 81v tabulae, titulo caret.

F. 90. Ἰσαὰχ μοναχοῦ τοῦ ἀργυροῦ[1] τῷ οἰναιώτῃ κυρίῳ Ἀνδρονίκῳ μεθόδους αἰτήσαντι λογικὰς ἔκθεσθαι ἡλιακῶν καὶ σεληνιακῶν κύκλων καὶ τῶν τούτοις ἑπομένων (Ἐπειδὴ τοὺς ἄλλους τῶν νῦν σοφῶν — τῷ παρρησιάζεσθαι παραιτήσωνται[1]).

F. 99. Ἐκ τῶν Ἡφαιστίωνος τοῦ Θηβαίου[2] ἀποτελεσματικῶν καὶ ἑτέρων παλαιῶν.
Περὶ τῆς τῶν ιβ' μορίων ὀνομασίας καὶ δυνάμεως (Τὸν ζωδιακὸν οἱ πάλαιοὶ — ἢ καὶ φαρμακοποσία τελευτήσει ἢ ἀπάγξεται καὶ οὐδὲ ταφῆς ἀξιωθήσεται), cf. Hephaest. Theb. lib. I, cap. 1 (ed. Engelbrecht).

F. 106. Ἐν οἷς τόποις χαίρουσιν οἱ ε' ἀστέρες (Ὁ μὲν Καρκίνος ἐν Ὑδροχόῳ χαίρει — Ἑρμῆς δ' ἐν Παρθένῳ), cf. ib., cap. 7.
Τίνες τῶν ιβ' τόπων εἰσὶ βελτίους (Δώδεκα δὲ τόπων ὄντων — ἕξοχα πάντων εἰσὶ στυγερώτατοι), cf. ib. cap. 12.

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[1] « Hunc libellum ab Isaac monacho minimum sexagenario m. octobri a. 1372 scriptum edidit D. Petavius in *Uranologio*, p. 359 sqq. (de temporibus cf. p. 362, 364b, 381d) » [= *De Doctrina temporum*, Antverpiae, 1703, t. III, p. 195 sqq.] Cf. Usener, *op. cit.*, p. 5, n. 1.

[2] De Hephaestionis excerptis, cf. cod. 8, f. 33 sqq. et *Studi ital. di Filologia classica*, t. VI, p. 2 sqq., ubi ostendimus codices Parisinos, quibus Engelbrecht usus est, ex Laurentianis supplendos esse.

καὶ τοῦ καταβιβάζοντος. 80, 1. 6, Περὶ τοῦ πλάτους τῆς Σελήνης. — 9em, f. 6', Περὶ τῆς τῶν εἰ πλανωμένων κατὰ μῆκος ψηφοφορίας. — 10nm, f. 7, Ψηφορίαι <sic> κατὰ μῆκος τῶν ε πλανωμένων ἀστέρων. ¬ 11ηπ, f. 7, Περὶ τῶν κατὰ πλάτος ἀπὸ τῆς διὰ με' τῶν Ζῳδίων ἀπὸ νὰ τῶν γ' πλανωμένων Κρόνου Διὸς καὶ Ἄρεως. 12 π, f. 9, Περὶ τοῦ πλάτους Αφροδίτης καὶ Ἑρμοῦ. — 13am, f. 10, Περὶ συνοδικῶν καὶ πανσεληνιακῶν συζυγιών. — 14mm, f. 12, Περὶ τῶν ἐκλειπτικῶν ὅρων Ηλίου καὶ Σελήνης. — 150m, f. 13, Περὶ σεληνιακῶν ἐκλείψεων.- 16um. f. 14, Περὶ ἡλιακῶν ἐκλείψεων. 17ηπ, f. 15, Περὶ τῆς ἀπὸ Ζωδίου εἰς ζῴδιον μεταβάσεως Ηλίου τε καὶ Σελήνης καὶ τῶν ε' πλανωμένων ἀστέρων. — 18am, f. 16, Περὶ τῆς παραυξήσεως τῶν κα, τῶν Ξ ςς Ηλίου Σελήνης καὶ τῶν λοιπῶν) ehd in astrological content (194m, f. 17, Προγνωστικὸν ἀπὸ τῶν ἐν τῇ παλά- μη γραμμῶν· ὅροι [Τί ὁρίζειν χρὴ καὶ καλεῖν τὸ ἀπὸ τῶν γραμμών μέρος - αὐτοῖς κακὴν ἐργάζεται]. – 20απ, Περὶ τῆς αἱρέσεως Ἐὰν δέ τις τὴν ἀναγκαῖαν γραμμὴν ἀποτίνουσαν -- τρωθήσεται ή κινδυνεύσει τρωθήναι]. — 21, f. 18, Περὶ τῆς Ζωηφόρου [Ἐὰν ή Ζωηφόρος γραμμὴ ὑπὸ πλαγίων γραμμών διαιρῆται — εὐχερῶς ἀπατώμενοι ὑπὸ γυναικών]). - f.20 - 89 Canones, of which the first is inscribed κανόνιον· μήκους τε καὶ πλάτους ἐπισήμων πόλεων, the last, as from the table at f. 81r, lacks a title. F. 90. Ἰσαὰχ μοναχοῦ τοῦ ἀργυροῦ τῷ οἰναιώτῃ κυρίῳ Ανδρονίκῳ μεθόδους αἰτήσαντι λογικὰς ἔκθεσθαι ἡλιακῶν καὶ σεληνιακών κύκλων καὶ τῶν τούτοις έπομένων (Ἐπειδὴ τοὺς ἄλλους τῶν νῦν σοφῶν τῶ παρρησιάζεσθαι παραιτήσωνται). F. 99. From the Apotelesmatica of Hephaestion of Thebes and other ancient authors.

On the Name and Power of the 12 Signs (The zodiac — the ancients... or will die from taking poison, or will hang himself and will not even be deemed worthy of burial), cf. Hephaest. Theb. lib. I, cap. 1 (ed. Engelbrecht).

Γ.106. In which places the 5 stars rejoice (Cancer rejoices in Aquarius — Mercury in Virgo), cf. ib., cap. 7.

Which of the 12 places are better (There being twelve places — they are above all the most hateful), cf. ib. cap. 12.

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1 * This booklet, written by the monk Isaac, at least sixty years old, in October of the year 1372, was edited by D. Petavius in Uranologio, p. 359 sqq. (on the dates cf. p. 362, 364³, 381ᵃ), [= De Doctrina temporum, Antverpiae, 1703, t. III, p. 195 sqq.] Cf. Usener, op. cit., p. 5, n. 1.

* On the excerpts from Hephaestion, cf. cod. 8, f. 33 sqq. and Studi ital. di Filologia classica, t. VI, p. 2 sqq., where we have shown that the Parisian codices used by Engelbrecht must be supplemented from the Laurentian ones.

Περὶ οἰκοδεσπότων καὶ συνοικοδεσπότων (Οἰκοδεσπότης λέγεταί τις ἀστὴρ — καὶ Αἰγόκερω Κρόνος), cf. ib., cap. 13.

F. 107. Περὶ συναφῆς ἤτοι κολλήσεως καὶ ἀπορροίας (Συναφὴ ἡ καὶ κόλλησις λεγομένη — τὴν ἀπόρροιαν ποιουμένης), cf. ib., cap. 14.
Περὶ ἐμπερισχέσεως τριχῶς λεγομένη <*sic*> (Ἐμπεριέσχεσις λέγεται ὅταν ἀστέρος ὄντος ἐν ζῳδίῳ τινί — ὑπὸ δὲ ἀγαθοποιῶν εὐεργετική), cf. ib., cap. 15.
Περὶ ἀκτινοβολίας (Ἀκτινοβολεῖ δὲ πᾶς ἀστὴρ — εὐώνυμα δὲ τὰ ἑπόμενα), cf. ib., cap. 16.

F. 107ᵛ. Περὶ ἐπιδεκατευόντων καὶ καθυπερτερούντων (Ἐπιδεκατεύειν δὲ λέγεται ἀστὴρ — ἐν τοῖς αὐτοῖς ὁρίοις).
Περὶ δορυφορίας (Δορυφορίας δὲ γένη — ποιεῖ τοὺς γεννωμένους) = ib., cap. 17.

F. 108. Περὶ ιβ'μορίων τῶν ζῳδίων (Διεῖλον δὲ καὶ ἕκαστον τῶν ιβ' μορίων — εἰς τὰς β' μοίρας μεριζομένων), cf. ib., c. 18, Ptolemaei, *Tetrab.*, p. 13, 26, ed. 1535.
Περὶ ἐπιτηδείων καὶ ἀνεπιτηδείων ζῳδίων ἐν καταρχαῖς (Τὰ μὲν ὀρθῶς ἀνατέλλοντα ζῴδια — μήτε ἐν ταῖς τελευταίαις μοίραις τῶν ζῳδίων).

F. 108ᵛ. Περὶ καθολικῶν ἐπισκέψεων καὶ ἀποτελουμένων (Τούτων οὕτως προεκτεθειμένων — κατὰ τὸ κέντρον τὸ πρὸ τῆς ἐκλείψεως) = ib., cap. 20 usque ad p. 77, 3.

F. 110. Περὶ οἰκοδεσποτίας τῶν πλανωμένων (Λαμβάνεται δὲ ἡ τούτων οἰκοδεσποτία — προκρινοῦμεν εἰς τὴν οἰκοδεσποτίαν) = ib., cap. 20, p. 77, l. 3-14.
Περὶ φύσεως τῶν ζῳδίων (Τῶν δὲ ἀπλανῶν ἐπιλεξόμεθα — λαβόντες ὁμοίως) = ib. cap. 20, p. 77, l. 14 usque ad pag. 81, l. 23 [sc. caput 20ᵘᵐ in codd. Parisinis unum atque continuum in Laurentiano in cap. tria divisum apparet.]

F. 112. Περὶ ἀποτελεσμάτων ἀπὸ τῶν ἐκλείψεων καὶ τῶν κομητῶν (Ἀνέγραψαν δὲ οἱ παλαιοὶ — ἀφ' ἑαυτῶν ἐπιγνῶναι) = ib., cap. 21.

F. 113ᵛ. Περὶ τῶν ἐν ταῖς ἐκλείψεσι σημείων (Τὰ δὲ ἐν ταῖς ἐκλείψεσι — σημαίνει) = ib., cap. 22.

F. 114. Περὶ ἐπισημασιῶν τῆς τοῦ Κυνὸς ἐπιτολῆς καὶ τῶν περὶ αὐτὴν ἀστέρων = ib., cap. 23.

F. 116. Περὶ μοίρας ὡροσκοπούσης ἐν τῇ συλλήψει (Μετὰ τὸ ἐκθεῖναι τὴν τοῦ Πτολεμαίου μέθοδον — εὑρίσκομεν ἀληθεύουσαν) = lib. II, cap. 2 [1]).

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[1] Ex cod. Parisino 2417, quem contulit Kroll, constat capitula ff. 116-131ᵛ omnia Hephaestioni tribuenda esse. In indice ab Engelbrecht confecto (*op. cit.*, p. 24 sqq.) nonnulla desiderantur. — Ex apographis autem codicum Parisinorum quae Engel-

On house-rulers and co-house-rulers (A house-ruler is called— a certain star [redacted] and Capricorn Saturn), cf. ib., cap. 13.

Γ. 107. On application, that is conjunction and separation (Application, also called conjunction, producing separation), cf. ib., cap. 14. On enclosure, spoken of in three ways <sic> (Enclosure is said to occur when a star being in a certain sign — by benefic stars it [redacted] is beneficent), cf. ib., cap. 15.

On the casting of rays (Every star casts rays [redacted] on the left side the following), cf. ib., cap. 16.

G. 107. On planets in the tenth sign and in superior position (A star is said to be in the tenth sign — within the same bounds).

On spear-bearing (The kinds of spear-bearing — produces those who [redacted] are born) = ib., cap. 17.

G. 108. On the twelve parts of the Signs (They also divided each of the 12 parts [redacted] distributed into 2 degrees), cf. ib., c. 18, Ptolemaei, Tetrab., p. 13, 26, ed. 1535.

On suitable and unsuitable signs for beginnings (The signs that rise directly [redacted] nor in the last degrees of the Signs).

G. 108. On general observations and their outcomes (These things having been set forth in this way — at the angle preceding the eclipse) = ib., cap. 20 up to p. 77, 3.

F.110. On the Domicile Lords of the Planets (The domicile lordship of these is taken — we shall prefer for the domicile lordship) [redacted] ibid., cap. 20, p. 77, l. 3-14.

On the Nature of the Zodiac Signs (Of the fixed stars we shall select, [redacted] taking similarly) — ibid. cap. 20, p. 77, l. 14 to p. 81, l. 23 [i.e. chapter 20 in the Paris codices appears as one continuous chapter, while in the Laurentian codex it is divided into three chapters.]

F.112. On the Effects of Eclipses and Comets [redacted] (The ancients recorded — to discern by themselves) ==== ib., cap. 21.

F. 113. On the Signs in Eclipses (But the signs in eclipses [redacted] signify) = ib., cap. 22.

F. 114. On the Prognostications of the Rising of the Dog Star and the Stars around It. ib., cap. 23.

F. 116. On the Degree of the Horoscope at Conception (After setting forth the method of Ptolemy — we find it to be true) lib. [redacted] II, cap. 2[1]).

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1 From cod. Parisinus 2417, which Kroll collated, it is established that chapters fr. 116–131 are all to be attributed to Hephaestion. In the index compiled by Engelbrecht (op. cit., p. 24 sqq.) some items are missing. From the apographs of the Parisian codices which Engel-

F. 117ᵛ. Περὶ γονέων (Μετὰ τὸ ἐκθεῖναι τὰ τῷ θείῳ Πτολεμαίῳ περὶ τούτου κατὰ λέξιν εἰρημένα — ἐν ἀγαθοποιοῦ ὁρίοις ᾗ), cf. ib., cap. 4.

F. 118. Περὶ κλήρου μητρός (Ὁ μέντοι τῆς μητρὸς κλῆρος — ἀποφαίνου τὰ κατὰ τὴν μητέρα).

Περὶ προτελευτῆς γονέων (Σκέπτου ἐν τῇ γενέσει ποῖον — ἐν θηλυκῷ ζῳδίῳ τὴν μητέρα), cf. ib., cap. 5.

Περὶ ἀτρόφων (Μετὰ τὸ ἐκθεῖναι τὴν τοῦ Πτολεμαίου λέξιν — καθ' ἕκαστον ζῴδιον καὶ κλίμα), cf. ib , cap. 10 pars extrema.

F. 120. Περὶ χρόνων ζωῆς (Ἐκτίθησι μὲν τὴν τοῦ Πτολεμαίου λέξιν παραφράζων — καὶ Μανέθων δὲ ταῦτα εἶπεν ἐν τοῖς ἔπεσι περὶ χρόνων ζωῆς), cf. ib., cap. 11.

F. 126ᵛ. Περὶ τύχης ἀξιωματικῆς (Μετὰ παραθεῖναι τὰ τῷ Πτολεμαίῳ περὶ τούτου ῥηθέντα —ὁμοίως ἀρξώμεθα), cf. ib., cap. 18 pars altera.

F. 130ᵛ. Περὶ πράξεως (Πρῶτον μὲν ἐκτίθησιν ὡς ἔθος — καὶ τὰ τοιαῦτα), cf. ib., cap. 19, pars altera.

Περὶ τέκνων (Μετὰ τὸ περὶ τέκνων τὴν τοῦ Πτολεμαίου λέξιν ἐκθεῖναι — ὁμοίως ἀρρενικὰ ἢ μεμι<γ>μένα) cf. ib. cap. 21ᵇ (omis. Engelbrecht).

F. 130ᵛ. Περὶ φίλων καὶ ἐχθρῶν (Ἐν τῷ περὶ φίλων καὶ ἐχθρῶν προστίθησιν ὁ Ἡφαιστίων — καὶ πατρὸς καὶ μητρὸς καὶ τέκνων), cf. ib., cap. 22.

Περὶ δούλων (<Π>ερὶ δὲ δούλων, αὐτός φησιν — καὶ τὰ ἴσα ἀπὸ ὡροσκόπου), cf. ib., cap. 20.

Περὶ ξενιτείας (Πρὸς τῷ τέλει τοῦ περὶ ξενιτείας λόγου — ἀστέρων τε καὶ ζῳδίων), cf. ib., cap. 23.

F. 131. Περὶ χρόνων διαιρέσεως (Μετὰ τὴν συμπλήρωσιν τοῦ παρόντος κεφαλαίου φησὶν ὁ Ἡφαιστίων — ἐκεῖνο ἕξεις ἡμέρας ζῴδιον), cf. ib., capp. 25, 26, 27.

F. 131ᵛ. Διαίρεσις τῆς χρονοκρατορίας ἑκάστου τῶν ἀστέρων (Ἤδη δέ τινες τῶν ἀρχαίων Αἰγυπτίων — χρόνων ἀφέσεως) cf. ib., cap. 27ᵇ (omis Eng.).

Κρόνου χρονοκρατορία (Ὁ τοῦ Κρόνου λαμβάνων — προσώπου ἀποβολήν), cf. ib., cap. 28.

Ζηνὸς χρονοκρατορία (Ὁ δὲ τοῦ Ζηνὸς λαβὼν τὴν χρονοκρατορίαν — ἕξει καὶ κρίσεις), cf. ib., cap. 29.

Ἄρεως χρονοκρατορία (Ὁ δὲ τοῦ Ἄρεως λαβὼν τοὺς χρόνους — ἐχθρῶν ἐπικράτησιν), cf. ib., cap. 30.

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brecht composuit et ad nos summa cum benevolentia abhinc paucos dies, intercedente Kroll, misit Hephaestionis capita libri III quae cum Florentino codice concordant definire possumus.

F. 117. On Parents (After setting forth what the divine Ptolemy said on this subject word for word — in the terms of a benefic), cf. ib., cap. 4.

F. 118. On the Lot of the Mother (The lot of the mother, however — decision the matters concerning the mother).

On the Pre-death of Parents (Consider in the nativity which — the mother in a feminine sign), cf. ib., cap. 5.

On Children Who Do Not Survive (After setting forth the text of Ptolemy — according to each sign and climate), cf. ib, cap. 10 pars extrema.

Γ.120. On the Duration of Life (He sets forth the text of Ptolemy in paraphrase – and Manetho also said these things in his verses on the duration of life), cf. ib., cap. 11.

Γ. 196. On Fortune of Dignity (After setting forth what was said by Ptolemy on this subject — let us likewise begin), cf. ib., cap. 18 pars the other

F. 130. On Action (First, as is customary, he sets out such and the things), cf. ib., cap. 19, pars altera.

On Children (After setting out the text of Ptolemy on the topic of children — likewise masculine or mixed), cf. ib. cap. 21 (omitted by Engelbrecht).

F. 130. On Friends and Enemies (In the section on friends and enemies, Hephaestion adds — and of father and mother and children), cf. ib., cap. 22.

On Slaves (Concerning slaves, he himself says and the equal from the horoscope), cf. ib., cap. 20.

On Foreign Travel (Toward the end of the discussion on foreign travel — of stars and signs of the zodiac), cf. ib., cap. 23.

F. 131. On the Division of Times (After the completion of the present chapter, Hephaestion says — you will have that many days of the zodiac sign), cf. ib., capp. 25, 26, 27.

F. 131. Division of the Chronocracy of Each of the Stars (Already certain of the ancient Egyptians of the release of times), cf. ib., cap. 276 (omitted by Eng.).

Chronocratorship of Saturn (He who receives [the period] of Saturn person the rejection), cf. ib., cap. 28.

Chronocratorship of Zeus (He who receives the chronocratorship of Zeus — shall also have judgments), cf. ib., cap. 29.

Chronocratorship of Ares (He who receives the years of Ares domination of enemies), cf. ib., cap. 30.

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brecht compiled and sent to us with the greatest goodwill a few days ago, through the intercession of Kroll, the chapters of Book III of Hephaestion which we are able to determine correspond with the Florentine codex.

Ἡλίου χρονοκρατορία (Ὁ Ἥλιος ἑαυτῷ ἐπιμερίζων — κακῶν ποιήσει) cf. ib., cap. 31.
Ἀφροδίτης χρονοκρατορία (Ἡ Ἀφροδίτη ἑαυτῇ ἐπιμερίζουσα — ἀπροσδοκήτους ποιεῖ), cf. ib., cap. 32.
Ἑρμοῦ χρονοκρατορία (Ὁ Ἑρμῆς δὲ λαβὼν — ὀξὺ καὶ μετέωρων) cf. ib. c. 33.
Σελήνης χρονοκρατορία (Ἡ Σελήνη λαμβάνουσα τοὺς χρόνους — αὐτοὺς ἐξεθέμεθα), cf. ib., cap. 34.

F. 140. Πῶς δεῖ σκέπτεσθαι τὰς μεταφορὰς τῶν χρόνων καὶ τὰ συμβαίνοντα ἐν αὐτῷ <*sic*> κατὰ τὰς δ' τροπὰς τοῦ ἐνιαυτοῦ (Ἐπειδήπερ ἡ ἀρχὴ τοῦ χρόνου γίνεται — τὰ αὐτὰ ἔσεσθαι δηλοῖ).

F. 144. Θεοφίλου περὶ καταρχῶν (Τὴν τοῦ ἔτους ἀρχὴν οἱ παλαιότατοι τῶν Αἰγυπτίων — οὕτως καθεξῆς περὶ τῶν λοιπῶν) = cod. 12, f. 58ᵛ.

F. 145ᵛ. Περὶ βασιλικοῦ κλήρου (Ὁ μὲν κλῆρος τοῦ βασιλέως — τοῦ μεσουρανήματος δεῖ πραγματεύεσθαι).

F. 146. Περὶ τοῦ ἐνιαυσίου δεσπότου (Τὰ μὲν οὖν κατὰ τὸν βασιλέα etc.).

F. 148. Περὶ ἀρχῆς μηνός (Οὐ μόνον δὲ περὶ ὅλου τοῦ ἔτους δεῖ σκέπτεσθαι — τὸ μηναῖον ἀποτέλεσμα).
Ἄλλως περὶ μηνός (Ἀπὸ τῆς μοίρας ἧς ὁ Ἥλιος παροδεύει — ἐὰν δὲ μειῇ τὴν ἡμέραν), cf. cod. 12, f. 64ʳ.

F. 148ᵛ. Περὶ μηνὸς κατὰ τὸν Νεχεψώ (Δεῖ ἀριθμεῖν ἀπὸ τοῦ παροδικοῦ Ἡλίου — δυστυχία αὐτῶν οὐκ εἰσακουσθήσεται), cf. cod. Marcianum 335, f. 340ᵛ.

F. 149. Ἐπισημασίαι τῶν συνόδων <καὶ> πανσελήνων (Λάμβανε τὰς γινομένας συνόδους καὶ πανσελήνους — ἐν δισώμῳ περὶ ἀμφοτέρους).

F. 149ᵛ. Περὶ ἀποτελεσμάτων ἀπὸ ἐκλείψεως (Σελήνης ἐκλειπούσης ἐν Διδύμοις ἢ ἐν Ζυγῷ ἢ ἐν Ὑδροχόῳ — ὑποκειμένοις κλίμασιν). Περὶ καταστημάτων τῶν ζ' ἀστέρων· Ἰουλιανοῦ (Ὁ τοῦ Κρόνου ἀστὴρ, φύσει ἐστὶν ἀμαυρότερος τὴν χροίαν — αἰτία καθέστηκεν), cf. cod. 12, f. 66.

F. 150ᵛ. Περὶ ὑετῶν ἀπὸ φωνῆς Σύρου τινός (Περὶ δὲ τῆς ἑκάστοτε γενομένης ἐπομβρίας — προειρημένων, τὸ αὐτὸ ποιεῖ), cf. ib., f. 65.

F. 151ᵛ. Ἐξ ὧν ἡ Σελήνη καὶ οἱ ἀστέρες βλάπτονται (Χρὴ δὲ γινώσκειν καὶ ἐξ ὧν ἡ Σελήνη — ἄχρηστοι καὶ ἀσθενεῖς τυγχάνουσιν), = ib., f. 67ᵛ.

F. 152. Περὶ κοινῶν καὶ καθολικῶν καταρχῶν (Ἐπὶ πάσης καταρχῆς τὸ διάθεμα οὕτως σκοποῦμεν — ἐμποιεῖ μὴ καλῶς κείμενος).

F. 152ᵛ. Περὶ καταρχῶν ἐν συνόδοις καὶ πανσελήνοις (Σύνοδοι καὶ πανσέληνοι ἐν καταρχαῖς — καὶ βιοθανάτους γίνεσθαι) = cod. 12, f. 68.

The chronocracy of the Sun (The Sun distributing to itself — will produce evils) cf. ib., cap. 31.

The chronocracy of Venus (Venus distributing to itself — produces unexpected things), cf. ib., cap. 32.

The chronocracy of Mercury (Mercury having received — sharp and of lofty things) cf. ib. c. 33.

The chronocracy of the Moon (The Moon receiving the times — we have set them forth), cf. ib., cap. 34.

Γ. 140. How one must examine the transferences of the times and the events occurring in it <sic> according to the 4 turning-points of the year. Since the beginning of the time comes about — indicates that the same things will occur). Γ. 144. Theophilus on inceptions (The most ancient of the Egyptians the beginning of the year thus in sequence concerning the remaining matters) = code. 12, page 58.

Γ. 145. On the royal lot (The lot of the king — of the midheaven must be treated).

Γ. 148. On the Beginning of the Month (Not only concerning the whole year must one consider the monthly result).

Otherwise concerning the Month (From the degree which the Sun transits — but if it diminishes the day), cf. cod. 12, f. 647.

Γ. 148. On the Month according to Nechepso (One must count from the transiting Sun — their misfortune will not be heeded), cf. cod. Marcianum 335, f. 340'.

Γ. 149. Indications of Conjunctions and Full Moons (Take the conjunctions and full moons that occur — in a bicorporeal sign concerning both).

Γ. 146. On the Lord of the Year (The affairs then concerning the king, etc.).

Γ. 149. On the effects of eclipses (when the Moon is eclipsed in Gemini, or in Libra, or in Aquarius — in the subject climates). On the constitutions of the 7 planets; of Julian (The star of Saturn is by nature rather dim in color — has been established as the cause), cf. cod. 12, f. 66.

Γ. 150. On rains from the voice of a certain Syrian (On the rainfall that occurs from time to time of the aforementioned, does the same), cf. ib., f. 65.

Γ. 151. On the things by which the Moon and the stars are harmed (One must know and on the things by which the Moon that they happen to be useless and weak), = ib., f. 67v.

Γ. 152. On common and universal elections (In every election we examine the configuration thus — causes harm when not well placed).

Γ. 152. On elections at conjunctions and full moons (Conjunctions and full moons in elections — and that violent deaths occur) cod. 12, f. 68.

F. 153. Ἄλλως περὶ πάσης καταρχῆς (Ἐπὶ πάσης καταρχῆς σκόπει τὸ ζῴδιον — διὰ τοῦ τοιούτου σχήματος) = ib., f. 68.

F. 153ᵛ. Ἄλλως περὶ καταρχῆς (Ὁ περὶ καταρχῆς λόγος καταλαμβάνεται — τὰ τῆς ἐπανόδου) = ib., f. 69.

F. 154. Περὶ τοῦ τρόπου τῆς καταρχῆς (Ἀπὸ τοῦ ὡροσκόπου ληψόμεθα τὸν τρόπον — οἰκονομικὸν καὶ εὐπόριστον) = ib., f. 70.
Περὶ καταρχῆς ἐκ τῶν φωστήρων (Ἐπὶ πάσης καταρχῆς ἐὰν μὲν ὁ Ἥλιος — ἔσται τὰ τῆς καταρχῆς) = ibidem.
Περὶ τοῦ Ἡλίου ἐν καταρχαῖς (Τὸν δὲ Ἥλιον χρὴ λαμβάνειν — τὰ τῆς καταρχῆς διατεθήσεται) = ib. f. 70ᵛ.

F. 154ᵛ. Περὶ Σελήνης ἐν καταρχαῖς (Ὁρᾶν δὲ χρὴ καί τινι τῶν ἀστέρων — ἀχρειότητα καὶ ἀσημότητα τῆς καταρχῆς σημεῖα) = ibidem.

F. 155. Διαίρεσις καταρχική (Στοχαζόμεθά γε μὴν ἐκ τοῦ ὡροσκόπου τὰ σωματικὰ — πρὸς τὰ αἰτιατικὰ ζῴδια) = ib., f. 73ʳ.
Ποταπὴ ἡ καταρχή (Παρατηρητέον οὖν τὸν ὡροσκόπον — ἀποτελέσματα τούτων καταστοχάζεσθαι) = ibidem.

F. 155ᵛ. Τί τὸ εἶδος τῆς καταρχῆς (Τὴν μὲν οὖν καταρχὴν ἐκ τῆς συγκρατικῆς σκέψεως — ἑσπερίων τῶν ἄστρων θέσεων) = ibidem.
Στοχασμὸς τῆς καταρχῆς (Ἡ τῶν ζῳδίων ἰδιοτροπία — ἐκ τῆς κράσεως φθοροποιὸν ἀποτελοῦσιν) = ib., f. 73ᵛ.

F. 156. Ἄλλως (Τὸ μὲν καθόλου τοῦ ἀποτελέσματος — τὸ ἀποτέλεσμα ἰδιότητος), sqr.
Ἡ Σελήνη κενοδρομοῦσα — τὴν καταρχὴν δηλοῖ = ib., f. 73ᵛ.
Ἄλλως (Ὁ κύριος τοῦ ὡροσκόπου — ἢ τὸν ὡροσκόπον) sqr.
Σκέψαι τὸν Ἥλιον — μὴ πταίσῃς.
Ἐὰν μὲν ὁ κύριος — σίνονται = ib., f. 73ᵛ.

F. 156ᵛ. Ἄλλως (Σκέπτου πάντοτε τὸν τὴν πρωτολογίαν ἔχοντα — ταπειναὶ καὶ οὐδαμιναί) = ib. f. 74ᵛ.
Ἐὰν ὁ κυριεύων τῆς καταρχῆς ἀστὴρ — οὕτω κρίνειν τὰ πράγματα = ibidem.
Ποταπὸς ὁ τρόπος τῆς καταρχῆς (Δεῖ σκοπεῖν τὴν Σελήνην ἐν ταῖς καταρχαῖς — καὶ δυσκατορθωτότερον) = ib., f. 74ᵛ.

F. 157. Εἰ ὠφέλιμόν ἐστι τὸ πρᾶγμα ἢ βλαβερόν (Γνοίημεν δ' ἂν εἰ ὠφέλιμον — τοὺς οἰκείους τόπους) = ib., f. 75ᵛ.
Περὶ τοῦ τρόπου καὶ τῆς δυνάμεως τῆς καταρχῆς (Τὸ μὲν ποιὸν ἑκάστου τῶν ἀστέρων — οὕτως γὰρ ἔχοντες, ἀδύνατοι) = ibidem.
Ἔτι περὶ καταρχῆς κοινῶς in novem capitibus (1ᵃᵐ Χρὴ σκέπτεσθαι τοὺς οἰκοδεσπότας — ἐκπτώσεως αἴτιος 9ᵃᵐ Ἔτι οὖν ἐν ταῖς καταρχαῖς — τῆς καταρχῆς τὴν ὑπόστασιν) = ibidem.

F. 158ᵛ. Ἄλλως Ἰουλιανοῦ (Ὁ θεῖος Πετόσιρις περὶ καταρχῶν λέγων — ἐὰν δὲ ὑπὸ κακοποιῶν, κακόν), cf. ib., f. 83.

Γ. 153. Otherwise on every election (In every election examine the zodiacal sign — through such a figure) == ib., f. 68.

Γ. 153'. Otherwise on the inceptional (The discourse on the inceptional is comprehended — the matters of the return) - ib., f. 69.

Γ. 154. On the manner of the inceptional (From the horoscope we will take the manner — economical and easily obtainable) - ib., f. 70.
On the inceptional from the luminaries (In every inceptional, if the Sun — the matters of the inceptional will be) ibidem.
On the Sun in Inceptions (The Sun must be taken — the matters of the inception will be disposed) — ib. f. 70.

Γ. 154v. On the Moon in Inceptions (One must also observe in some of the stars the signs of uselessness and insignificance of the inception) ibidem.

Γ. 155. Inceptional Division (We infer indeed from the horoscope the bodily matters — toward the causative signs) ib., f. 7[illegible]. What Kind is the Inception (One must therefore observe the horoscope — to conjecture the outcomes of these) = ibidem.

F.155'. What is the Nature of the Inception (The inception therefore from the synthetic examination — of the positions of the Western stars) - ibidem. Conjecture of the Inception (The peculiarity of the Zodiac signs — from the mixture producing corruption) - ib., f. 737.

Γ. 156. Otherwise (The general character of the outcome of the — the result particularity), sqr.
The Moon running void — indicates the inception — ib., f. 737.
*Otherwise (The lord of the horoscope — or the horoscope) sqr.
Examine the Sun — lest you err.
If the lord — they harm = ib., f. 73.

Γ. 156. Otherwise (Always examine the one holding the primary account — humble and insignificant) - ib. f. 747.
If the star ruling the inception — thus to judge the matters ibidem.
What is the method of the inception (One must observe the Moon in the inceptions — and more difficult to accomplish) = ib., f. 74.

Γ.157. Whether the matter is beneficial or harmful (We would know if it is beneficial — the appropriate places) - ib., f. 75.
On the manner and power of the inception (The quality of each of the stars – for being in such a state, they are powerless) = ibidem.
Furthermore on inception in general in nine chapters (1st One must examine the house rulers — cause of downfall. Furthermore then in inceptions – – the substance of the inception) = ibidem. Γ.

158. Otherwise of Julianus (The divine Petosiris speaking about inceptions — but if under malefics, evil), cf. ib., f. 83.

F. 159. Πῶς ἄν τις γνοίη τὰς πεύσεις τῶν βουλομένων σκέψασθαι ἐκ καταρχῆς. Ἡφαι<στίωνος> (Γνοίη δ' ἄν τις τῶν προσιόντων καὶ βουλομένων διὰ καταρχῆς — δραπετῶν, καὶ τῶν ὁμοίων), = Heph. Theb. lib. III, cap. 4.

F. 161v. Ἄλλως περὶ τοῦ αὐτοῦ (Ἐάν τις προσέλθῃ ἐρωτῶν — ἄπρακτοι οἱ τοιοῦτοι).

F. 162. Περὶ τοῦ τρόπου τοῦ ἐρωτῶντος ἡμᾶς (Ἴδε τὸ ὡροσκοποῦν τῶν ζωδίων — ὄντες τύχωσιν).

Ἄλλως (Ἐνεργεστέρα γίνεται ἡ καταρχή — κακοποιῶν ἐπιπαρουσίαν).

Περὶ ὧν ἐρωτώμεθα (Ἐὰν ὡροσκοπῇ Κρόνος — ἢ ὑποκείμενον).

F. 162v. Ἔτι περὶ καθολικῶν καταρχῶν. Ἡφαι<στίωνος> (Τὴν καθολικὴν τάξιν — εἰρημένων, cf. Heph. Theb. lib. III, c. 5 = *Studi italiani di Filologia classica*, vol. VI, pp. 12-20.

F. 166v. Περὶ κτίσεως πόλεως οἰκοδομ<ι>ῶν καὶ καθιδρύσεων [in mg. Ἡφαι<στίωνος>] (Ἐὰν δὲ βουληθῇ τις εὐδαίμονα πόλιν κτίσαι — μηδενὸς τῶν κακοποιῶν ἀστέρων ἐναντιουμένου), cf. ib., cap. 7. (Initium idem est, conclusio differt).

F. 167. Περὶ γάμου (Τὸν μὲν ἄνδρα ἀπὸ τοῦ Ἡλίου — ὑποτεταγμένην γὰρ αὐτὴν ποιεῖ), = ib., cap. 9.

F. 168v. Περὶ συνελεύσεως τοῦ ἀνδρὸς πρὸς τὴν γυναῖκα (Μέλλων δὲ συγγίνεσθαι τῇ γυναικὶ ὁ γαμῶν — τοσαῦτα εἰρήσθω), = ib., cap. 10.

Περὶ χωρισμῶν (Τοὺς δὲ χωρισμοὺς αὐτῶν — ἐπὶ δὲ δισώμων ἀμφισβητήσιμα), = ib., cap. 11.

F. 169. Περὶ τῶν ἐκτιτρωσκομένων ἐμβρύων (Ἐπὰν δὲ κατὰ γαστρὸς αἱ γυναῖκες — μαρτυρίας Ἄρεως καὶ Ἑρμοῦ), cf. ib., cap. 12. (Initium idem est, conclusio differt).

Περὶ τῶν ἐκτιτρωσκουσῶν γυναικῶν (Ἐπικινδύνως δὲ ἐκτιτρώσκουσιν αἱ γυναῖκες — εὔκολον καὶ ἀκίνδυνον), = ib., cap. 13.

Περὶ εὐτοκίας καὶ δυστοκίας (Ὁ Ἥλιος ὁ ὡροσκόπος καὶ ἡ Σελήνη — ἐπίκεντροι εἶεν).

F. 169v. Περὶ γεωργίας (Περὶ δὲ γεωργίας ἁρμόζει τῆς Σελήνης οὔσης καθ' ἑαυτὸν — ἐν τοῖς ἀπογείοις αὐτῆς οὔσης), = ib., cap. 14.

Περὶ φρεάτων ὀρυγῆς καὶ λάκκων (Ὀρύττων δὲ λάκκους — πραχθείη τὸ ἔργον), = ib., cap. 15.

Περὶ ἀγορασίας διαφόρων εἰδῶν (Ἐπισκόπει τὴν καταρχὴν οὕτως — ὡροσκόπου καὶ τῆς Σελήνης ὄντων), cf. ib., cap. 16. (Init. idem est, concl. differt).

F. 170 Περὶ ἀγορασίας ἢ ναυπηγίας πλοίου (Περὶ δὲ συνωνῆς ἢ ναυπηγίας πλοίου — παρουσίας ἢ ἀκτινοβολίας), = ib., cap. 17.

Γ. 159. How one might know the questions of those wishing to inquire from an inception. Of Hephaestion (One might know those who approach and wish to learn through an inception — of runaways, and the like), = Heph. Theb. lib. III, cap. 4.

Γ. 161. Otherwise on the same subject (If someone approaches asking — such persons accomplish nothing).

Γ. 162. On the manner of the one questioning us (See the ascending sign of the zodiac — as they happen to be).

*Otherwise (The inception becomes more effective [redacted] of malefics appearing by the presence of malefics).

On the matters about which we are questioned (If Saturn is on the ascendant — or what underlies it).

Γ. 162'. Further on universal beginnings. Hephaestion> (The universal order — of [redacted] things said, cf. Heph. Theb. lib. III, c. 5 = Studi Italians of Classical Philology, vol. VI, pp. 12-20.

Γ. 166. On the founding of cities, buildings, and establishments (in the margin: of Hephaestion) (If someone wishes to found a prosperous city — with none of the malefic stars in opposition), cf. ibid., ch. 7. (The beginning is the same, the conclusion differs).

Γ. 167. On marriage (The man from the Sun — for it makes her subservient), ibid., ch. 9.

Γ. 168. On the coming together of the husband with the wife (When the husband who is married is about to be intimate with his wife [redacted] — let so much be said), = ibid., ch. 10.

On separations (Their separations — but in bicorporeal signs, matters are disputed), = ibid., ch. 11.

Γ. 169. On aborted embryos (When women are with child — by the testimony of [redacted] Ares and Hermes), cf. ibid., ch. 12. (The beginning is the same, the conclusion differs).

On women who miscarry (Women miscarry dangerously — easy and without danger), = ibid., ch. 13.

On easy and difficult childbirth (The Sun, the horoscope, and the Moon — should [redacted] be in the cardines).

Γ. 169. On agriculture (Concerning agriculture, it is fitting when the Moon is by itself — when it is in its apogees), = ibid., ch. 14. On the digging of wells and cisterns (When digging cisterns — the work would [redacted] be accomplished), = ibid., ch. 15.

On the purchase of various commodities (Observe the beginning of the matter thus — with the horoscope and the Moon being), cf. ibid., ch. 16. (The beginning is the same, the conclusion differs).

F.170 On the purchase or construction of a ship (On the purchase or construction of a [redacted] – presence or ray-casting), = ib., cap. 17.

F. 170ᵛ. Περὶ τεχνῶν διδασκαλίας (Σελήνη ἐν Κριῷ ἢ Καρκίνῳ — τῷ Ἡλίῳ ἢ διαμετρῇ).
Ἔτι περὶ γεωργίας (Σελήνης οὔσης ἐν Κριῷ — κακὰ ἐπαύξει).
Περὶ κτήσεως δούλων (Σελήνη ἐν τοῖς ἀνθρωποειδέσι ζῳδίοις — καὶ ἐμπόρους ἀγόραζε).
Περὶ πλοῦ καὶ ἐμπορίας (Σελήνης οὔσης ἐν τοῖς ἀνθρωποειδέσι ζῳδίοις — ταχέως ὑποστρέψει).

F. 171. Περὶ ὁδοιπορίας (Σελήνης οὔσης ἐν Κριῷ, ὁ ἀποδημήσας — τοῖς αὐτοῖς σχήμασι, κακήν).
Ἔτι περὶ γάμου (Σελήνης οὔσης ἐν Τοξότῃ — τῶν κακοποιῶν τοὐναντίον).

F. 171ᵛ. Πότε δεῖ ἄρχοντι καὶ δυνάστῃ συντυχεῖν (Ἁρμόζει δὲ ἄρχοντι συντυχεῖν — καὶ πεπαιδευμένα τῷ Ἑρμῇ) = Heph. Theb. III, cap. 20.

F. 172. Περὶ ἐμπράκτων ὡρῶν καὶ ὀνείρων (Περὶ δὲ ἐμπράκτων ὡρῶν — ἀνέκβατα) cf. ib., cap. 23. (Init. idem est, concl. differt).
περὶ ἐμπράκτου ἀνθρώπου (Ὁ τεχθεὶς ἄνθρωπος αὐξιφωτούσης τῆς Σελήνης – ἄπρακτος καὶ ἐπιβλαβὴς γίνεται).
Περὶ αἰτήσεως χάριτος (Τοὺς δὲ αἰτοῦντας χάριτας — ἀστοχήσης τῆς αἰτήσεως) cf. ib., cap. 25. (Init. id. est, concl. differt).

F. 172ᵛ. Περὶ αἱρέσεως καὶ συνθηκῶν (Εἴ τις χρήζων προσενέγκοι σοι αἵρεσιν — τὸ ἀληθὲς προμάθῃς), = ib., cap. 26.
Περὶ ἐπιστολῶν (Πέμπων ἐπιστολὰς ἐπιτήρει τὴν Σελήνην — καὶ ἀγγελίας ὁμοίως σκέπτου), = ib., cap. 27.
Περὶ δανείων (Ἀκολούθως τοῖς προκειμένοις — μαρτυρείτωσαν τῇ Σελήνῃ ἢ τῷ ὡροσκόπῳ), = ib., cap. 28.
Περὶ ἐγγύης (Εἰ δὲ βουληθείης μὴ ἐγγυήσασθαί τινα — παρὰ σοῦ τὴν ὄχλησιν ἐκφεύξῃ), = ib., cap. 29.

F. 173. Περὶ ἀποδημίας (Ὁ μέλλων ἀποδημεῖν ἐκ τοῦ ὡροσκόπου — ἢ ἑτέρας περιστάσεις), cf. ib., cap. 30.

F. 175. Περὶ τοῦ γνῶναι τὸν εἰσιόντα πρός σε ποῖον σκοπὸν ἔχει (Ἐὰν τύχῃ ἡ Σελήνη ὡροσκοποῦσα — ὡσαύτως καὶ νυκτὸς ἡ Ἀφροδίτη) = cod. 12, f. 82.

F. 175ᵛ. Περὶ ὁμιλοῦντος ἕνεκέν τινος πράγματος (Ἐὰν δέ τις ὁμιλῇσοι — δῆλον ὅτι μαρτυροῦντος) = ib., f. 82ᵛ.

F. 176. Ποταπὸν ἕξει τέλος ἕκαστον τῶν πραττομένων, γνῶναι οὕτως (Ἐπιτήρει τῆς Σελήνης τὰ φῶτα — ἢ εἰς τὸ τούτου διάμετρον ἢ τετράγωνον) = ib., f. 82ᵛ.
Περὶ παραδόσεως τεχνῶν (Εἰσόμεθα δὲ εἰ ἀμαθεῖς ἔσονται οἱ παραδιδόμενοι — παραδώσομεν εἰς τὴν μάθησιν).
Περὶ ἐλευθερώσεως (Περὶ δὲ ἐλευθερίας σκεπτόμενος ἀπόνεμε τὸν μὲν ὡροσκόπον — διαφέρει τὸν ἐλευθερωθέντα), cf. Heph. Theb. III, cap. 21. (Init. idem est, concl. differt).

G. 170. On the teaching of crafts (Moon in Aries or Cancer, the Sun [redacted] - to the or in opposition).

Further on agriculture (the Moon being in Aries — increases evil things).

On the acquisition of slaves (the Moon in the human-shaped signs — and buy merchants).

On sailing and commerce (the Moon being in the human-shaped signs — [redacted] will return quickly).

F. 171. On travel (the Moon being in Aries, the one who has gone abroad — in the same configurations, unfavorable).

Further on Marriage (The Moon being in Sagittarius [redacted] of the malefic planets the contrary).

G. 171. When one must meet with a ruler and a potentate (It is fitting for a ruler and those happy [redacted] educated in the matters of Hermes) === Heph. Theb. 3, ncap 20.

F. 172. On Active Hours and Dreams (On Active Hours —

that are without issue) cf. ib., cap. 23. (The beginning is the same, the conclusion differs).

On the active man (The man born when the Moon is waxing in light becomes inactive and harmful).

On the Request for Favor (Those who request favors — you miss the request) cf. ib., cap. 25. (The beginning is the same, the conclusion differs). F. 179. On Choice and Agreements (If someone in need should bring you a choice — you learn the [redacted] uth in advance), [redacted] ib., chap. 26.

On Letters (When sending letters, observe the Moon and [redacted] likewise consider messages), i[redacted], cap. 27. On Loans (Following the foregoing — let them bea[redacted] witness to the Moon or the Ascendant), = ib., cap. 28.

On Surety (But if you wish not to stand surety for someone — from you will escape your trouble), = ib., cap. 29.

F. 173. On Travel Abroad (He who is about to travel abroad, from the horoscope or other circumstances), cf. ib., cap. 30.

F. 175. On Knowing the Purpose of One Who Comes to You (If the Moon happens to be in the horoscope [redacted] likewise also by night the Venus) = cod. 12, f. 82.

F. 175. On One Who Speaks with You Concerning Some Matter (But if someone speaks with you — it is clear that it is testifi[redacted]) ib., f. 82.

F. 176. How to Know What Outcome Each of the Actions Being Undertaken Will Have (Watch the lights of the Moon — or into its opposition or square) ib., f. 82v.

On the Transmission of Arts (We shall know whether those being taught will be ignorant — we shall transmit them to learning).

On Emancipation (Concerning freedom, when examining, assign the horoscope — it concerns the one who has been freed), cf. Heph. Theb. III, cap. 21. (Init. idem est, concl. differt).

F. 176ᵛ. Περὶ χρήσεως καινῶν σκευῶν (Σκεύεσι δὲ ἢ ἱματίοις — φθοροποιῶν κοινωνίας), = ib., cap. 32.
Περὶ δείπνου (Ἤδη δέ τινες ἐξέθεντο — τόπων διακρίσεσιν), cf. ib., cap. 33. (Init. idem est, concl. differt).
Περὶ ἀγώνων καὶ θεωριῶν (Ἐπὶ δὲ καταρχῆς ἀγώνων — τοῖς θεαταῖς) cf. ib., cap. 22. (Init. idem est, concl. differt).
Περὶ κριτηρίων καὶ ἐγκλήματος καὶ νίκης καὶ ἡτέρης [l. ἥττης] (Ἐπισκεπτέον δὲ τὰ περὶ τά κριτήρια — προγνόντας ἀποφαίνεσθαι), cf. ib., cap. 34, et *Studi ital. d. Filol. class.*, VI, p. 26.

F. 178ᵛ. Περὶ ἐξοριζομένων τῆς πατρίδος καὶ βρεφῶν ἐκθέσεως (Περὶ δὲ τῶν ἐξοριζομένων τῆς πατρίδος — τὴν ἐπάνοδον δηλοῦσιν), = ib. cap. 35.
Περὶ τῶν ἐν εἱρκτῇ συγκλειομένων (Περὶ δὲ τῶν εἱργομένων ἐν φρουραῖς — τὸ γὰρ τέλος ἐκ τούτου δηλοῦται), cf. ib., cap. 36. (Init. idem est, concl. differt).

F. 179. Περὶ βίου καὶ κτήσεως (Σκοπεῖν δεῖ τὸν δεύτερον τόπον — ὠφελοῦσιν ἢ βλάπτουσιν).

F. 179ᵛ. Περὶ ἀπωλείας πράγματος καὶ εἰ εὑρεθήσεται τὸ ἀπολωλός (Καὶ ἐνταῦθα τὰ τοῦ Δωροθέου — τὸ ἀπολωλὸς τόπον ἐκ τόπου διαμεῖψαι).

F. 180ᵛ. Τί τὸ ἀπολόμενον (Σελήνη ἐν ὁρίοις Κρόνου οὖσα — εἰ δὲ περιττὸν, ἓν μόνον ἀπώλετο).

F. 181. Τίς ὁ κλέπτης (Ἐὰν τὸν ὡροσκόπον ὅτε Ἥλιος — τοῦ κλέπτου μορφήν τε καὶ ἰδέαν).

F. 181ᵛ. Περὶ τῆς ἰδέας τῶν κλεπτῶν (Ἐὰν ὁ τοῦ Διὸς ἀστὴρ — ἀλλὰ κρύπτεται).

F. 182ᵛ. Τίνι τρόπῳ ἀπώλετο (Ἐὰν ὁ Κρόνος μαρτυρῇ — διὰ πανουργίας).
Περὶ δραπετῶν (Γνωσόμεθα τὸν μὲν δραπέτην — εἴρκται), cf. Heph. Theb. ib., cap. 37.

F. 186. Ἄλλο περὶ τῶν αὐτῶν (Ὁ ἀποδιδράσκων ἐν τροπικοῖς — μεταρυθμίζεται), = *Studi ital. di Filol. class.*, VI, p. 27.
Καθολικὰ παραγγέλματα (Καθόλου αἱ μὲν ἀπόρροιαι τῆς Σελήνης — γίνεται ἡ καταρχή).

F. 186ᵛ. Ἀνάκρισις ἐκ τῆς τῶν ἀστέρων συγκράσεως περὶ οὗ τις ἐρωτᾶν βούλεται (Ἐάν τινος ἐρωτῶντος ὡροσκοπῇ ζῴδιον — ἄπρακτοι οἱ τοιοῦτοι καὶ ῥέμβοι).

F. 187ᵛ. Περὶ τῆς δυνάμεως τῶν ἀποτελουμένων ἔκ τε τῶν ἀστέρων καὶ τῶν ζῳδίων (Ἰδία μὲν οὖν κατὰ τὴν οἰκείαν φύσιν — ἐπὶ τὸν τῆς Σελήνης τόπον ἢ τὸν ὡροσκόπον).

F. 188. Εἰ ἀληθὲς ἢ ψευδὲς τὸ πρᾶγμα περὶ οὗ ἡ καταρχή (Τὰ στερεὰ ζῴδια ὡροσκοποῦντα — ἀποφαίνειν τὴν καταρχήν) = cod. 12, f. 78ᵛ.

Γ. 176. On the Use of New Vessels (But with vessels or garments - of destructive associations), [illegible] ib., chap. 32.

On dinner (Now some have set forth [illegible] on the distinctions of places), cf. ib., chap. 33. (The beginning is the same, the conclusion is different).

On Contests and Spectacles (But at the beginning of contests, for [illegible] the spectators) cf. ib., cap. 22. (Init. idem est, concl. differt). On Tribunals and Accusation and Victory and Defeat [1. defeat] (One must examine the matters concerning tribunals - to declare after having foreknown), cf. ib., cap. 34, et Studi ital. d. Filol. class., VI, p. 26. Γ. 178. On Those Banished from Their Homeland and the Exposure of Infants (Concerning those banished from their homeland — they indicate the return), = ib. cap. 35.

On those confined in prison (But concerning those held in custody — for [illegible] the end is revealed from this), cf. ib., cap. 36. (Init. idem est, concl. differt).

Γ. 179. On life and property (One must examine the second place [illegible] — they benefit or harm).

Γ. 179. On the loss of a thing and whether the lost object will be found (And here the doctrines of Dorotheus — the [illegible] lost object from place to place shall pass).

Γ. 180. What the lost thing is (The Moon being in the terms of Saturn — but if it is odd, only one thing was lost).

Γ. 181. Who the thief is (If the Ascendant when the Sun — the form and appearance of the thief).

Γ. 181. On the character of thieves (If the star of Jupiter [illegible] but is hidden).

Γ. 182. In what manner it was lost (If Saturn bears witness — through villainy).

On Fugitives (We shall know the fugitive [illegible] confined), cf. Heph. Theb. ib., cap. 37.

Γ. 186. Another on the same subjects (The one fleeing in tropical signs — is transformed), = Studi ital. di Filol. class., VI, p. 27.

General Precepts (In general, the separations of the Moon – the [illegible] inception occurs).

Γ. 186. Inquiry from the blending of the stars concerning what one wishes to ask (If, when someone is asking, a sign is on the ascendant — such persons are idle and wandering).

Γ. 187. On the power of the effects produced by both the stars and the Zodiacal signs (Each one then according to its own nature [illegible] upon the place of the Moon or the ascendant).

Γ. 188. Whether the matter concerning which the inception is true or false (The fixed Signs rising on the horoscope — to declare the inception) = cod. 12, f. 78.

Εἰ φίλοι εἰσὶν ἢ ἐχθροὶ περὶ ὧν ἐρωτώμεθα (Χρὴ σκέπτεσθαι τὰς συμπαθείας — σχῆμα ἀσυμπαθῶς) = ib., f. 78ᵛ.
Εἰ ἔγκυός ἐστιν ἡ γυνὴ περὶ ἧς ἡ ἐρώτησις (Παρατήρει τὰ β' φῶτα — ἔγκυον εἶναι).
Περὶ ἀρρένων ἢ θηλυκῶν ἐγγαστρίων (Περὶ ἀρρενικῶν καὶ θηλυκῶν ἐγγαστρίων — εἰ δὲ τεθηλυμμένοι, θῆλυ) = cod. 12, f. 79.

F. 188ᵛ. Εἰ εὐδοκιμεῖ τις ἐν τῷ ἐλπιζομένῳ ἢ οὔ (Τοὺς λαχόντας τὴν οἰκοδεσποτίαν — ἐπαναφορὰς προσνεύσεως) = ib., f. 79.
Ἄλλως εἰ ἔχει ἐγγάστριον (Ὁ τοιοῦτος τρόπος ἐκ δύο τρόπων — ἐν γαστρὶ δηλοῦται) = ib , f. 79ᵛ.
Ἄλλο (Νοείσθω σοι τοῦτο ἀστερικῶς — οὐκ ἔχει ἐν γαστρί) = ibidem.
Ἄλλο (Ἐὰν εὕρης τινὰ τῶν οἰκοδεσποτῶν — καὶ τὰ ἴσα ἀπὸ ὡροσκόπου) = ibidem.

F. 189. Εἰ ἄρρεν ἢ θῆλυ τὸ ἐγγάστριον (Ὁ Ἥλιος ἐὰν γένηται τετράγωνος τῷ κλήρῳ — πρὸς θηλυγονίαν) = ib., f. 80.
Ἀποτελέσματα τῶν συνδέσμων (Ἐὰν ὁ σύνδεσμος γένηται μετὰ τοῦ Διὸς — οὔτε βλάψει οὔτ' ὠφελήσει).
Περὶ ἀγορασίας (Ἡ μὲν Σελήνη τῷ πωλουμένῳ ἢ χαριζομένῳ πράγματι — συμφόρως λήψεται).

F. 189ᵛ. Περὶ ἀνδρογύνων ἀτέκνων ποῖος αὐτῶν αἴτιος τῆς ἀτεκνίας (Τὸν μὲν ἄνδρα ἐκ τοῦ ὡροσκόπου λάμβανε — ἀπὸ τούτων λέγε στερεύειν) = cod. 12, f. 81ᵛ.
Ἐάν τις πεπόρνευκεν (Σκέψαι τὸν Ἄρην καὶ τὴν Ἀφροδίτην — πρῶτον ὧν τὴν Σελήνην ἐθεώρει) = ib., f. 81ᵛ.
<Valentis>. Περὶ τῆς τῶν ιβ' τόπων διακρίσεως (Ἐπεὶ συμβαίνει πολλάκις τῆς ὡροσκοπούσης — λοιπῶν ὑπὸ γῆν τόπων ὁμοίως) = ib., f. 83ᵛ.
<Antiochi> [1]. Περὶ ἀρρενικῶν καὶ θηλυκῶν ζῳδίων καὶ ἀρρενουμένων καὶ τεθηλυμένων τόπων καὶ ἀστέρων (Ἀρρενικὰ μὲν ζῴδιά εἰσιν ς' — ἐνέργειαν αὐτῆς οὐκ εἴρηκεν).

F. 191. Περὶ αἱρέσεως τῶν ἀστέρων (Ἐπὶ τῶν ἡμερινῶν γενέσεων — διακείμενοι ἐλαττοῦσιν αὐτάς).
Περὶ τῆς τῶν ιβ' ζωδίων κράσεως (Ὁ μὲν Κριὸς πυρώδης — αἱ τοιαῦται ποιότητες).

F. 191ᵛ. Περὶ παθοποιῶν ζωδίων (Ψώρας λέπρας λειχῆνας — καὶ ὑποκύρτους τοὺς οὕτω γεννηθέντας).
Περὶ ζῳδίων ἀσελγῶν καὶ σινοποιῶν (Ἀσελγῆ καὶ παθοποιά εἰσιν Κριὸς — ἀπὸ μέρους καὶ ὁ Λέων).

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[1] Quae sequuntur usque ad f. 197 in cod. 12 (f. 84 ad 92) Antiocho tribuuntur et in appendice edentur.

Whether those about whom we are asked are friends or enemies (One must examine the sympathies — aspect unsympathetically) = ib., f. 78.

Whether the woman about whom the question is asked is pregnant (Observe the two luminaries — to be pregnant).

On male or female fetuses (On male and female fetuses — but if feminized, female) cod. 12, f. 79.

Γ. 188. Whether someone succeeds in what is hoped for or not (Those who have obtained the house-rulership — the returns of inclination) — ib., f. 79.

Another way of whether one has a fetus (This kind of method from two methods — is indicated in the womb) — ib., f. 79.

Another (Let this be understood by you astrally) [redacted] does not have in the womb) - ibidem.

Another (If you find any of the house rulers — and [redacted] equal [parts] from the horoscope) — ibid.

Γ. 189. Whether the embryo is male or female (If the Sun comes to be in a square to the lot — toward [redacted] begetting of females) — ib., f. 80.

Results of the conjunctions (If the conjunction comes to be with Jupiter — [redacted] will neither harm nor benefit).

On purchasing (The Moon, for the thing being sold or given as a gift – will [redacted]eive it advantageously).

Γ. 189. Concerning androgynous childless persons, which of them is responsible for the childlessness (Take the man from the horoscope, [redacted] from these say that he is barren) cod. 12, f. 81.

If anyone has committed fornication (Consider Mars and Venus — first being what the Moon observed) — ib., f. 81v.

<Valens>. On the distinction of the 12 places (Since it often happens that the horoscope — the remaining pla[redacted] under the earth likewise) - ib., f. 83.

<Antiochus>. On masculine and feminine Signs and masculinized and feminized places and stars (The masculine signs are 6 — h[redacted] not stated its operation).

F. 191. On the sect of the stars (In diurnal nativities those [redacted] positioned diminish them).

On the mixture of the 12 signs (Aries is fiery — such [redacted] the are the qualities).

F. 191v. On disease-producing signs (Scabies, leprosy, lichens, hunchbacks [redacted] and hypo- — those born under such conditions).

On licentious and harmful Signs (Licentious and disease-producing are Aries — p[redacted]tly also Leo).

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1 What follows up to f. 197 in cod. 12 (f. 84 to 92) is attributed to Antiochus and will be published in the appendix.

Αἰτιολογία τῶν ὑψωμάτων καὶ ταπεινωμάτων τῶν ἀστέρων (Εἰρηκότες περὶ φύσεως συγκρατικῆς τῶν τε ζωδίων καὶ ἀστέρων – οὐδεὶς ὑψῶσαι δύναται).

F. 192. Αἰτιολογία τῆς ἐναντιότητος τῶν ἀστέρων (Τίνος δὲ ἕνεκεν οἱ οἶκοι — ἀνενέργητον ἀποτελεῖται).

F. 192ᵛ. Περὶ τῆς αἱρέσεως τῶν τριγωνικῶν δεσπότων (Ἑκάστης δὲ τριγωνικῆς πλευρᾶς — ἐπίκοινος αὐτῶν Σελήνη).

Περὶ τῶν λϛ' δεκανῶν καὶ τῶν παρανατελλόντων αὐτοῖς καὶ τίνος ἀστέρος ἕκαστος πρόσωπον φέρει (Τοῦ ζωδιακοῦ κύκλου εἰς ιβ' τμήματα — ἀγαθυνομένην δὲ, σμικρύνει).

F. 193. Περὶ τῶν ὁρίων (Πάλιν οἱ παλαιοὶ καὶ εἰσέτι — πράγματος κυριεύωσιν).

Περὶ τῆς πλευρᾶς τῶν τριγώνων καὶ τετραγώνων καὶ ἑξαγώνων σχημάτων (Τῶν τριγώνων καὶ τετραγώνων — αἵτινες καλοῦνται χρονικαί).

F. 193ᵛ. Περὶ συμπαθῶν καὶ ἀσυμπαθῶν ζῳδίων καὶ τῶν πρὸς ἄλληλα σχηματιζομένων (Συμπάθειαν μὲν ἔχουσι πρὸς ἄλληλα — δὶς γὰρ τὰ ρπ', τξ').

Περὶ τῶν ιβ' μορίων τῶν ζῳδίων (Διεῖλον δὲ καὶ ἑτέρως ἕκαστον τῶν ζωδίων — μάλιστα δὲ εἰς τὰς γενεθλιαλογίας).

F. 194. Περὶ ἀκούοντων καὶ βλεπόντων ἄλληλα ζώδια (Συμβάλλονται τὰ ἀκούοντα καὶ βλέποντα ζῴδια — σημεῖα ἴσον ἀπέχοντα).

Περὶ ἐπιθεωρίας (Τούτων οὕτως διαιρουμένων — ἢ κατὰ ἑξάγωνον στάσιν).

Περὶ ἀκτινοβολίας (Ἀκτινοβολεῖν δὲ λέγεται κατὰ τὰ εἰρημένα σχήματα — ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά).

Περὶ δορυφορίας (Δορυφορία δέ ἐστιν ὅταν ἐν οἴκῳ — καὶ οἱ νυκτερινοὶ τοὺς ἡμερινούς).

F. 194ᵛ. Περὶ συμφωνίας (Σύμφωνοι δὲ, μείζονες μὲν αἱ τρίγωνοι δορυφορίαι — πρὸς ἐνέργειαν).

Περὶ ἐπιδεκατείας (Ἐπιδεκατεία καὶ καθυπερτήρησις — ἢ ἑξαγωνικῶς ἐπιθεωρῇ).

Περὶ κακώσεως (Κάκωσις λέγεται ὅταν ὑπὸ κακοποιῶν — προαναφορὰ τοῦ ὑπογείου).

Περὶ ἰδιοπροσωπίας (Ἰδιοπροσωπεῖν δὲ λέγονται ὅταν πρὸς τὸν Ἥλιον — οἱ οἶκοι αὐτῶν).

F. 195. Περὶ μετοχῆς (Μετοχὴ δέ ἐστιν ὅταν β' ἀστέρες ἐν ἑνὶ ζωδίῳ παρῶσιν ἢ ἐπιθεωρῶσιν αὐτό — τυγχάνει δὲ τοῦ μὲν οἶκος, τοῦ δὲ ὕψωμα).

Περὶ δεσποτείας ἀλλήλων (Δεσπόται δὲ ἀλλήλων — οἱ ἀστέρες).

Περὶ οἰκοδεσποτίας (Οἰκοδεσπότης δὲ λέγεται, ὅταν πλείονας ἔχῃ λόγους — φάσεως ἢ συσχηματισμοῦ).

Aetiology of the exaltations and depressions of the stars (Having spoken of the syncretic nature of the signs and stars (no one is able to exalt).

C. 192. Aetiology of the opposition of the stars (For what reason do the houses — is rendered ineffective).

G. 192. On the choice of the triplicity rulers (Of each triplicity side — the Moon is common to them).

On the 36 decans and those rising alongside them and which star each one bears the face of (Of the zodiacal circle divided into 12 parts — and when made favorable, it diminishes).

C. 193. On the bounds (Again the ancients and still [redacted] of the matter they hold dominion).

On the side of triangular, square, and hexagonal figures (Of triangles and squares — which [redacted] are called temporal).

C. 193. On sympathetic and unsympathetic Signs and those configured in relation to one another (They have sympathy with each other [redacted] for twice 180, 360).

On the 12 parts of the signs (They also divided each of the signs differently — but especially in nativities).

C. 194. On signs that hear and see one another (The hearing and seeing signs contribute — signs equidistant from one another). On aspect (These being thus divided — or according to a sextile position).

On ray-casting (Ray-casting is said to occur according to the aforementioned figures [redacted] from the right toward the left).

On spear-bearing (Spear-bearing is when in a house [redacted] and the the nocturnal ones attend the diurnal ones).

Γ. 194. On Harmony (Harmonious are the greater trigonal doryphories [redacted] towards activity).

On Epidecateia (Epidecateia and kathypertērēsis, [redacted] ἢ hexagonal observation).

On Affliction (Affliction is said to occur when by malefic planets – the preanaphora of the subterranean).

On Personal Appearance (They are said to appear in their own person when toward the Su[redacted] their own houses).

Γ. 195. On Participation (Participation is when 2 stars are present in one Zodiac sign or aspect it – one obtains its house, the other its exaltation).

On Mutual Rulership (Mutual rulers – the stars).

On Domicile Lordship (The domicile lord is said to be the one who has more dignities [redacted] of phase or configuration).

Περὶ κολλήσεως (Κόλλησίς ἐστιν ἡ καὶ συναφὴ — τῆς συνοδικῆς μοίρας).
Περὶ μεσεμβολήσεως (Μεσεμβόλησις δέ ἐστιν ὅταν ἀστὴρ — ἀκτῖνας βάλλῃ).
Περὶ παραλλαγῆς (Παραλλαγὴ δέ ἐστιν — σχῆμα μοίρας α').
Περὶ συνδέσμου (Ἐπὶ σύνδεσμον λέγεται φέρεσθαι — ἄχρι τῶν αὐτῶν ιε' μορίων).
Περὶ κενοδρομίας (Κενοδρομία δέ ἐστι — σχῆμα συνῇ).
Περὶ ὁμοροήσεως (Ὁμορόησις δέ ἐστιν — ὁρίοις αὐτῶν).
Περὶ ἐμπερισχέσεως (Ἐμπερίσχεσις δέ ἐστιν ὅταν β' ἀστέρες — πρόσω ἢ ὀπίσω).
Περὶ τῶν ἐν δυνάμει ἀστέρων (Ἐν δυνάμει δὲ εἷς ἕκαστος — χρηματιστικῷ τόπῳ).
Περὶ λαμπηνῶν (Ἐν λαμπήναις δὲ ἰδίαις — μεταβάλλονται εἰς ἀγαθοποιΐαν).
Περὶ τοῦ πῶς χαίρουσιν οἱ ἀστέρες (Χαίρειν δὲ λέγονται οἱ ἀστέρες — οἱ δὲ νυκτερινοί, ὑπόγειον).

F. 195ᵛ. Περὶ τῶν ὑπαύγων ἀστέρων (Ὑπαυγοι δὲ λέγονται εἶναι — φάσεων ψηφοφορίας).
Περὶ τῶν δηλουμένων χρόνων ὑπό τε τῶν κέντρων τῶν ἐπαναφορῶν καὶ τῶν ἀποκλιμάτων (Ὁ μὲν ὡροσκόπος δηλοῖ τὴν πρώτην ἡλικίαν — περιοχὴν ἑκάστου τῶν ιβ' τόπων).
Περὶ κλήρων σημασίας (Ὁ κλῆρος τῆς Σελήνης — προαναιρεῖσθαι λέγε).

F. 196ᵛ. Περὶ τῶν ἀσυνδέτων ἀστέρων πρὸς τὴν Σελήνην (Ἡ Σελήνη ἀσύνδετος τυχοῦσα — ἰσοδυναμούντων ζῳδίων συνίστανται).
Ἀποτελέσματα τῶν δορυφοριῶν τοῦ Ἡλίου (Κρόνος ἐπὶ δορυφορίᾳ τυχὼν — παρ' αἵρεσιν δορυφορούντων).

F. 197. Περὶ τῶν ἐκ τῶν ἐνεργειῶν καὶ μορφώσεων ἐφηρμοσμένοις (l. -ης) τοῖς ζῳδίοις διαφόρου προσηγορίας (Τὴν δ' ἐκ τῶν μορφώσεων τῶν ζωδίων — φωνὴν γὰρ οὐ κέκτηνται ταῦτα), cf. cod. 12, f. 93ᵛ.

F. 198. Περὶ τῶν ἐν ταῖς καταστάσεσι τῶν ἀέρων συμβαινόντων, ἀνέμων δηλονότι, ὑετῶν βροντῶν πρηστήρων αὐχμῶν σεισμῶν καὶ τῶν λοιπῶν τοιούτων (Κρόνος κυριεύσας τῶν ὁρίων τῆς συζυγίας — ἑῶος δὲ, γαληνότατος), cf. ib., f. 95.

F. 199ᵛ. Ὅσα οἱ πλανώμενοι ἀστέρες ἐν ἑκάστῳ τῶν ζῳδίων σημαίνουσιν (Κρόνος ἐν Κριῷ γινόμενος — βροντὰς ποιεῖ), cf. ib., f. 98.

F. 203. Φυσικὴ θεωρία περὶ σεισμῶν (Καθόλου τοίνυν περὶ τῶν ἐν τῇ γῇ γινομένων σεισμῶν — καὶ τὰ τοῦ Σκορπίου ἑπόμενα), cf. ib., f. 110 sq. Wachsmuth, *Lydi de ost.*, p. 172 sq.

F. 204ᵛ. Περὶ πολευόντων καὶ διεπόντων (Ἰστέον ἕκαστον τῶν ζ' ἀστέ-

On Conjunction (Conjunction is also called application – of the degree of syzygy).

On Interposition (Interposition is when a star casts [redacted] rays).

On Deviation (Deviation is [redacted] figure of degree 1).

On conjunction (It is said to be carried toward conjunction [redacted] up to the same 15 parts).

On void course (Void course is [redacted] figure of conjunction).

On co-flowing (Co-flowing is [redacted] in their own terms).

On enclosure (Enclosure is when 2 stars — [redacted] forward or backward).

On stars in power (In power, each one [redacted] in a chrematistic place).

On chariots (In their own chariots [redacted] are transformed into beneficence).

On how the stars rejoice (The stars are said to rejoice – and the nocturnal ones, below the earth).

Γ. 195. On the stars under the rays (Those called "under the rays" are said to be [redacted] of the calculation of phases).

On the times indicated by the cardines, the succedents, and the cadents (The horoscope indicates the first age — the domain of each of the 12 places).

On the signification of the lots (The lot of the Moon [redacted] destroyed beforehand said to be destroyed beforehand).

Γ. 196. On the stars unconnected to the Moon (The Moon, being unconnected — are [redacted] constituted from signs of equal power).

Effects of the bodyguards of the Sun (Saturn, occurring as a bodyguard [redacted] — of those serving as bodyguards contrary to sect).

Γ. 197. On the varied nomenclature derived from the activities and shapes applied (1. -ης) to the Signs (The one derived from the shapes of the signs — for [redacted] these have not acquired a voice), cf. cod. 12, f. 934.

Γ. 198. On the things that occur in the states of the atmosphere, namely [redacted] winds, artificial thunders, lightning storms, droughts, earthquakes, and the rest of such things (Saturn, having lordship over the boundaries of the conjunction [redacted] — but calm, most serene), cf. ib., f. 95.

Γ. 199. What the wandering stars signify in each of the Zodiac [redacted] signs (Saturn entering Aries [redacted] produces thunder), cf. ib., f. 98.

Γ. 203. A natural inquiry concerning earthquakes (In general, therefore, concerning the earthquakes that occur in the earth, and the things that follow Scorpio), cf. ib., f. 110 sq. Wachsmuth, Lydi de ost., p. 172 sq.

Γ. 204. On the Rulers and Governors (It should be known that each of the 7 stars [redacted]

ρων — ἐπάνοδον μετὰ ἀσθενείας σημαίνει [206r κανόνιον τ. πολ. καὶ δ.])

F. 206. Ἄλλο περὶ τῶν αὐτῶν λεπτομερέστερον (Ἡμέρᾳ α' Ἥλιος πολεύει — ἢ σίνος ἔχων ἐν τῷ ὀφθαλμῷ).

F. 209. Ἔτι περὶ τῶν αὐτῶν (Τὰ πολεύοντα καὶ διέποντα — καὶ δίαιταν καὶ χειρουργίαν) = cod. 12, f. 139v.

Περὶ τῶν τῆς Σελήνης σχημάτων (Τὰ τῆς Σελήνης σχήματα ἃ καὶ φάσεις καλοῦσιν — μείωσιν τοῦ φωτὸς ποιεῖσθαι) = ib., f. 140.

F. 209v. Περὶ τῶν κατὰ μονομοιρίαν ὁρίων τῶν ζ' ἀστέρων (Ἰστέον δὲ καὶ τοῦτο — τὸ κανόνιον τοιοῦτον).

F. 210. Κανόνιον ὁρίων μονομοιριαίων.

F. 210v. Ἔφοδος τῶν κατὰ μέρος ἐπισημασιῶν (Αἱ κατὰ μέρος ἔφοδοι τῶν ἐπισημασιῶν — ἐπὶ μέρους τύχωσι συσχηματιζόμενοι).

F. 211. Περὶ τῆς ἀπὸ τῶν μετεώρων ἐπισκέψεως (Πρὸς δὲ τὰς κατὰ μέρος τῶν ἐπισημασιῶν — οὐκ ἀστοχήσει τοῦ σκοποῦ).

F. 212. Καθολικὴ παρατεί (l. ή) ρησις ἀπὸ τῆς κατὰ τὴν θερινὴν τροπὴν ἐποχῆς τῆς Σελήνης (Εἰ κατὰ τὴν ἀρχὴν τοῦ Καρκίνου — τῶν θαλασσίων τοῖς ποταμίοις ἐξομοιοῦνται), cf. cod. 12, f. 153. Τί σημαίνει ἕκαστον τῶν ζῳδίων καὶ τῶν ἀστέρων καὶ τίνων δεσπόζουσιν (Κριὸς δεσπόζει λειμώνων καὶ πεδίων — καὶ τῶν ἐν αὐταῖς ἰχθύων), cf. ib., f. 155. Edid. Ludwich, *Maximi et Ammonis rel.*, p. 119.

F. 212v. Περὶ (l. ποῖα) τῶν εἰδῶν ἀνήκει ἐν ἑνὶ ἑκαστῷ ἀστέρι (Κρόνου κρόμμυα καὶ σκόροδα — καὶ ἐλέφαντας καὶ τὰ χειροήθη) etc. = cod. 12, f. 155v. Ed. Ludwich, *op. cit.*, p. 120-122.

F. 213. Περὶ τῶν ζῳδίων ὡροσκοπούντων (Κριοῦ μὲν ὡροσκοποῦντος οἱ τικτόμενοι — ἡ δὲ Σελήνη εὐκράτους καὶ εὐσάρκους) = Hephaestio II, 2, finis.

F. 213v. Ἔκθεσις περιληπτικὴ τῆς τῶν ιβ' ζῳδίων ἐνεργείας (Ἀρσενικὰ Κριὸς Δίδυμοι Λέων Ζυγός — θηριοειδὲς Τοξότης).

F. 214. Περὶ ἀποτελεσμάτων αὐτῶν (Σημαίνειν φασὶν οἱ ἀστρολόγοι — ὁδεύοντας πραγματευομένους).

F. 214v. Ἑτέρα σύνοψις περὶ αὐτῶν (Ὁ ζῳδιακὸς κύκλος διῄρηται εἰς ιβ' τμήματα — ἥτις ἀναλογεῖ τῷ ὕδατι).

F. 215. Περὶ τῶν προσώπων ἃ ἐπέχουσιν οἱ ζ' ἀστέρες ἐν τοῖς τῶν ζῳδίων δεκανοῖς (Ἐπεὶ δὲ ἕκαστον τῶν ζῳδίων — ἐξεθέμεθα ἔχον οὕτως sqr. canon) = cod. 12, f. 169. Cf. Paulum Alexandrinum, ed. 1586, B. 4v.

F. 215v. Περὶ ἐρωτήσεως κινήσεως στρατοπέδων (Ἐὰν ἐρωτηθῇς περὶ δύο στρατοπέδων — κίνησιν καὶ σχματογραφίαν).

Περὶ πολιορκουμένων πόλεων (Δεῖ σκοπεῖν τὸν ὡροσκόπον — κακοποιῶν δεῖ ἅλωσις τῆς πόλεως). — Haec capitula (f. 215v-

signifies a return of the star with weakness [206 a table of the rulers and governors])

Γ. 206. Another, on the same subjects in greater detail (Day 1, the Sun rules — or having a defect in the eye).

C. 209. Further on the same subjects (The rulers and governors — and diet and surgery) = cod. 12, f. 139.

On the phases of the Moon (The phases of the Moon & and the appearances they call a diminution of light to take place) ib., f. 140.

Γ. 209. On the terms according to single degrees of the 7 stars (It should also be known — the table is as follows).

F. 210. A table of the terms by single degrees.

Γ. 210. An account of the particular weather-signs (The particular accounts of the weather-signs — happen to be configured in particular). F. 211. On the examination from atmospheric phenomena (But for the particular weather-signs — will not miss the mark).

F. 212. A general observation from the position of the Moon at the summer solstice (If at the beginning of Cancer — the marine ones are made similar to the riverine ones), cf. cod. 12, f. 153. What each of the signs of the zodiac and the stars signifies and what things they rule (Aries rules meadows and plains — and the fish in them), cf. ib., f. 155. Edited by Ludwich, Maximi et Ammonis rel., p. 119.

Γ. 212. On (1. which of the species belong to each star (of Saturn: onions and garlic — and elephants and domesticated animals) etc. cod. 12, f. 155v. Ed. Ludwich, op. cit., p. 120-122.

C. 213. On the Signs rising on the horoscope (When Aries is on the horoscope, those born — and the Moon makes them temperate and well-fleshed) Hephaestio II, 2, end.

F. 213. A comprehensive exposition of the activity of the 12 signs (Masculine: Aries, Gemini, Leo, Libra — beast-shaped: Sagittarius).

Γ. 214. On their effects (The astrologers say they signify — those who are travelling and engaged in business).

Γ. 214v. Another synopsis concerning them (The zodiac circle is divided into 12 parts — which corresponds to water). Γ. 215. On the faces which the 7 stars occupy in the decans of the Signs (Since each of the Signs — we have set out as follows sgr. canon) = cod. 12, f. 169. Cf. Paulum Alexandrinum, ed. 1586, B. 4°.

Γ. 215. On the question of the movement of armies (If you are asked about two armies — movement and schematography).

On besieged cities (One must examine the horoscope — by malefics the capture of the city is required). — These chapters (f. 215'–

216ᵛ) de rebus bellicis etiam in cod. 12, f. 169 sqq. inveniuntur.

F. 216. Ἄλλο εἰς τὸ αὐτό (Ἐπιτήρει τὴν Σελήνην ἐν ποίῳ ζῳδίῳ — μοχθηρὸν τὸν πόλεμον ἔσεσθαι).
Πρὸς τὸ πολιορκῆσαι πόλιν (Ἔστω ἡ Σελήνη λειψιφωτοῦσα — πολιορκουμένη πόλις).

F. 216ᵛ. Ἄλλο (Σκέπτου τὴν Σελήνην — ὁ δὲ Κρόνος βραδυτῆτα).
Περὶ ἐπιστρατείας (Ὅταν τις ἐρωτήσῃ σε — μάλιστα ἐπίκεντροι ὄντες).
Περὶ λόχου καὶ δούλου (l. δόλου) καὶ ἐνέδρας (Τοῖς δ' ἐπιχειροῦσι λόχον ἢ δόλον — ἐνέδρας ἐπιχείρησις).
Ἄλλο (Ἔστω ὁ Ἑρμῆς σὺν τῇ Σελήνῃ — τῶν ζῳδίων κυρίους).
Εἰς τὸ πῆξαι κορτίναν (Ἐὰν ἐπιτραπῇς ὑπὸ βασιλέως — πυρὸς κίνδυνον φέρει).
Εἰ γίνεται τόδε τὸ πρᾶγμα ἢ οὐ καὶ εἰ ἐγγίζει ἢ βραδύνει (Πρὸ πάντων χρὴ σκοπεῖν — πρᾶγμα σημαίνουσιν).

F. 217. Πρὸς τὸ γνῶναι τί ἔχει ἡ ἐπιστολὴ πότερον ἀληθὲς ἢ ψεῦδος ἢ ἐν δόλῳ γέγραπται ἢ ὑπὸ δούλου ἐκομίσθη ἢ ἐλευθέρου (Τοῦ Αἰγόκερω ὡροσκοποῦντος — ἀληθινὰ καὶ βέβαια) = cod. Vindobon. 115, f. 72ᵛ.
Περὶ φαρμακείας (Ὁ Ἑρμῆς κακούμενος, φθόνον — διαπίπτοντα καὶ σβεννύμενα) = ibidem.
Περὶ Ἡλίου ἐν ὁρίοις τῶν ἄλλων (Ὁ Ἥλιος ἐν ὁρίοις τοῦ Κρόνου — πράξεις ἐμποδίζει).

F. 217ᵛ. Περὶ Ἡλίου ὁμοίως ἐν ὁρίοις (Σελήνη ἐν ὁρίοις Κρόνου ὡροσκοποῦσα — ἐναντιότητα σημαίνει).
Μέθοδος τῆς τῶν κλήρων εὑρέσεως (Φέρε δὴ καὶ περὶ τῶν κλήρων — καὶ οὐ κατὰ τὸ ἀνάπαλιν) cf. cod. 12, f. 130.

F. 219ᵛ. Περὶ δραπετῶν (Σελήνη ἐν Ὑδροχόῳ [del. Ὑδροχόῳ suprascr. Κριῷ cod. 8, f. 152] ὁ φυγὼν ταχέως εὑρεθήσεται — εὑρεθήσεται ὁ δραπέτης).

F. 221. Ἰατρομαθηματικὰ Ἑρμοῦ τοῦ Τρισμεγίστου πρὸς Ἄμμωνα Αἰγύπτιον (Τὸν ἄνθρωπον, ὦ Ἄμμων, κόσμον φασὶν οἱ σοφοί — οὐδὲν ἐπιγίνεται). Post prooemium sequuntur capitula duo. — Ed. Camerarius, *Astrologica,* Norimbergae 1532, p. 37 sqq.; Ideler, *Physici et medici graeci minores,* t. I (1841), p. 387 sqq. — Ceterum cf. cod. 8, cap. σκέ sqq.

F. 225. Γαληνοῦ περὶ κατακλίσεως νοσούντων προγνωστικὰ ἐκ τῆς μαθηματικῆς ἐπιστήμης (Περὶ μὲν τοῦ ὑπαρκτικὴν εἶναι — ἀναιρεθήσονται γάρ). Cf. cod. 12, f. 5 sqq. — Ed. Kühn, *Galeni opera,* t. XIX (1830), p. 529-571.

F. 232ᵛ. Περὶ τοκετῶν πτώσεων καὶ τραυμάτων (Οὐδὲν δὲ ἧττον καὶ τοῦτο γινώσκειν — ἐστὶν ἑκάστου). — Ed. ibid., p. 571.

216) concerning matters of war are also found in cod. 12, f. 169 sqq. Γ. 216.

Another on the same subject (Observe in which sign the Moon is, so that the war will be troublesome).

On besieging a city (Let the Moon be waning — the besieged city).

F. 216'. Another (Consider the Moon — but Saturn slowness). On military expedition (When someone asks you — especially those in angular houses). On

ambush and slave (l. treachery) and snare (For those who attempt an ambush or treachery — the attempt of a snare).

Another (Let Mercury be with the Moon — the lords of the Signs). On pitching a camp (If by commission of the emperor fire brings — danger).

Whether this matter will come to pass or not, and whether it is near or delayed (First of all one must consider — they signify the matter).

F. 217. On knowing what a letter contains, whether it is true or false, or written with deceit, or carried by a slave or a free man (With Capricorn on the ascendant — true and certain) cod. Vindobon. 115, f. 72.

On poisoning (Mercury afflicted, envy — failing and extinguished) ibidem.

On the Sun in the terms of the others (The Sun in the terms of Saturn — hinders actions).

F. 217. On the Sun likewise in the terms (The Moon in the terms of Saturn applying — signifies opposition).

Method of finding the lots (Come then, also concerning the lots — and not in reverse) cf. cod. 19, f. 130.

F. 219. On runaways (Moon in Aquarius [del. Aquarius, Aries written above, cod. 8, f. 152] the fugitive will be found quickly — the runaway will be found).

F. 221. Iatromathematica of Hermes Trismegistus to Ammon the Egyptian (Wise men say that man, O Ammon, is a world — nothing is added). After the prooemium follow two chapters. - Ed. Camerarius, Astrologica, Norimbergae 1532, p. 37 sqq.; Ideler, Physici et medici graeci minores, t. 1 (1841), p. 387 sqq. - Moreover cf. cod. 8, cap. σκέ sqq.

F. 225. Galen's prognostics on the confinement of the sick, drawn from mathematical science (Concerning the fact that it is substantive — for they will be destroyed). Cf. cod. 12, f. 5 sqq. - Ed. Kühn, Galeni opera, t. XIX (1830), p. 529-571.

F. 232. On births, falls, and wounds (No less is it necessary to know this also — it belongs to each). - Ed. ibid., p. 571.

F. 233. Περὶ φλεβοτομίας καὶ καθάρσεως (Ἐπὶ πάσης φλεβοτομίας — τῷ κάμνοντι), cf. ibid., p. 519, cuius tamen initium differt.

F. 233ᵛ. Παγκαρίου περὶ τῶν αὐτῶν (Σκεπτόμενος περὶ νοσημάτων — ὠφέλιμος γίνεται), cf. cod. 12, f. 16.

F. 234. Περὶ ἀρρώστων καὶ ἰατρῶν (Σκόπει περὶ μὲν τοῦ ἀρρώστου — ἢ τοὺς κακοποιούς).

F. 235. Ἄλλη σκέψις περὶ τοῦ αὐτοῦ (Ὁ μὲν ἰατρὸς ἐκ τοῦ ὡροσκόπου λαμβάνεται — ἃ διὰ τὸ μῆκος τῆς γραφῆς παρελείφθησαν), = cod. 12, f. 19.

F. 236. Ἄλλως (Στῆσον τὰ δ' κέντρα ὡς ἐπὶ γενέσεως — τῶν συνδέσμων) = ibidem.

F. 236ᵛ. Ἄλλως (Περί μὲν τῆς ἀσθενείας αὐτῆς — ἀποφαίνεσθαι).

F. 237. Ἔτι περὶ κατακλίσεων ἐφ' ὧν γινώσκομεν τὰς γενέσεις (Ἐὰν ἐννεαδικὸς τύχῃ κλιμακτήρ — ὁμοίαν διάγνωσιν).

F. 237. Περὶ οὗ ἐρωτώμεθα ποῦ ἔχει ἡ νόσος σημεῖον (Ἔστω τὸ μεσουράνημα κεφαλὴ — καὶ στείρας σημαίνει).

F. 237ᵛ. Ἄλλο (Σελήνης οὔσης ἐν Κριῷ — μὴ λέγε αὐτὸν τεθνάναι).

F. 238. Περὶ ἀρρωστοῦντος εἰ ζήσει ἢ τεθνήξεται (Θάνατον μὲν σημαίνει ἐν τῇ καταρχῇ — νοσεῖν παρασκευάζει).

F. 238ᵛ. Ἡφαιστίωνος περὶ τοῦ αὐτοῦ (Ἰστέον ὅτι οἱ ἀρξάμενοι νοσεῖν — ἐν δὲ Ἰχθύσι ποδάγραν).

F. 239. Περὶ χειρουργίας (Τὰς δὲ χειρουργίας τῶν μελῶν — καὶ ἑτέρας χειρουργίας).
Περὶ καθαρσίων καὶ ἀποτροπιασμῶν (Ἐάν τινι συμβῇ γενέσθαι — κοιλίαν καθαίρειν οὔσης ἐν τῷ συνδέσμῳ).

F. 239ᵛ. Μέθοδος δι' ἀριθμῶν περὶ τοῦ προγνῶναι τὸν νοσοῦντα εἴτε ζήσει μετὰ ὑγιείας εἴτ' ἐπικινδύνως εἴτ' ἀποθανεῖ (Φιλοκαλίας χάριν — ἔστι δὲ τὸ κανόνιον τόδε, sqr. canon).

F. 240. Στεφάνου Ἀλεξανδρέως[1] φιλοσόφου καὶ οἰκουμενικοῦ διδασκάλου ἀποτελεσματικὴ πραγματεία πρὸς Τιμόθεον τὸν αὐτοῦ μαθητήν, πρόφασιν μὲν ἔχουσα τὴν νεοφανῆ καὶ ἄθεον νομοθεσίαν τοῦ Μωάμεθ, πολλὰ δὲ καὶ ἄλλα τῶν μελλόντων προσαγορεύουσα (Τοῖς ἤδη πεπονημένοις τῶν πάλαι σοφῶν — καὶ τὴν τῶν κρατούντων ὠμότητα).

8 = Plut, 28, cod. 14. — Chartac. cm. 19,8 × 15, ff. 321 (nonnulla ex integro vel partim vacua) s. XIV exeuntis [cf. capp. κε' et υιϛ']. Pristina numeratio : quaterniones α — μ; desunt quaterniones duo ante κα'. Codicem exaraverunt variae manus: 1ª ff. 1 — 4 + 9 + 310 — 314; 2ª ff. 4ᵛ — 8 + 9ᵛ + 10ᵛ + 17 (quae ad carmen spectant) + 315ᵛ — 321; 3ª ff. 10 + 11 + 17 usque ad carmen + 18 — 309. F. 1

[1] Opusculum est ψευδεπίγραφον circa ann. 775 p. C. n. compositum; vide Usener, *Index Schol. Bonn.*, 1879, p. 9 sqq. Idem edidit in ind. schol. anni 1880.

F. 233. On phlebotomy and purging (In every phlebotomy for the [illegible] patient), cf. ibid., p. 519, whose beginning however differs. F. 233. Pancarius on the same subjects (Considering diseases — becomes beneficial), cf. cod. 12, f. 16.

F. 234. On the sick and physicians (Consider regarding the sick person — or the malefics).

F. 235. Another inquiry on the same subject (The physician takes from the horoscope — those things is taken from [illegible] which were omitted on account of the length of the writing), [illegible] cod. 12, f. 19.

Γ. 236. Otherwise (Set the 4 centers as for a nativity [illegible] of the com- of bonds) [illegible] ibid.

F. 236'. Otherwise (Concerning the weakness itself — to declare). F. 237.

Further on decumbiture cases in which we know the nativities (If the climacteric happens to be of nine — a similar diagnosis).

F. 237. Concerning what we are asked about where the sign of the disease is located (Let the midheaven be the head [illegible] and it signifies barrenness).

F. 237'. Another (When the Moon is in Aries — do not say that he has died). F. 238. Concerning a sick person, whether he will live or die (Death is signified at the inception [illegible] — it causes illness).

F. 238. Hephaestion on the same subject (It should be known that those who begin to [illegible] ill — and in Pisces, gout).

F. 239. On surgery (The surgical operations on the limbs — and other surgical operations).

On purifications and apotropaic rites (If it happens to someone — to purge the bowels when the Moon is in the conjunction).

F. 239. A method by numbers for predicting whether the sick person will live in health, or in danger, or will die (For the sake of refinement — and [illegible] the table is as follows, sqr. canon).

F. 240. The astrological treatise of Stephanus of Alexandria, philosopher and universal teacher, addressed to Timothy his pupil, taking as its occasion the newly arisen and godless legislation of Muhammad, and foretelling many other future events as well (To the already labored works of the sages of old — and the cruelty of those in power).

8 = Plut. 28, cod. 14. Paper, cm. 19.8 × 15, ff. 321 (several entirely or partially blank), late 14th century [cf. chaps. κε' and υιϛ']. Original numbering: quires α–μ; two quires missing before κα'. The codex was written by various hands: 1. ff. 1–4+9+310–314; 2. ff. 4*–8+εν+100+17 [illegible] (which pertain to the poem)+315–321; 3. ff. 10+11+17 up to the poem+18–309. F. 1 [illegible]

1 The work is a pseudepigraphon composed around 775 A.D.; see Usener, Index Schol. Bonn., 1879, p. 9 sqq. The same editor published it in the index schol. of the year 1880.

manu recenti: " Apotelesmatica diversorum auctorum. quorum pagina sequenti exstat index "; (f. 2 index latinus inabsolutus in ea quae in codice habentur); f. 1ᵛ *nº 14*; f. 2 summo mg. *nº 605* in lit., sqr. *nº 204*, quem numerum extremum paulo post repetitum legimus. Nomen possessorum codicum : f. 2, *Olim Angeli Politiani. Repertus inter libros comitis Iohannis Mirandulanj.*

F. 2. ..... Κρόνος ὁ καὶ <Φ>αίνων διὰ λ' χρόνους τὸν οἰκεῖον διέρχεται κύκλον κατὰ τὴν προαιρετικὴν αὐτοῦ κίνησιν — διέρχεται τὸν αὐτῆς κύκλον προσγειοτάτη οὖσα· τῷ Ἡλίῳ συνοδεύει διὰ λ'.

F. 2ᵛ. Εἰ γινώσκοι<ς> ὅτι ὁ Ἥλιος μετὰ τὸ εἰσελθεῖν εἰς ἕκαστον ζῴδιον διέρχεται καθ' ἑκάστην ἡμέραν μοίραν μίαν — καὶ ἔνθα ἂν καταλήξῃς, ἐν ἐκείνῳ ἐστὶ ἡ Σελήνη τῷ ζῳδίῳ sqr. canon. Εἰ βούλ<ει> εἰδέναι ἐν ποίῳ ζῳδίῳ εὑρίσκεται ὁ Ἥλιος — καταλήγει εἰς κα' ·χ· καθ' ἣν λέγω εἶναι τὸν Ἥλιον.

F. 3. Canon, summo mg. ὡροσκόπος.

F. 3ᵛ. Ἑρμηνεία περὶ τῶν τριγώνων τῶν ιβ' ζωδίων καὶ τῶν ὑψωμάτων αὐτῶν (Κριὸς οἶκος Ἄρεως· ὑψοῦται ὁ Ἥλιος ιθ' μοίραις — εὕροις τὸν ὡροσκόπον· οὗπερ διάμετρος αὖθις ὁ δύνων).

F. 4. Περὶ ὡροσκοπούντων (Κριὸς Ταῦρος Δίδυμοι Παρθένος — ἐλάττων δὲ τῶν δεινῶν) sqr. Ὁ Ἥλιος καὶ ἡ Ἀφροδίτη καὶ ὁ Ἑρμῆς διὰ χρόνου ἑνὸς κυκλοῦσι τὰ ζῴδια — ἤγουν ὥρας ιϛ' sqr. Εἰσερχομένου δὲ τοῦ Ἡλίου ἐν τοῖς ζῳδίοις μεταβάλλονται τὰ ζῴδια οὕτως — Καρκίνος Αἰγόκερως Ἰχθύες δεινά.

F. 4ᵛ. <Iohannis Camateri>[1] carmen astrologicum (Ἐξ οὐρανίων ἀντύγων σοι βιβλίον — καὶ τῶν δυνατῶν ἐν δόμοις βασιλέων).
ϛψζθ ἔ*εἰ (fort. ϛψξθ' ἔτει sc. a. 1261 p. C. n.) ἀπρι<λίου> ε'· ὥρᾳ α' ἔκλειψις Ἡλίου — ὀκτωβρίου ιθ' ὥρᾳ ε' ἔκλειψις Ἡλίου | Τῇ λα' δεκεβρίου τῆς ιε' Ν' (ἰνδικτιῶνος?) ΚΓ' — ἰῶοι <l. ἑῶοι> ἀνατολικοί.

F. 9ᵛ. Camateri carmen interruptum iterum procedit : λώβης δίδωσι σωματικῆς τὸν φόβον — Εἰ δὲ κακοῦται τὰ κακὰ πλείω λέγε.

F. 10. Index in ea quae inde a f. 18 exarata sunt [ib. adnotatio: ὅταν βούλει ἐκλειπτικὰ κεφάλαια, ζήτησον ταῦτα τὰ ι' ἐν τῷδε τῷ πίνακι· κβ', ξη', τqα', υυα', υιθ', υκε', υλα', υνα', υνη'.]

F. 10ᵛ. Camateri carminis continuatio : εἰ δ' οὐ πρὸς αὐτὸν σχηματισμὸν εἰσφέρῃ — ἐν δεκάτῳ κλῆρος εἰ πέσῃ τύχης.

F. 17. Id. σὺν τῷ κυρίῳ σχήματι τῶν ἐκκρίτων — κέρδος δίδωσιν

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[1] Iohannis Camateri carmen ex codd. Parisinis ed. Miller, *Notices et extraits des mss.*, XXIII (1872), 2 pp. 40 112; cf. Krumbacher, *Byz. Litg.*, ed. 2, p. 760.

in a recent hand: "Apotelesmatica of various authors, whose index appears on the following page"; (f. 2 an incomplete Latin index of the contents of the codex); f. 1' nº 14; f. 2 at the top margin, nº 605 in letters, sqr. nº 204, which last number we read repeated a little further on. Name of the owners of the codices: f. 2, Formerly of Angelo Poliziano. Found among the books of Count Giovanni Pico della Mirandola.

F. 2. . . . .. Saturn, also called Phainon, traverses its own circle in 30 years according to its direct motion — traverses its own circle being closest to the earth; it travels in conjunction with the Sun every 30 years.

F. 2v. If one should know that the Sun, after entering each Sign of the Zodiac, traverses one degree each day — and wherever you end up, there the Moon is in that zodiac sign sqr. canon. If one wishes to know in which zodiac sign the Sun is found — it ends at 21; χ; according to which I say the Sun is.

C. 3. Canon, at the top of the margin: horoscope.

C. 3.' Explanation concerning the trigons of the 12 Zodiac Signs and their exaltations (Aries, house of Mars; the Sun is exalted at 19 degrees; you will find the horoscope; whose diameter is

C.4. again the setting sign). Concerning the horoscope signs (Aries Taurus Gemini Virgo but less of the dangerous ones) sqr. The Sun and Venus and Mercury traverse the Zodiac Signs in one year — that is, in 16 hours sqr. When the Sun enters the zodiac signs, the Zodiac Signs change as follows: Cancer Capricorn Pisces dangerous.

F. 4. <John Kamateros'> astrological poem ('Εἐ οὐρανίων ἀντύγων σοι βιβλίον — - -καὶ τῶν δυνατῶν ἐν δόμοις βασιλέων).

Ψιθ εκεί (perhaps ἔθ' ἔτει i.e. the year 1261 A.D.) April 5; at the 1st hour, an eclipse of the Sun — October 19, at the 5th hour, an eclipse of the Sun | On the 31st of December of the 15th N' (indiction?) ΚΓ' — ἕωοι <read: ἕποι> eastern.

F. 9.' The poem of Kamateros, interrupted, proceeds again: λώβης δίδωσι σωματικῆς τὸν φόβον — Εἰ δὲ κακοῦται τὰ κακὰ πλείω λέγε.

F. 10. Index of what is written from f. 18 onward [with the note: ὅταν βούλει ἐκλειπτικά κεφάλαια, ζήτησον ταῦτα τὰ ι' ἐν τῷδε τῷ πίνακι· κβ', η', τξια', υυα', υιθ', υκε', υλα', υνα', υνη.] F. 10. Continuation of the poem of Kamateros: εἰ δ᾽ οὐ πρὸς αὐτὸν σχηματισμὸν εἰσφέρη — ἐν δεκάτῳ κλῆρος εἰ πέσῃ τύχης.

F. 17. Ibid. σὺν τῷ κυρίῳ σχήματι τῶν ἐκκρίτων — κέρδος δίδωσιν

The poem of John Kamateros, edited from the Paris manuscripts by Miller, Notices et extraits des mss., XXIII (1872), 2 pp. 40–112; cf. Krumbacher, Byz. Litg., ed. 2, p. 760.

ἐκ βροτῶν πενεστάτων | καὶ ταῦτα βίβλος ἡ Βαβυλώνων γράφει].

F. 18. Διὰ συντόμων εὕρεσις κατὰ τὸν ζητούμενον ῥωμαικὸν μῆνα τοῦ ἐνισταμένου ἔτους τοῦ τε τόπου καὶ τοῦ χρόνου τῶν συνόδων καὶ τῶν πανσελήνων διὰ κανονίων νέων μεταποιηθέντα ἀπὸ τῶν ἐν τῇ μεγάλῃ τοῦ Πτολεμαίου συντάξει ἐν ταῖς συνόδοις καὶ πανσελήνοις καὶ διὰ κανονίων τῆς ἀνωμαλίας Ἡλίου τε καὶ Σελήνης· ἐξ ὧν καὶ συντομωτάτη μέθοδος ὑποδηλοῦσα ἐν ποίᾳ συζυγίᾳ ἔσται ἔκλειψις Ἡλίου καὶ Σελήνης· ὑπέρ τινων τοῦτο αἰτησάντων ωἱ ἑνὸν <*sic*, ?> γενέσθαι· εἶτα ἐκ τούτων καὶ περὶ τῆς καθ' ἑκάστην ἐποχῆς ὁμαλῆς τε καὶ ἀνωμάλου Ἡλίου Σελήνης δὲ μόνης τῆς ὁμαλῆς. Capita ita inscribuntur.

α'. Μέθοδος τῶν συνόδων πανσελήνων· ὧν ἡ ἀρχὴ μέθοδος τῶν συζυγιῶν (Ἡ σύνοδος καὶ ἡ πανσέληνος — τοῦ πλάτους αὐτῆς).

F. 18v. β'. Χρόνος τῆς μέσης συζυγίας (Καὶ οὕτως ἔχομεν τὸν χρόνον — ἀπὸ τοῦ ἐν ᾧ ἐστιν ὁ Ἥλιος).

γ'. Ἐποχὴ Ἡλίου ὁμαλὴ ἡ κατὰ τὴν σύνοδον ἐν ποίᾳ μοίρᾳ ἐστὶ τῶν ζῳδιακῶν ἐν ᾗ δηλοῦται καὶ ἡ τῆς Σελήνης ὁμαλὴ ἐποχὴ ἡ κατὰ σύνοδον ἢ ἡ ταύτης ἐποχὴ ἡ κατὰ διάμετρον ἐν πανσελήνω (Τοῦ δὲ Ἡλίου ἡ ἐποχὴ — ἐποχὴν ληψόμεθα).

F. 19. δ'. Περὶ τῆς ἀκριβοῦς τοῦ Ἡλίου ἐποχῆς ἐν τῇ ὁμαλῇ συζυγίᾳ (Εἰσαγομένων τῶν τοῦ ἀπογείου — ἐλάττους τῶν ρπ').

ε'. Ὅπως χρὴ ποιεῖν ὅταν ὦσι καὶ λεπτὰ ἐν τοῖς εἰσαγομένοις ἀριθμοῖς ἐν ταῖς ἀνωμαλίαις (Ὅταν δὲ ὦσιν ἐν τοῖς εἰσαγομένοις — ληψόμεθα τὴν ἀκριβῆ).

ϛ'. Περὶ τῆς ἀκριβοῦς τῆς Σελήνης ἐποχῆς ἐν τῇ ὁμαλῇ συζυγίᾳ (Εἰσάγοντες δὲ μετὰ τοῦτο — ἐπισυναγωγῆς τῶν ἡμερῶν).

ζ'. Ὅπως δεῖ εὑρίσκειν τὸν τόπον τῆς ἀκριβοῦς συζυγίας (Ἐὰν δὲ διαφέρωσι — διάμετρον πανσέληνον).

F. 19v. η'. Εὕρεσις τῆς ὥρας τῆς συζυγίας (Τὸν δὲ ἀκριβῆ χρόνον — Ἡλίου προστεθήσονται).

θ'. Εὕρεσις τοῦ καιρικοῦ τῆς Σελήνης ἀνωμάλου ὡροδρομήματος (Τὸ μέντοι τηνικαῦτα — ἕξομεν χρόνον).

F. 20. ι'. Περὶ τοῦ πλάτους τῆς Σελήνης πρὸς τὰς ἐκλείψεις συντελοῦντος (Τὸ πλάτος δὲ τῆς Σελήνης — βορείαν ἀνάβασιν).

ια'. Ὅπως δεῖ ἐνταῦθα τὸν ἑνόντα τροπικὸν διορθοῦσθαι ἐν ταῖς συζυγίαις, τὸ παρὰ τὰ ἀνώμαλα νυχθήμερα διάφορον (Τὰς μέντοι ὥρας — ποιεῖ διακεκριμένας).

F. 20. ιβ'. Ὅθεν τὰ ἐκλειπτικὰ ὅρια καὶ ἐν ποίοις ἀριθμοῖς τοῦ βορείου πέρατος ἔσται ἔκλειψις (Τοῦ δὲ βορείου πέρατος — ἐπισταμένας μεθόδους).

from throes of penestat | and this is what the Babylonian Bible writes].

F. 18. A brief method for finding, according to the sought Roman month of the current year, both the place and the time of the conjunctions and full moons, by means of new tables adapted from those in the great Syntaxis of Ptolemy on conjunctions and full moons, and by means of tables of the anomaly of the Sun and Moon; from which also a most concise method indicating in which syzygy there will be an eclipse of the Sun and Moon; for the sake of certain persons who requested this to become one <sic, ?>; then from these also concerning the mean and anomalous position of the Sun at each epoch, and of the Moon the mean position alone. The chapters are inscribed as follows.

1. Method of conjunctions and full moons, the beginning of which is the method of syzygies (The conjunction and the full moon – its latitude).

F. 18. 2. Time of the mean syzygy (And thus we have the time — from that in which the Sun is).

3. The mean epoch of the Sun at the conjunction, in which degree of the Zodiac it is, where also the mean epoch of the Moon at the conjunction is shown, or its epoch at the opposition at full moon (We shall take the epoch of the Sun — the epoch). 4. On

F. 19. the precise epoch of the Sun at the mean syzygy (When the apogee values are introduced — less than 180°).

5. How one must proceed when there are also minutes in the numbers introduced in the anomalies (But when there are minutes in the numbers introduced — we shall obtain the precise value).

6. On the precise epoch of the Moon at the mean syzygy (Introducing after this — the summation of the days).

7. How one must find the place of the precise syzygy (But if they differ — the opposition at full moon).

F. 19. 8. Finding the hour of the syzygy (The precise time — will be added to the Sun).

9. Finding the seasonal anomalous hourly motion of the Moon (The value at that time — we shall have the time).

F. 20. 10. On the latitude of the Moon contributing to eclipses (But the latitude of the Moon — northern ascent). 11. How one must here correct the tropical interval present in the syzygies, the difference due to the anomalous nychthemera (The hours indeed — makes them distinct).

F. 20. 12. "Whence the eclipse limits and at what numbers of the northern limit there will be an eclipse (But of the northern limit – the methods known).

ιγ' in mg. deest, in indice f. 10 exarato caput ιγ' κανόνια continet, in textu περὶ τῆς οἰκουμένης (Ἰστέον ὅτι τινὲς ὧν ἐστι Παναίτιος ὁ Στωικὸς καὶ Εὔδωρος ὁ Ἀκαδημικὸς — ἀντίχθονες λέγονται) sqr. Ἀντίζυγα δέ ἐστι ζῴδια τάδε — Ἰχθύες | 21-22 canones habemus.

F. 23. ιδ'. Περὶ τῆς εὑρέσεως τῆς κατὰ μῆκος ἐποχῆς τῶν φώτων [sic in ind.; in textu post ἐποχῆς: Ἡλίου καὶ Σελήνης δὲ εἰ καὶ μὴ ἀκριβῶς ἀπὸ τῶν συνόδων καὶ τῶν πανσελήνων] (Ἐκ τούτων δέ ἐστιν εὑρεῖν — καὶ ζήτησις ἐν κανονίοις).

F. 23ᵛ. ιε'. Περὶ τοῦ εἰδέναι ἐν συνοδοπανσελήνοις εἴ ἐστιν ἔκλειψις (Χρὴ δὲ εἰδέναι — σιδ' μα' λθ'').

F. 24ᵛ. ιϛ'. Περὶ τῶν ἐκλειπτικῶν συνδέσμων καὶ τοῦ τῆς Σελήνης πλάτους καὶ ἐν ποίῳ ἀριθμῷ ἔσται ἔκλειψις (Καὶ περὶ συνδέσμων εἰδέναι χρὴ — τὴν ἔκλειψιν ἡ παράλλαξις).

F. 25. ιε'. Περὶ τῶν συνδέσμων τῶν ἐν ταῖς ἐκλείψεσι (Δεῖ δὲ τῶν συνδέσμων — ἑξηκοστὸν α').

ιζ'. Canones.

F. 25ᵛ. ιη'. Περὶ ἐποχῶν τῆς Σελήνης (Ἵνα δὲ καὶ ἐξ ὧν — τοῦ Πτολεμαίου συντάξεως).

F. 26. ιθ'. Ἕτερα κεφάλαια περὶ τῶν ἀστέρων [inscriptio ex indice deprompta] (Κατὰ τοὺς ἐπιμερισμοὺς τοῦ Κλαυδίου Πτολεμαίου — τὸν διάφορον ἐν τοῖς κανονίοις).

F. 28 sine tit. Ἐπὶ δὲ τῶν ε' πλανωμένων ἀστέρων ἂν ληφθῇ δι' ἀστρολάβου — ἢ διὰ τῶν ἐπιλογισμῶν.

[F. 28ᵛ. Imo mg. manus recentior et inelegantior exaravit ἡμεῖς δὲ προστίθεμεν τῷ ἐλαχίστῳ ὡροδρομήματι τῆς Σελήνης τῷ αὐτῷ ἀεὶ, πότε μὲν πλέον, πότε δὲ ἔλαττον, πότε δὲ οὐδέν· καὶ διὰ τοῦτο οὐδὲν ἄτοπον συμβαίνει, οὐδὲ ἔλαττον τοῦ ἐλαχίστου].

F. 29ᵛ sine tit. Κατὰ τὸ πρόχειρον τὸ Ἑλληνικὸν — τῆς Σελήνης μετάβασις.

F. 30. κ'. in indice : κανόνια ε', in textu ἔτη ἁπλᾶ Σελήνης.

κα'. Περὶ ἐκθέσεως χρησμῶν (Ὀφείλεις εἰδέναι πρῶτον — ἐν τῇ ὥρᾳ τῆς ἐρωτήσεως).

F. 31ᵛ. κβ'. Ἕτερα κεφάλαια περὶ τῶν ἐκλείψεων δ' (Ἐπὶ τῶν ἡλιακῶν ἐκλείψεων εἰ μὲν — τὸ ε' καὶ τὰ λοιπὰ μόρια).

F. 32. κγ'. Περὶ τῶν ἐφημερίδων (Ἄνω καὶ κάτω τόπους μείζονας — περὶ τῆς καταγραφῆς καὶ τῶν καταρχῶν).

F. 32ᵛ. κδ'. Περὶ τῆς ψήφου τοῦ Ἡλίου (Τὴν δὲ ψηφοφορίαν τοῦ Ἡλίου ποιοῦμεν — τοὺς στηριγμοὺς καὶ τὰς φάσεις).

F. 33. κε'. Αἱ ἐκλείψεις (Ἔτους ϛωπδ' (= 1376 p. C. n.) ιζ' ἰουλίου Ἡλίου ἔκλειψις — μετὰ τὴν ε' δεκεβρίου τοῦ ϛε') manus recentior addidit <τ>ῷ ϛωϛε' ἔτει (= 1387 p. C. n.) ἔκλειψις Ἡλίου — καὶ ἀπριλλίου κθ' ὥρᾳ δ' ἔκλειψις Σελήνης.

13 is absent in the margin; in the index written at f. 10 chapter 13 contains κανόνια, in the text περὶ τῆς οἰκουμένης (It should be known that some, among whom is Panaetius the Stoic and Eudorus the Academic – [redacted] called antichthones) sqr. Ἀντίζυγα δέ ἐστι ζῴδια τάδε - Ἰχθύες | 21-22 canones habemus.

F. 23. 14. On the finding of the longitudinal epoch of the luminaries [sic in the index; in the text after ἐποχῆς: of the Sun and Moon, even if not precisely, from the conjunctions and full moons] (From these it is possible to find – [redacted] and inquiry in the canons).

F. 23. 15. On knowing at conjunctions and full moons whether there is an eclipse (It is necessary to know — 214° 41′ 39″).

F. 24. 16. On the eclipse nodes and the latitude of the Moon and at what number there will be an eclipse (And concerning the nodes one must know – the eclipse [caused by] the parallax).

F. 25. 15. On the nodes in the eclipses (It is necessary concerning the nodes – [redacted] one sixtieth).

17. Canons.

F. 25. 18. On the epochs of the Moon (So that also from those of [Pto]lemy's [redacted] of Ptole- composition).

F. 26. 19. Other chapters on the stars [title taken from the index] (According to the subdivisions of Claudius Ptolemy – the variation in the tables).

F. 28 without title. Ἐπὶ δὲ τῶν εἰ πλανωμένων ἀστέρων ἂν ληφθῇ δι' ἀστρολάβου - ἢ διὰ τῶν ἐπιλογισμών.

[F. 28. At the bottom margin a more recent and less elegant hand has written ἡμεῖς δὲ προστίθεμεν τῷ ἐλαχίστῳ ὡροδρομήματι τῆς Σελήνης τῷ αὐτῷ ἀεὶ, πότε μὲν πλέον, πότε δὲ ἔλαττον, πότε δὲ οὐδέν· καὶ διὰ τοῦτο οὐδὲν ἀτοπον συμβαίνει, οὐδὲ ἔλαττον τοῦ ἐλαχίστου]. F. 29v without title. The transition of the Moon according to the Greek handy table.

F. 30. No. 20. in the index: 5 small tables; in the text: simple years of the Moon.

No. 21. On the exposition of oracles (You must know first — at the hour of the inquiry).

F. 31. No. 22. Other chapters on eclipses, 4 (In the case of solar eclipses, if indeed — the 5th and [redacted] the remaining parts).

F. 32. No. 23. On the ephemerides (Upper and lower places, the greater — on the recording and the beginnings).

F. 32. No. 24. On the calculation of the Sun (We perform the calculation of the Sun – the stations and the phases).

F. 33. No. 25. The eclipses (Year 6884 (= 1376 A.D.), 17th of July, eclipse of the Sun, after the 5th of [redacted] December of year 6885) a more recent hand added: in the year 6895 (= 1387 A.D.) eclipse of the Sun – and on the 29th [redacted] of April, at the 4th hour, eclipse of the Moon.

κϛ'. Ἐκ τῶν Ἡφαιστίωνος τοῦ Θηβαίου[1] ἀποτελεσματικῶν καὶ ἑτέρων παλαιῶν· περὶ τῆς τῶν ιβ' μορίων ὀνομασίας καὶ δυνάμεως. — Capp. κϛ' — ξϛ' (f. 75ᵛ) fere omnino consentiunt cum capitibus quae inde a Ἐκ τῶν Ἡφαιστίωνος τοῦ Θηβαίου, etc. foliis 99-131ᵛ codicis 7 servantur, nisi quod f. 46ᵛ, περὶ φύσεως τῶν ζῳδίων (Heph. Theb. I, cap. 20) explicit ὁ μὲν τοῦ Κρόνου ἀστὴρ μόνος τὴν οἰκοδεσποτείαν προεγράφησαν, p. 79, 7 (Engelbrecht); f. 67ᵛ, περὶ χρόνων διαιρέσεως in has partes divisum apparet : περὶ τοῦ ἐνιαυτοῦ ; περὶ μηνὸς; περὶ ἡμέρας. — Capp. Πῶς δεῖ σκέπτεσθαι τὰς μεταφορὰς κ.τ.λ. (f. 140) usque ad περὶ μηνὸς κατὰ τὸν Νεχεψώ (f. 148) codicis 7, omissa sunt.

Capp. ξζ' ad πζ' (f. 77ʳ-88ᵛ) quae ad Hephaestionem minime sunt referenda (ξθ' et πζ' Iulianus, o' Syrus auctores nominantur) similiter cum cod. 7 ff. 149-158ᵛ conspirant.

F. 88ᵛ. πη'. Πῶς ἄν τις γνοίη τὰς πεύσεις τῶν βουλομένων σκέψασθαι ἐκ καταρχῆς. Ἡφαιστίωνος = cod. 7, f. 159. — Capp. πθ'-qα' = cod. 7, ff. 161ᵛ-162.

Capp. qβ' — ρβ' (f. 88ᵛ-100ᵛ) iterum ab Hephaestione mutuata sunt, et pariter in 7 ff. 162ᵛ-170ʳ inveniuntur. At cap. 5ᵘᵐ libri III integrum quidem (92-95ᵛ) sed in duas partes divisum est : 1ª Περὶ καθολικῶν καταρχῶν ab initio usque ad verba πλὴν πανσελήνου καὶ συνόδου = *Studi ital.* l. c., p. 22, l. 22 — 2ª Περὶ ἐμπράκτων ἡμερῶν καὶ ὡρῶν. Inc. καὶ ὧραι δὲ ἔμπρακτοι ib. usque ad finem capitis. — V. indicem pleniorem in *Studi*, l. c.

Capp. ργ'-ρη' (f. 100ᵛ-102ʳ) quae ab Hephaestionis libris aliena esse videntur (nam argumenta iam explicata retractantur) cum cod. 7, f. 170ᵛ-171ᵛ congruunt.

F. 102ʳ. ρθ'. Πότε δεῖ ἄρχοντι καὶ δυνάστῃ συντυχεῖν. Ἡφαιστίωνος. — Capitulorum ρλ-ρλε' (ff. 102ʳ-114ʳ), quorum pauca Hephaestionis non esse crediderim, in *Studi ital.* l. c. titulos et prima ultimaque verba invenies. Quae cum non nisi in minimis a codice 7 ff. 171ᵛ-182ᵛ [περὶ δραπετῶν] discreparent, praetereunda esse censuimus.

Capp. ρλε'-σμγ' (f. 114ʳ-170) eodem modo folia 182ᵛ-247 codicis 7 paene ad verbum repetunt. Itaque satis esse duximus, ubi alter ab altero differat breviter adnotare : pro capite [Antiochi] περὶ δεσποτείας ἀλλήλων, cod. 7, f. 195, habemus

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[1] Indicem absolutum excerptorum Hephaestionis in hoc codice servatorum in *Studi italiani di Filologia classica*, t. VI, p. 2 sqq. dedimus, quem hic repetere supervacaneum visum est.

26. From the Apotelesmatica of Hephaestion of Thebes and other ancient authors: on the naming and power of the 12 parts. - Chapters 21–26 (f. 75') agree almost entirely with the chapters preserved from Ἐκ τῶν Ἡφαιστίωνος τοῦ Θηβαίου, etc. at folios 99–131 of codex 7, except that f. 46, περὶ φύσεως τῶν Ζῳδίων (Heph. Theb. I, cap. 20) ends with ὁ μὲν τοῦ Κρόνου ἀστὴρ μόνος τὴν οἰκοδεσποτείαν, which had been written before, p. 79, 7 (Engelbrecht); f. 67′, περὶ χρόνων διαιρέσεως appears divided into the following parts: περὶ τοῦ ἐνιαυτοῦ; περὶ μηνός; περὶ ἡμέρας. – Chapters from Πῶς δεῖ σκέπτεσθαι τὰς μεταφοράς etc. (f. 140) up to περὶ μηνὸς κατὰ τὸν Νεχεψώ (f. 148) of codex 7 have been omitted.

Chapters 67–87 (ff. 77–88v), which are by no means to be attributed to Hephaestion (chapters 69 and 87 name Julianus as author, chapter 70 names a Syrian), similarly agree with cod. 7, ff. 149–158.

F. 88. Ch. 88. How one might know the questions of those wishing to examine from the inception. By Hephaestion = cod. 7, f. 159. – Chapters 89–91 = cod. 7, ff. 161–162.

Chapters 92–102 (ff. 88–100v) are again borrowed from Hephaestion, and are likewise found in cod. 7, ff. 162–170. But chapter 5 of Book III, though complete (92–95), is divided into two parts: 1. On Universal Inceptions, from the beginning up to the words πλὴν πανσελήνου καὶ συνόδου = Studi ital. l. c., p. 22, l. 22 – 2. On Active Days and Hours. Inc. καὶ ὧραι δὲ ἔμπρακτοι, ibid., to the end of the chapter. – See the fuller index in Studi, l. c.

Chapters 103–108 (ff. 100–102r), which appear to be foreign to the books of Hephaestion (for topics already treated are taken up again), agree with cod. 7, ff. 170–171.

F. 102. Ch. 109. When one ought to meet with a ruler and a potentate. By Hephaestion. The titles and first and last words of chapters 130–135 (ff. 109–114), a few of which I would not believe to be by Hephaestion, you will find in Studi ital. l. c. Since these differ from cod. 7, ff. 171–182 [on runaways] only in the most minor details, we judged them to be passed over.

Chaps. ρλε–σμγ' (f. 114–170) repeat in the same manner folia 18v–247 of codex 7 nearly word for word. We therefore thought it sufficient to note briefly where one differs from the other: in place of the chapter [of Antiochus] περὶ δεσποτείας ἀλλήλων, cod. 7, f. 195, we have

1 A complete index of the excerpts of Hephaestion preserved in this codex was given in Studi italiani di Filologia classica, vol. VI, p. 2 sqq., which it seemed superfluous to repeat here.

cap. περὶ ἀνταναλύσεως (Ἀντανάλυσις δέ ἐστιν ὅταν οἱ ἡμερινοὶ — οἱ ἀστέρες). — Post caput περὶ δραπετῶν (cod. 7, f. 219ᵛ) sequuntur :

F. 153. σκγ'. Περὶ ἀρχῆς μηνὸς (Δεῖ ἀριθμεῖν ἀπὸ τοῦ παροδικοῦ Ἡλίου — οὐκ εἰσακουσθήσεται).

F. 154ᵛ. σκδ'. Περὶ τῶν ζ' ἀστέρων (Ὁ μὲν Κρόνος οἴκους — ἀγαθοποιόν).

Capita σκε'-σμγ' desunt in textu; uberiora erant quam cod. 7 f. 221 sqq. (Ἰατρομαθηματικὰ etc.) servata, ut ex sq. indice aperte patebit : σκε' Ἑρμοῦ τοῦ Τρισμεγίστου πρὸς Ἄμμωνα etc. — σκϛ' Περὶ ψυχόντων. — σκζ' Περὶ θερμαινόντων. — σκη' Γαληνοῦ περὶ κατακλίσεως νοσούντων etc. — σκθ' Περὶ τοκετῶν etc. — σκλ' Περὶ φλεβοτομίας etc. — σλα' Παγχαρίου περὶ τῶν αὐτῶν. — σλβ' Περὶ κατακλίσεων ἐφ' ὧν γινώσκομεν τὰς γενέσεις. — σλγ' Περὶ οὗ ἐρωτώμεθα ποῦ ἔχει ἡ νόσος. — σλδ' Περὶ τοῦ γνῶναι περὶ οὗ ἐρωτᾷ τις εἰ ζῇ ἢ ἀπέθανεν. — σλε' Περὶ ἀρρωστοῦντος εἰ ζήσῃ ἢ τεθνήξεται. — σλϛ' Ἡφαιστίωνος περὶ τοῦ αὐτοῦ. — σλζ' Περὶ χειρουργίας. — σλη' Περὶ καθαρσίων καὶ ἀποτροπιασμῶν. — σλθ' Περὶ ἐμέτου καὶ καθάρσεως. — σμ' Μέθοδος δι' ἀριθμῶν περὶ νόσου ζωῆς καὶ θανάτου. — σμα' Ἑτέρα μέθοδος Πετοσίρεως, cf. cod. 12, f. 21. — σμβ' Νόσων καταρχαὶ κατὰ Ζηνάριον. — σμγ' Ἑτέρα μέθοδος ἀριθμητικὴ περὶ ἀρρωστούντων, cf. cod. 12, f. 22.

F. 169. σμδ'. Ἀστραμψίχου *(sic)* Αἰγυπτίου πρὸς τὸν βασιλέα Πτολεμαῖον (Ὅτι μηδὲν ὤφειλέ σε — ἐν ἅπασιν ἀνθρώποις ἔρρωσο) [1].

σμε'. Περὶ προρρήσεως διαφόρων ζητημάτων (Οὕτω μὲν οὖν ὁ Ἀστράμψικος — καί ἐστιν ἡ εὐχὴ αὕτη. sqr. prex. : Παντοκράτορ κύριε etc.) [1].

F. 169ᵛ. σμϛ'. Stephani Alexandrini libellus (cf. cod. 7, f. 240) explicit διὰ τὴν τῶν καιρῶν μεταβολὴν, καὶ τὴν τῶν....

F. 170. σμζ'. Πῶς δεῖ σκέπτεσθαι τὰς μεταφορὰς τῶν χρόνων καὶ τὰ συμβαίνοντα ἐν αὐτῷ <l. — τοῖς> κατὰ τὰς δ' τροπὰς τοῦ ἐνιαυτοῦ (Ἐπειδήπερ ἡ ἀρχὴ — ἔσεσθαι δηλοῖ).

F. 173ᵛ. σμη'. Θεοφίλου περὶ καταρχῶν (Τὴν τοῦ ἔτους ἀρχὴν οἱ παλαιότατοι — βασιλέα διασκεψόμεθα καὶ οὕτως καθεξῆς περὶ τῶν λοιπῶν) = cod. 12, f. 38ᵛ.

F. 175. σμθ'. Περὶ βασιλικοῦ κλήρου (Ὁ μὲν κλῆρος τοῦ βασιλέως — δεῖ πραγματεύεσθαι). De capp. σμθ'-σνα', cf. cod. 12, f. 60ᵛ.

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[1] Ed. Hercher, *Astrampsychi oculorum decades*, Berlin 1863, p. 1-3. Cohaerent in editione Hercheriana duo capitula in codice distincta.

the chapter περὶ ἀνταναλύσεως (Αντανάλυσις δέ ἐστιν ὅταν οἱ ἡμερινοὶ – οἱ ἀστέρες). – After the chapter περὶ δραπετῶν (cod. 7, f. 219')

the following occur:

C. 153. sg. About the beginning of the month (See numbers from the transiting Sun, not heard).

Γ. 154". σκδ'. Περὶ τῶν ζ' ἀστέρων (Ὁ μὲν Κρόνος οἴκους ἀγαθο- [illegible] ποιόν).

Chapters σκε'–σμγ' are absent from the text; they were more extensive than what is preserved in cod. 7, f. 221 sqq. (Iatromathematica etc.), as will be clearly apparent from the following index: σκε' Ἑρμοῦ τοῦ Τρισμεγίστου πρὸς Ἄμμωνα etc. — σκς΄ Περὶ ψυχόντων. — σκζ' Περὶ θερμαινόντων. — σκη' Γαληνοῦ περὶ κατακλίσεως νοσούντων etc. — σκθ' Περὶ τοκετῶν etc. — σλ΄ Περὶ φλεβοτομίας etc. — σλα' Παγχαρίου περὶ τῶν αὐτῶν. — σλβ' Περὶ κατακλίσεων ἐφ᾽ ὧν γινώσκομεν τὰς γενέσεις. — σλγ΄ Περὶ οὗ ἐρωτώμεθα ποὺ ἔχει ἡ νόσος. — σλδ΄ Περὶ τοῦ γνῶναι περὶ οὗ ἐρωτᾷ τις εἰ ζῇ ἢ ἀπέθανεν. — σλε' Περὶ ἀρρωστοῦντος εἰ ζήσῃ ἢ τεθνήξεται. — σλς΄ Ἡφαιστίωνος περὶ τοῦ αὐτοῦ. — σλζ' Περὶ χειρουργίας. — σλη' Περὶ καθαρσίων καὶ ἀποτροπιασμῶν. — σλθ' Περὶ ἐμέτου καὶ καθάρσεως. — σμ' Μέθοδος δι' ἀριθμῶν περὶ νόσου ζωῆς καὶ θανάτου. — σμα' Ἑτέρα μέθοδος Πετοσίρεως, cf. cod. 12, f. 21. — σμβ' Νόσων καταρχαὶ κατὰ Ζηνάριον. — σμγ' Ἑτέρα μέθοδος ἀριθμητικὴ περὶ ἀρρωστούντων, cf. cod. 12, f. 22. Γ. 169. σμδ΄. Ἀστραμψίχου (sic) Αἰγυπτίου πρὸς τὸν βασιλέα Πτολεμαῖον (Ὅτι μηδὲν ὠφειλέ σε ἐν ἅπασιν ἀνθρώποις — ἔρρωσο) 1.

245. On the prediction of various questions (Thus then Astrampsichus — and this is the prayer. sqr. prex. : Pantocrator lord etc.) 1.

F. 169v. 246. Stephani Alexandrini libellus (cf. cod. 7, f. 240) explicit διὰ τὴν τῶν καιρῶν μεταβολὴν, καὶ τὴν τῶν....

F. 170. 247. How one must examine the transferences of times and the events occurring therein — those according to the 4 solstices of the year (Since the beginning — indicates what will be).

F. 173. 248. Theophilus on inceptions (The most ancient scholars the beginning of the year — we shall examine the king and thus in order concerning the rest) = cod. 12, f. 38.

F. 175. 249. On the royal lot (The lot of the king [illegible] must be treated). On chs. 249–251, cf. cod. 12, f. 60.

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1 Ed. Hercher, Astrampsychi oculorum decades, Berlin 1863, p. 1–3. Two chapters distinct in the codex are combined in the Hercherian edition.

F. 175ᵛ. σν'. Περὶ τοῦ ἐνιαυσίου δεσπότου (Τὰ μὲν οὖν κατὰ τὸν βασιλέα — ἐπιφέρουσιν ἑῶοι δὲ ταχέως).

F. 177ᵛ. σνα'. Περὶ μηνὸς κατὰ τὸν Νεχεψώ, cf. cod. 7, f. 148 (Οὐ μόνον δὲ περὶ ὅλου τοῦ ἔτους — τὴν ἡμέραν κακόν).

F. 178. σνβ'. Ἀποτελεσματικὰ ἐκ τῶν εἰς τὸν Παῦλον ἐξηγητικῶν Ἡλιοδώρου καὶ ἑτέρων ἀστρονόμων περὶ τριγώνου καὶ ἑξαγώνου σχήματος καὶ τῶν λοιπῶν (Τὸ ἑξάγωνον σχῆμα ἀγαθόν ἐστι — ἡ δὲ κατὰ σῶμα) [1].

σνγ'. Περὶ συναφῶν καὶ ἀπορροιῶν (Καὶ κατὰ σχῆμα μὲν συναφή ἐστιν — καὶ πότερον συναιρέτου καὶ παραιρέτου).

F. 178ᵛ. σνδ'. Περὶ προστασσόντων καὶ ὑπακουόντων ζῳδίων (Ἡ δὲ τῶν ἀσυνδέτων ζῳδίων — δεδηλώκαμεν δὲ καὶ περὶ τούτου).

F. 179ᵛ. σνε'. Περὶ φάσεων (Ποιοῦνται δὲ φάσεις πρὸς τὸν Ἥλιον — τὴν αἴνησιν ποιούμενοι).

F. 181. σνϛ'. Περὶ στηριγμῶν (Δεξιὸν τρίγωνον ἐκάλεσεν ὅπερ ποιεῖ — ἡ Σελήνη πρὸς τὸν Ἥλιον φερομένη).

F. 183. σνζ'. Περὶ ἀπορροίας (Τοῦ περὶ ἀπορροίας λόγου πολυτρόπου — ἀκριβέστερον μαθησόμεθα).

F. 184. σνη'. Περὶ πολευόντων (Τὸ τρίγωνον τῶν ἀπὸ Διοκλητιανοῦ ἐτῶν — ἡ γενέθλιος ἡμέρα).

F. 185. σνθ'. Περὶ διεπόντων (Καὶ ταῦτα μὲν περὶ πολευόντων — εὑρίσκεται).

σξ'. Περὶ ιβ'μορίου τῶν ἀστέρων (Τὸ δὲ τῶν ἀστέρων ιβ'τημόριον — ἄλλων κέντρων ποιῶ).

F. 186. σξα'. Περὶ κλήρων (Λείπεται δὲ ἡμῖν καὶ — ζητουμένου κλήρου ιβ'μορίου).

F. 186ᵛ. σξβ'. Περὶ τοῦ ιβ'μορίου τῶν ἀστέρων (Τὸ δὲ τῶν ἀστέρων ιβ'τημόριον — αἰχμαλωσιῶν ἐστιν αἴτιος).

F. 190ᵛ. σξγ'. Ἀρχὴ τοῦ δευτέρου τμήματος· περὶ τῶν ιβ' τόπων (Τῶν ιβ' τόπων πρὸς πᾶσαν ἀποτελεσματογραφίαν — τοῦ δυτικοῦ κέντρου).

F. 196ᵛ. σξδ'. Περὶ τέκνων (Σκοπεῖν δεήσει τόν εον' — σπόριμος λέγεται).

F. 197ᵛ. σξε'. Περὶ πράξεως (Ὁ περὶ πράξεως λόγος καταλαμβάνεται — εἶναι κύριον τῆς πράξεως).

F. 198. σξϛ'. Περὶ κέντρων ἐπαναφορῶν καὶ ἀποκλιμάτων (Τεσσάρων κέντρων ὄντων — ἐὰν ἀγαθοποιὸς τύχῃ).

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[1] " Extat in bibliotheca Caesarea [Vindob. 134 et 135] Heliodori commentarius in Pauli doctrinam astrologicam divisus in capita quinquaginta tria... Est quoque in bibliotheca Veneta D[1] Marci in cod. 324 „ (Fabricius-Harles, IV, p. 152). Excerpta ex hoc commentario haud raro inveniri notavit Kroll (*Philologus*, 1898, p. 129) e. g. in codd. Marc. 335, f. 244ʳ, 356ʳ; Marc. 336, f. 278ʳ; Taurin., CVIII, 10, f. 7ʳ. Adde Vindob., 47 [Lambecius, *Comm.*, t. VIII, p. 193], Paris. 2419, f. 140ᵛ, Neapol. II, c. 33, f. 521ᵛ, et vide *infra*, cod. 12, f. 164. — De aetate Heliodori, cf. *infra*, ad cod. 11, f. 261.

F. 175. 250. On the annual lord (The matters pertaining to the king — the morning stars bring swiftly).

F. 177. 251. On the month according to Nechepso, cf. cod. 7, f. 148 (Not only concerning the whole year is the day evil).

F. 178. 252. Astrological effects from the commentaries on Paul by Heliodorus and other astronomers concerning trine and sextile aspects and the rest (The sextile aspect is good — but that according to the body) 1.

253. On Conjunctions and Separations (And according to configuration, conjunction is — and whether of a co-ruler and a sub-ruler).

Γ. 178. 254. On Commanding and Obeying Signs (But concerning the unconnected signs — we have also indicated this).

Γ. 179. 255. On Phases (They make phases with respect to the Sun, making the mention).

Γ. 181. 256. On Stations (He called the right trine what the Moon makes — the Moon moving toward the Sun).

Γ. 183. 257. On Separation (The discourse on separation being manifold — we shall learn more precisely).

Γ. 184. 258. On Rulers of the Pole (The trine of the years from Diocletian — the natal day).

Γ. 185. 259. On Administrators (And these things concerning the rulers of the pole — is found).

260. On the Twelfth-part of the Stars (But the twelfth-part of the stars — I make of other centers).

Γ. 186. 261. On Lots (It remains for us also Of the lot sought of the 12th part).

G. 186. 182'. On the 12th part of the stars (But of the stars — is 12th portion the cause of captivities).

— G. 190. 163'. Beginning of the second section: on the 12 places (The 12 places for every astrological prediction — of the western pivot).

G. 196'. 164'. On children (One must examine the 5th — is called fertile).

G. 197. 165'. On action (The account concerning action is understood be the lord of action).

Γ. 198. σξς'. On the centers of succedents and cadents (There being four centers — if a benefic happens to be).

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1 * There exists in the Imperial Library [Vindob. 134 and 135] a commentary by Heliodorus on the astrological doctrine of Paul, divided into fifty-three chapters... There is also in the Venetian Library of St. Mark in cod. 324, (Fabricius-Harles, IV, p. 152). Kroll noted (Philologus, 1898, p. 129) that excerpts from this commentary are found not infrequently, e. g. in codd. Marc. 335, f. 244, 356'; Marc. 336, f. 278; Taurin., CVIII, 10, f. 75. Add Vindob., 47 [Lambecius, Comm., t. VIII, p. 193], Paris. 2419, f. 140', Neapol. II, c. 33, f. 5217, and see below, cod. 12, f. 164. - On the date of Heliodorus, cf. below, at cod. 11, f. 261.

F. 199. σξζ'. Περὶ τοῦ γνῶναι ποίαν μοίραν ἐπέχει ὁ Ἥλιος καὶ ποίαν ὁ ὡροσκόπος (Τὴν ἀπὸ ζῳδίου ἐπὶ ζῴδιον κίνησιν — ἐν τῇ τοῦ Πτολεμαίου συντάξει).

F. 200. σξη'. Περὶ τοῦ γνῶναι τὴν μεσουρανοῦσαν μοίραν (Τὴν δὲ τοῦ μεσουρανοῦντος ζῳδίου μοίραν — μεσουρανεῖν Κριῷ μοίραις ϛ' μη').

σξθ'. Περὶ ἐνιαυτοῦ καὶ μηνὸς καὶ ἡμέρας (Ὅσα δ' ἂν ἡ γένεσις — ἀκτινοβολῆται ἡ Σελήνη καὶ ὁ Καρκίνος .... ἐπὶ τοῦ μηνὸς καὶ ἐπὶ τῆς ἡμέρας).

F. 202ᵛ. σο'. Περὶ τῆς κατὰ τρίγωνον μονομοιρίας (Ἡ κατὰ τρίγωνον μονομοιρία ... περὶ ἀποτελεσμάτων διαλεχθεὶς — ἐλαττοῦται τῆς πολλῆς ἀγαθότητος).

F. 204ᵛ. σοα'. Κανόνιον τριγωνικῶν μονομοιριῶν· ζῴδια.

F. 205. σοβ'. Περὶ ἀναγκαστικῆς μοίρας τοῦ ὡροσκόπου (Τὴν δὲ κατὰ τρίγωνον μονομοιρίαν .... πρῶτον μὲν παρεκελεύσατο ἡμῖν τὴν ἐποχὴν τοῦ Ἡλίου — εἰς τὸ ὡροσκοποῦν ζῴδιον .... τῆς ὡροσκοπούσης μοίρας).

F. 207ᵛ. σογ'. Περὶ κλιμακτήρων (Σημαίνει δὲ τοὺς θανατηφόρους καὶ ἐπικινδύνους etc.)

Περὶ τῶν συνδέσμων Σελήνης pigmento rubro exarata (Ὁ τῆς Σελήνης σύνδεσμος — καὶ ἐπὶ τῶν τῆς Σελήνης πρὸς τὸν Ἥλιον σχηματισμῶν).

F. 212. σοδ'. Περὶ οἰκοδεσποτίας καὶ χρόνων ζωῆς (Ὁ τοῦ οἰκοδεσπότου τρόπος — οἰκοδεσποτίαν τῶν τῆς ζωῆς χρόνων).

F. 213. σοε'. Ἐκ τῶν τοῦ Ἡφαιστίωνος [1] ἀστρονομικῶν προοίμιον (Τῆς οὐρανίας διαθέσεως τουτέστι τοῦ ζῳδιακοῦ — θεμάτιον ὀνομάζουσι λέξομεν).

σοϛ'. Περὶ τοῦ θεματίου ὅπως σχηματίζηται (Θεμάτιον τοίνυν λέγεται ἡ ὅλη οὐρανία διάθεσις — τοὺς ιβ' τόπους ὁρᾶται).

σοζ'. Περὶ τῶν ιβ'μορίων τοῦ ζῳδιακοῦ (Ἕκαστον ζῴδιον λέγεται — τὸ δῦνον δείκνυται).

F. 213ᵛ. σοη'. Περὶ τριγώνων τῶν ἐν τοῖς ζῳδίοις (Διαιροῦσι δὲ οἱ ////// <fort. ἀστρολόγοι> τὰ ιβ' ζῴδια — καὶ νοτολυβικόν).

σοθ'. Περὶ ὑψωμάτων (Ὕψωμα μὲν Ἥλιος — κγ' μοίραν).

σπ'. Περὶ τῶν σχημάτων τῶν ἀστέρων καὶ α' <πρῶτον?> περὶ τοῦ τριγώνου (Σχηματίζονται δὲ πρὸς ἀλλήλους — ἐπὶ τῶν λοιπῶν ὁμοίως).

F. 214. σπα'. Περὶ τοῦ κατὰ τετράγωνον σχηματισμοῦ (Κατὰ τετράγωνον δὲ συσχηματισμός — καὶ ὁ ἐν Αἰγόκερῳ τὸν ἐν Κριῷ).

σπβ'. Περὶ τοῦ κατὰ ἑξάγωνον σχηματισμοῦ (Κατὰ ἑξάγωνον δὲ γίνεται — ἓν μόνον ζῴδιον).

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[1] Cf. *supra*, p. 24, n. 1.

Γ. 199. σξζ'. On knowing what degree the Sun occupies and what degree the horoscope occupies (The movement from sign to sign — in the compilation of Ptolemy).

Γ. 200. σξη'. On knowing the degree of the midheaven (And the degree of the culminating sign culminates in Aries at degrees Γ' 48).

σξθ'. On the year and month and day (Whatever the nativity — the Moon and Cancer are struck by rays .... for the month and for the day).

Γ. 202. σο'. On the single-degree aspect by trine (The single-degree aspect by trine ... having discussed the effects — is diminished in its great beneficence).

Γ. 204. σοα'. Table of trigonal single-degree rulerships; Signs of the Zodiac.

Γ. 205. σοβ'. On the compulsory degree of the horoscope (The single-degree rulership according to the trine .... first enjoined upon us the position of the Sun — into the ascending sign . . . . of the ascending degree).

Γ. 207. σογ'. On climacteric years (It signifies the death-bearing and dangerous, etc.)

On the conjunctions of the Moon, written in red pigment (The conjunction of the Moon — and concerning the configurations of the Moon with the Sun).

Γ. 212. σοδ'. On the lord of the geniture and the years of life (The method of the lord of the geniture — the lordship of the years of life).

F. 213. σοε'. From the astronomical works of Hephaestion, a proem (Of the celestial disposition, that is, of the Zodiac, a chart we call it, we shall speak).

σος'. On the chart, how it is drawn up (A chart, then, is called the entire celestial disposition — the twelve places are observed).

277. On the 12 Parts of the Zodiac (Each sign is called — the setting one is shown).

Γ. 213. 278. On the Triangles in the Signs (The [astrologers] divide the 12 signs — and the southwest).

279. On Exaltations (The Sun's exaltation is — the 19th degree).

280. On the Aspects of the Stars and first <?> on the Trine (They form aspects with one another — similarly for the rest).

F. 214. 281. On the configuration according to the square (The configuration according to the square — and the one in Capricorn with the one in Aries).

282. On the configuration according to the sextile (The configuration according to the sextile occurs — only one sign).

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1 Cf. above, p. 24, no. 1.

σπγ'. Περὶ τοῦ κατὰ διάμετρον (Κατὰ διάμετρον δὲ γίνεται — ὁ δὲ κατὰ διάμετρον).

σπδ'. Περὶ δεξιῶν σχημάτων καὶ ἀριστερῶν (Ὁρᾶν δὲ χρὴ κατὰ μοίραν — ἐν τῷ δεξιῷ σχήματι).

F. 214ᵛ. σπε'. Περὶ ἀκτινοβολίας (Ἀκτινοβολεῖν δὲ λέγεται — κακοποιὸς εἴη κατὰ διάμετρον).

σπϛ'. Περὶ ἀσυνδέτων καὶ ἀποστρόφων ζῳδίων (Ἀσύνδετα δὲ ζῴδια — καὶ η' καὶ ιβ').

σπζ'. Περὶ ἀρρενικῶν καὶ θηλυκῶν ζῳδίων (Τὰ μὲν τῶν ζῳδίων ἐστὶν ἀρρενικά — ἄχρι τοῦ ὡροσκόπου).

σπη'. Περὶ τόπων χρηματιστικῶν καὶ ἀχρηματίστων (Χρηματιστικοὶ δὲ τόποι — οἱ δὲ λοιποὶ ἀχρημάτιστοι).

σπθ'. Περὶ τοῦ ιβ'μορίου τῶν ἀστέρων (Τὸ ιβ'μορίον τῆς Σελήνης — τὸ ιβ'τημόριον τῆς Σελήνης).

F. 215. σϛ'. Περὶ συναφῆς καὶ κολλήσεως (Συναφὴ δὲ καὶ κόλλησις — μέχρις ἑπομένων ϛ' γένηται).

σϛα'. Περὶ ἀπορροίας (Ἀπόρροια δέ ἐστιν ὅταν — ἄχρι κ' τὴν ἀπόρροιαν).

σϛβ'. Περὶ ἀφαιρέτου (Ἀφαιρέτης ἀστὴρ λέγεται — καὶ λέγεται ὑποποδίζειν).

σϛγ'. Περὶ προσθέτου (Προσθέτης δὲ ὅταν — ποιοῦνται κίνησιν).

σϛδ'. Περὶ στηριγμοῦ (Στηριγμὸς δὲ λέγεται — καὶ μία μοῖρα).

σϛε'. Περὶ ὑπαύγου (Ὕπαυγος δὲ λέγεται — ἐπὶ τῆς δύσεως).

σϛϛ'. Περὶ ἡμερινῶν καὶ νυκτερινῶν <ἀστέρων> (Ἡμερινοὺς ἀστέρας — σχηματισθείη).

σϛζ'. Περὶ ἐκλειπτικῶν συνδέσμων (Εἰσὶ δὲ β' τόποι — οὗ σημεῖον σύνδεσμος).

σϛη'. Περὶ οἰκοδεσπότου (Οἰκοδεσποτεῖν λέγεται — ὁποῖά τίς ἐστιν).

σϛθ'. Περὶ ἐξάλματος (Ἔξαλμα λέγεται — βλάψει τὴν γένεσιν).

τ'. Περὶ ἐμπτώσεως (Ἔμπτωσις λέγεται — ἢ πανσέληνον).

τα'. Περὶ ἀφετικῶν τόπων τῶν ἐν τῇ γενέσει (<Ἀ>φετικοὶ δὲ τόποι — ἐφ' ἑκάστης γενέσεως).

F. 216. τβ'. Περὶ ἀφέσεως τῆς κατὰ ἀκτινοβολίαν (Ὅταν ὡροσκόπος — ὡριμαῖα κέκληται).

τγ'. Περὶ ἐμπερισχέσεως (Ἐμπερίσχεσιν λέγουσιν — ὑπὸ δὲ ἀγαθοποιῶν εὐεργετική).

F. 216ᵛ. τδ'. Περὶ οἴκων τῶν ἀστέρων (Οἴκους ἀστέρων — καὶ οὐ δεῖ ταυτολογεῖν).

τε'. Περὶ συνοικοδεσποτείας (Συνοικοδεσπόται δ' ἀλλήλων — ἄλλων ὁμοίως).

283. On the configuration according to the diameter (The configuration according to the diameter occurs — and the one according to the diameter).

284. On right-hand and left-hand configurations (One must observe according to degree — in the right-hand configuration).

F. 214v. 285. On ray-casting (Ray-casting is said to occur — a malefic planet in diameter).

286. On unconnected and averse signs (Unconnected signs — and the 8th and 12th).

287. On masculine and feminine signs (Some of the signs are masculine [redacted] up to the horoscope).

288. On Chrematistic and Achrematistic Places (The chrematistic places — and the remaining ones are achrematistic).

289. On the Twelfth-part of the Stars (The twelfth-part of the Moon — the twelfth-part of the Moon).

Γ. 215. 201. On Conjunction and Application (Conjunction and application — until it comes within the following 3 degrees).

201. On Separation (Separation occurs when [redacted] up to 20 the separation).

202. On the Subtractive (A subtractive star is called — and is said to retrograde).

203. On the Additive (The additive is when [redacted] they make motion).

204. On Station (Station is said [redacted] and one degree).

285. On Subradius (Subradius is said — at the setting).

286. On Diurnal and Nocturnal <Stars> (Diurnal stars – might be configured).

287. On Eclipse Conjunctions (There are 2 places — [redacted] of which a sign is a conjunction).

288. On the Oikodespotes (Oikodespotein is said — of what sort it is).

289. On Exaltation (Exaltation is said — will harm the nativity).

290. On Infall (Infall is said – or full moon).

291. On the Aphetic Places in the Nativity (Aphetic places — in each nativity).

III. 216. 292. On the Aphesis by Ray-Casting (When the horoscope — has been called horimaios).

293. On Encirclement (Encirclement they call — [redacted] but by of the benefics, beneficent).

III. 216. 294. On the Houses of the Stars (Houses of the stars — and one must not repeat the same thing).

295. On Co-rulership (Co-rulers of one another — of others likewise).

τϛ'. Περί παραλλαγῆς (Παραλλαγὴν λέγουσιν — ἀκριβὲς διάμετρος μοῖρ(αι) δ').
τζ'. Περὶ μεσεμβολήσεως (Μεσεμβόλησίς ἐστιν — καὶ περὶ τῶν ἄλλων ὁμοίως).
τη'. Περὶ κενοδρομίας (Κενοδρομεῖν δὲ λέγεται ἡ Σελήνη — ἡ τοιαύτη γένεσις).
τθ'. Περὶ λαμπηνῶν ἰδίων (Ἐν λαμπήναις δὲ ἰδίαις — ἀρχοντικὴν ποιεῖ τὴν γένεσιν).
τι'. Περὶ μετοχῆς (Ἡ μετοχή ἐστιν — ὕψωμα ἤ).
τια'. Περὶ μεταναλύσεως (Μετανάλυσις καλεῖται — ἐν κακώσει ὦσιν).

F. 217. τιβ'. Περὶ κακώσεως (Κάκωσις λέγεται — κεκακωμένου).
τιγ'. Ἄλλο περὶ κολλήσεως καὶ συναφῆς (Ὁ Δωρόθεος ἐν τοῖς ἔπεσιν — τριγωνοκρατορίας σκοπεῖν).
τιδ'. Περὶ οἰκοδεσπότου κυρίου καὶ ἐπικρατήτορος (Διαφέρουσιν ἀλλήλων ὅ τε οἰκοδεσπότης — καὶ μεγάλου ἀποτελέσματος ἄρχοι).

F. 217v. τιε'. Περὶ ὑπακουόντων ζῳδίων (Ὑπακούει ζῴδια — καὶ ὁ Σκορπίος τῇ Παρθένῳ).
τιϛ'. Περὶ ἰσοδυναμούντων ζῳδίων (Ἰσοδυναμοῦντα δὲ ζῴδια — καὶ Παρθένος καὶ Ζυγός).

F. 218. τιζ'· Περὶ βλεπόντων (Βλέποντα δέ εἰσιν — πρὸς τὴν β' καὶ ἐφεξῆς).
τιη'. Περὶ ἀσυνδέτων (Ἀσύνδετα δὲ ζῴδια — σχηματιζόμενα).
τιθ'. Περὶ τῶν δ' τεταρτημορίων τοῦ ζῳδιακοῦ (Τεσσάρων ὄντων τεταρτημορίων — ὑπόγειον μεσουράνημα ἐπὶ τὸν ὡροσκόπον).
τκ'. Περὶ χρηματιζόντων τόπων (Χρηματίζουσιν ἐν πάσῃ γενέσει — συγχρηματίζον τῷ ὡροσκόπῳ).
τκα'. Περὶ σπορίμου ζῳδίου (Σπόριμον ζῴδιον — τοῦ σπέρματος καταβολή).

F. 218v. τκβ'· Περὶ χρόνων τῶν ἐκ τῶν ἀναφορῶν (Περὶ δὲ τῶν ἀναφορῶν τῶν ζῳδίων — ἐν τοῖς προχείροις κανόσιν).

F. 219. τκγ'. Περὶ καταρχῆς (Ἐπὶ πάσης τοίνυν καταρχῆς — γενησομένων προγνώσῃ).

F. 219v. τκδ'. Περὶ τῶν ζῳδίων ἐν καταρχαῖς (Τὰ μὲν οὖν ὀρθῶς ἀνατέλλοντα — διὰ τὸ οἶκον αὐτῆς εἶναι).
τκε'. Περὶ δεξιῶν ἀστέρων καὶ ἀριστερῶν (Ἐπὶ παντὸς σχήματος — ἀπολλύμενα τὰ γεννώμενα ποιεῖ).

F. 220v. τκϛ'. Περὶ ἐπισημασιῶν (Περὶ δὲ τῶν ἐκ τοῦ ἀέρος — ψεῦδος δηλοῦσι).

F. 225. τκζ'. Περὶ θανάτου (Κλῆρος θανάτου ἀπὸ Σελήνης — μὴ θεωρούμενοι θάνατον σημαίνει).

97. On Parallax (They call parallax — the exact diameter degrees 4).

97. On Interposition (Interposition is — and concerning the others likewise).

98. On Void Course (The Moon is said to be void in course — such a nativity).

99. On Proper Chariots (In one's own chariots — makes the nativity of a ruling character).

100. On Participation (Participation is exaltation or). 101. On Reanalysis (Reanalysis is called — they are in affliction).

Γ. 217. τιβ'. On Affliction (Affliction is said of one who is afflicted). τιγ΄. Another on Conjunction and Application (Dorotheus in his verses — to observe the triplicity rulership). τιδ΄. On the Domicile Lord, the Kurios, and the Epikratêtôr (They differ from one another, the domicile lord — and might be the beginning of a great effect).

F. 217. τιε'. On the Obedient Signs (The sign Scorpio [illegible] and the obeys Virgo).

τις'. On the Signs of Equal Power (Signs of equal power are — both Virgo and Libra).

F. 218. τιζ'. On the Beholding Signs (The beholding signs are [illegible] toward the 2nd and in sequence).

τιη΄. On Disjunct Signs (Disjunct signs — configured). τιθ'. On the Four Quadrants of the Zodiac (There being four quadrants, the subterranean midheaven upon the horoscope).

τκ΄. On the Active Places (The active places in every nativity — co-active with the horoscope).

321. On the Fertile Sign (The Fertile Sign [illegible] of the seed the casting of the foundation).

Γ. 218. 322. On the Times Derived from the Ascensions (Concerning the ascensions of the signs in the handy tables).

Γ. 219. 323. On the Inception (In every inception, then — foreknowledge of things that will come to pass).

Γ. 219. 324. On the Signs in Inceptions (Those which rise in an upright position [illegible] because it is her house).

325. On Right-Hand Stars and Left-Hand Stars (In every configuration — causes the newborn to perish).

Γ. 220. 326. On Significant Signs (Concerning those from the air - they indicate falsehood). they indicate).

Γ. 225. 327. On Death (The Lot of Death from the Moon - [illegible] not consid- those not considered indicate death).

τκη'. Ἔτι περὶ καταρχῶν (Κλῆρος τοῦ αἰτιατικοῦ τόπου — οἱ δὲ κύριοι τὴν τελείωσιν).

F. 225v. τκθ'. Περὶ συναφῶν καὶ ἀπορροιῶν (Ἡ Σελήνη ἀπὸ Αἰγόκερω ἀπορρέουσα — μοχθηρὰν ξενιτείαν).

τλ'. Περὶ καταρχῶν διὰ πόσου χρόνου γίνεται τὸ ἀποτέλεσμα (Σκεπτέον ἐν πάσῃ καταρχῇ τὸν κύριον — λέγε αὐτὸν τεθνάναι).

τλα'. Καταρχαὶ ἀπὸ τῶν ὁρίων τῶν ἀστέρων (Ὁ Κρόνος ὡροσκοπῶν.... καὶ οἰκεῖα πρόσωπα — ἢ πρὸς αὐτὸν ἔρχεται νοσεῖν).

F. 228v. τλβ'. Περὶ τῆς φυσικῆς τῶν καταρχῶν ἐνεργείας (Οἱ ἀστέρες ἐπίκεντροι ὄντες — ἐν τῷ τοιούτῳ σχήματι).

F. 229v. τλγ'. Σύνοψις πινακική (Συντομώτατον δὲ εἰ βούλει — ἐπὶ πάντων ὧν ἐπιζητεῖς).

τλδ'. Καθολικά (Οὐ πάντοτε οἱ ἀγαθοποιοὶ διδόασιν — κακοποιοὶ δὲ καταγνώσεις καὶ ψόγους).

F. 230v. τλε'. Εἰ εὐδόκιμος ἡ καταρχὴ ἢ οὔ (Ἔτι ἐν ταῖς καταρχαῖς μὴ λανθανέτω — καὶ οὕτως χρῶ τῷ ὡροσκόπῳ).

F. 231. τλϛ'. Περὶ καθολικῶν καταρχῶν (Ἐπὶ πάσης τοίνυν καταρχῆς — τὴν πρόγνωσιν).

τλζ'. Ἔκθεσις ἁπλανῶν λαμπρῶν ἀστέρων παραλαμβανομένων ἐν τοῖς ἀποτελέσμασιν (Ὁ Στάχυς Ζυγός — ἀνατολικῶν ἀρχόντων καὶ στατηγῶν).

F. 232. τλη'. Καταρχαὶ διάφοροι (Ὡροσκοπούσης Λέοντος μοίρας γ' — ἐκτὸς τῆς ὁμοζωνίας).

τλθ'. Περὶ κριτηρίων (Ὁ μὲν ὡροσκόπος τὸν κατήγορον — ἀποκριτέον τὸ δηλούμενον).

F. 232v. τμ'. Περὶ κλεπτῶν (Καὶ οἱ κλέπται δ' ὁμοίως — ἕως τοῦ ἀγαθοποιοῦ μεταρυθμίζεται).

τμα'. Περὶ τοῦ ἄρρεν εἴτε θῆλυ τὸ ἐγγάστριον (Μετὰ τοῦ ὡροσκόπου — ἀρρένων ἔσται τεκνογονία).

F. 233. τμβ'. Περὶ τῶν ἀποδεδειγμένων τετραγώνων τοῦ Ἡλίου πρὸς τοὺς ἀστέρας ὅτι οὔκ εἰσι βλαπτικά (Εἶπεν Ἀπομάσαρ — ἀποβήσεται τὰ τῆς φήμης).

F. 233v. τμγ'. Περὶ ἐπανόδου εἰς τὸν οἶκον ἀπὸ ἐπιδημίας [in textu : ἀποδημίας] (Ἐν ταῖς ἀπὸ ἀποδημίας — ἀγαθοποιὸς οὐ βλάψει).

τμδ'. Περὶ ὑποστροφῆς ἀποδήμου (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — παρουσίαν αὐτοῦ).

τμε'. Περὶ εἰσόδου ἀνθρώπου (Λαβὼν τὸν ὡροσκόπον — ἐν θηλυκῷ γυνή).

τμϛ'. Περὶ ἀποτελεσμάτων τῶν ιβ' τόπων (Ἐὰν ἐν τῷ πρώτῳ τόπῳ — καὶ ἐλπίδος ἀφαιρεθείσης).

F. 234. τμζ'. Περὶ ὡροσκοποῦντος ζῳδίου (Ἐὰν ὡροσκοποῦντος ζῳδίου δισώμου — τῶν ἐκλειπτικῶν συνδέσμων ἐστίν).

328. Further on Inceptions (The Lot of the causative place - and the lords bring completion).

Г. 225v. 329. On Conjunctions and Separations (The Moon separating from Capricorn separating – wretched sojourning abroad).

330. On Inceptions: in how much time the outcome occurs. (One must consider in every inception the lord - say that he has died). 331. Inceptions from the Bounds of the Stars (Saturn on the horo-scope.... and familiar persons or comes to him to be ill).

Г. 228. 332. On the Natural Efficacy of Inceptions (The stars being in cardines — in such a configuration).

Г. 229. 333. Tabular Synopsis (But if you wish most briefly — for all things you seek).

334. General Principles (The benefics do not always give good [results] — and evil what kinds of condemnations and reproaches).

F. 230. 335. Whether the inception is auspicious or not (Furthermore in inceptions let it not escape notice — and thus use the horoscope).

Г. 231. 336. On General Inceptions (For every inception therefore the foreknowledge).

337. Exposition of the Fixed Bright Stars Employed in Predictions (The Spike of Virgo, Libra — of eastern rulers and generals).

Г. 232. 338. Various Inceptions (When the 3rd degree of Leo is on the horoscope — outside the likeness).

339. On judgments (The ascendant [indicates] the accuser — the signified [outcome] is to be determined).

F. 232. 340. On thieves (And thieves likewise up to the bene- is reshaped by the benefic).

341. On whether the embryo is male or female (Together with the ascendant — the begetting of children will be of males).

F. 233. 342. On the demonstrated squares of the Sun to the stars, that they are not harmful (Abū Maʿshar said — the matters of reputation will turn out).

F. 233. 343. On return to the home after a sojourn abroad [in the text: from a journey abroad] (In [questions] of return from a journey abroad — the benefic will not harm). 344. On the return of a traveler (Look at the lord of the ascendant — his arrival).

345. On the entry of a person (Taking the ascendant — a woman [if it falls] in a in feminine [sign]).

346. On the outcomes of the twelve places (If in the first place — and hope being taken away).

Г. 234. 347. On the Horoscoping Sign (If the horoscoping Sign is bicorporeal — it is of the ecliptic conjunctions).

τμη'. Περὶ κατηγορίας (Ἐάν τις κατηγορεῖν βούληται — κρατήσει ὄν (l. κρατήσειν?) σημαίνει).

F. 234v. τμθ'. Πῶς δεῖ γνῶναι τὸν συντυγχάνοντά σε διὰ ποῖον πρᾶγμα θέλει ἐρωτᾶν (Ἐφ' ἑκάστης καταρχῆς λάμβανε — προβεβηκότα θηλυκά).

F. 235. τν', Περὶ δραπετῶν Μαξίμου (Τῆς Σελήνης οὔσης ἐν Κριῷ ὁ φυγὼν ταχέως εὑρεθήσεται — ἐὰν δὲ ὁ σύνδεσμος ὑπὲρ γῆν φανεροῖ)[1].

τνα'. Περὶ ἀγορασίας δούλων ἀρρενικῶν καὶ θηλυκῶν (Σκέπτου οὕτως· εἰ μὲν ἄρρεν ἐστὶ — οὐκ ἀγαθὴ ἡ ὠνησις).

τνβ'. Περὶ τῶν ἐν δεσμοῖς Μαξίμου (Τῆς Σελήνης οὔσης ἐν Κριῷ — ἐν τοῖς δεσμοῖς)[2].

τνγ'. Πότε δεῖ γράμματα πέμπειν (Ὅτε γράμματα πέμπεις ζήτει — τῆς βουλῆς οὐκ ἀποτεύξῃ).

τνδ'. Περὶ αἰτήσεως (Ἡ αἴτησις ἐκ τῆς Σελήνης — καὶ μάλιστα ὁ Αἰγόκερως).

F. 236. τνε'. Περὶ τοῦ γνῶναι δοῦλόν τινος ἢ ὑπηρέτην πότερον φίλος ἐστὶν ἢ ἐχθρός (Λάβε τοῦ ιβ' τόπου τὸν κύριον — περὶ οὗ ἡ ἐρώτησις).

F. 236v. τνϛ'. Περὶ ἐξοριζομένων (Ὡς τὸν ἐξοριζόμενον δεῖ λαμβάνειν — τοῦ δύνοντος καὶ τοῦ μεσουρανοῦντος).

τνζ'. Περὶ φυγόντος καὶ ἀποδημοῦντος (Ἀποδημήσαντος τοῦ δεῖνος — οὐ κρατεῖται).

τνη'. Περὶ δικαστηρίου (Πρὸς δίκας μέντοι — ὀλέθριος γίνεται).

τνθ'. Περὶ φλεβοτομίας καὶ χειρουργίας (Ἐπὶ πάσης φλεβοτομίας — καὶ ἁπλῶς πάσης χειρουργίας).

τξ'. Περὶ καθαρσίων (Καθάρσια δὲ διδόναι — ἑλικοειδῆς γάρ ἐστι).

F. 237. τξα'. Περὶ ἀρρώστων καὶ κατακεκλεισμένων ἐν φρουρᾷ (Ὁ κύριος τοῦ ὡροσκόπου τῆς καταρχῆς — γενήσεται τῶν καταρχῶν).

τξβ'. Περὶ νοσούντων (Ἐπὶ νοσοῦντος δεῖ — ἐξάγωνον ἀγαθόν).

τξγ'. Περὶ κατακλίσεως (Λαβὼν τὴν ἡμέραν καὶ τὴν ὥραν — οἱονεὶ τήκων τοὺς κάμνοντας).

F. 237v. Ἄλλο περὶ τοῦ αὐτοῦ (Ὅτι δεῖ τηρεῖν — καὶ ποδαγρικαὶ ἐπισφαλεῖς καθίστανται) [inde ab hoc capite saepissime capita divisa sunt his verbis ἄλλο περὶ τοῦ αὐτοῦ].

F. 238v. τξδ'. Ἀπὸ τῶν ἀστέρων [in indice ἐν κεφαλαίοις Δ' <= δυσίν> ὧν ἐν ἀ. τ. ἀ.] (Ὁ Ἥλιος μετὰ τοῦ Αἰγόκερω — ἔχειν τὴν νόσον).

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[1] Ex Maximi paraphrasi, cf. Ludwich, *Maximi et Ammonis reliquiae*, 1877, p. 90, VIII.

[2] Cf. *Ibidem*, p. 94, XI.

348. On Accusation (If someone wishes to accuse — he will prevail over whom (l. he will prevail?) it indicates).

Γ. 234v. 349. How one must know the person who encounters you, for what matter he wishes to inquire (For each inception take – having advanced feminine signs).

F. 235. 350. On Fugitives of Maximus (When the Moon is in Aries, the fugitive will quickly be found — but if the conjunction is above the earth obvious)'.

351. On the purchase of male and female slaves (Consider thus: if it is male — the purchase is not good).

352. On those in bonds, by Maximus (When the Moon is in Aries — in bonds) 2.

353. When one must send letters (When you send letters, seek — you will not miss the purpose).

354. On petition (The petition from the Moon — and especially — Capricorn).

F. 236. 355. On knowing whether a slave or servant of someone is a friend or enemy (Take the lord of the 12th place — concerning whom the question is).

F. 236. 356. On those sent into exile (As one must take the one being exiled — of the setting and the midheaven).

357. On one who has fled and one travelling abroad (When so-and-so has gone abroad — is not held).

358. On the Court (For lawsuits indeed — becomes fatal ...).

359. On Phlebotomy and Surgery (In all phlebotomy — and simply all surgery).

367. On Purges (To administer purges — for it is spiral in shape).

F. 237. 361. On the Sick and Those Confined in Prison (The lord of the horoscope of the inception — will be of the inceptions).

362. On the Ailing (In the case of one who is ill, it is necessary — a sextile is good).

363. On Taking to Bed (Having taken the day and the hour — as if dissolving those who are ill).

F. 237. Another on the Same Subject (That one must observe, and cases of gout become precarious) [from this chapter onwards, chapters are very frequently divided with the words: another on the same subject.

Γ. 238. τέδ΄. From the stars [in the index: in chapter D' <= two> of which in a. τ. ά.] (The Sun together with Capricorn — to have the disease).

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1 From the paraphrase of Maximus, cf. Ludwich, Maximi et Ammonis reliquiae, 1877, p. 90, VIII.

2 Cf. Ibid., p. 94, xi.

τξε'. Περὶ διδασκαλίας τεχνῶν (Ἡ Σελήνη ἐν Κριῷ οὖσα — συνοδεύῃ τῷ Ἡλίῳ ἢ διαμετρῇ) [1].
τξϛ. Περὶ χειρουργίας (Τὰς δὲ χειρουργίας τῶν μελῶν — ποδῶν ἄκρων).
τξζ'. Περὶ ἐμέτου καὶ καθάρσεως (Τοὺς δὲ ἐμέτους καὶ τὰς καθάρσεις — ἐν τῷ συνδέσμῳ).
τξη'. Περὶ ἐπισημασίας τῶν δ' ὡρῶν (Ἐν ταῖς δ' τροπαῖς — μετὰ τὴν τροπὴν τριμήνου).

F. 239. τξθ'. Ἔτη μέγιστα καὶ μέσα καὶ ἐλάχιστα τῶν ἀστέρων (Μέγιστα ἔτη Κρόνου νζ' — ἐλάχιστα κε').
το'. Πόσα ἔτη μερίζει ἕκαστον ζῴδιον κατὰ τὰ τέλεια ἔτη τῶν ἀστέρων (Οἶκοι μὲν τοῦ Κρόνου εἰσὶν — ἔχει τέλεια ἔτη ρκ').

F. 239v. τοα'. Περὶ μεταγγισμοῦ οἴνου (Τῆς Σελήνης αὐξιφωτούσης — τοὺς δὲ ἰσχυροτέρους ἐν ἔαρι).
τοβ'. Περὶ αἰτήσεως χάριτος καὶ δωρεᾶς (Ἐὰν παρά τινος θέλῃς αἰτῆσαι — ἀμφοτέροις προτισθέναι [l. προστιθέναι]).
τογ'. Περὶ τοῦ γνῶναι ἄρρεν ἢ θῆλυ τὸ γεννηθέν (Λαβὼν τὴν ὥραν ἣ ἐγεννήθη τὸ παιδίον — εἰ δὲ θῆλυς θῆλυ).

F. 240. τοδ'. Ἔτι περὶ νόσων (Οἱ κατακλιθέντες σωθήσονται τοῦ ὡροσκόπου — τὰ δὲ λοιπὰ μέσα).

F. 241. Διὰ πόσου χρόνου γίνεται τὸ ἀποτέλεσμα (Σκεπτέον ἐν πάσῃ καταρχῇ — πληροῦται τὸ ἀποτέλεσμα).
τοϛ'. Ἑρμοῦ τοῦ Τρισμεγίστου μέθοδος εἰς πᾶσαν καταρχήν (Πρὸ πάντων δεῖ.... ποιεῖσθαι τὴν διάθεσιν τῶν κέντρων— μηδὲν κτώμενον).

F. 242v. τοζ'. Περὶ γεωργίας καρπῶν (Τήρει περὶ τὴν ζ' τοῦ ἰουνίου — κατὰ τὸ ἔτος ἐκεῖνο).
τοη'. Περὶ τροπῆς τοῦ ἀέρος (Ἐὰν ἡ Σελήνη φάσιν ἔχουσα — τοῦτο ἀκριβῶς ὑφ' ἡμῶν).

F. 243. τοθ'. Περὶ κλήρων τῶν ἐν ταῖς τροπαῖς (Ὅτι οἱ ἐν ταῖς τοῦ Ἡλίου τροπαῖς — ἐστὶ σημαντικός).
τπ'. Καθολικὰ παραγγέλματα περὶ τῶν καταστημάτων τοῦ ἀέρος. Σύρου (Τὴν ἀρχὴν τῆς παρατηρήσεως — μετὰ δὲ τὴν δύσιν ὄψιμος). Cf. cod. 12 f. 144r.

F. 243v. τπα'. Τίνα ποιοῦσιν οἱ ἀστέρες καὶ τίνα οὐ ποιοῦσιν (Ὁ Κρόνος ἐν τοῖς πιπρασκομένοις τυγχάνων — ἄλλας πράξεις ἄπρακτος).
τπβ'. Ποῖου [l. -ον] μέλος τοῦ σώματος ἕκαστον τῶν ζῳδίων κεκλήρωται (Ὅτι τῶν ζῳδίων ἕκαστον — οἱ Ἰχθύες πόδας).
τπγ'. Ποίου ἕκαστος τῶν ἀστέρων κυριεύει μέλους (Κατὰ τὰ αὐτὰ δὲ καὶ ἕκαστον τῶν ἀστέρων — καὶ ἡγεμονικῶν γυναικῶν).

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[1] Ex *Maximi* paraphrasi, Ludwich, *l. c.*, p. 92, ix.

τξε'. On the teaching of arts (The Moon being in Aries — accompanies the Sun or is in opposition) 1.

τές. On surgery (The surgical operations of the limbs — of the extremities of the feet).

τέζ'. On vomiting and purging (Vomitings and purgings — in the conjunction).

τξη΄. On the indication of the four seasons (after [illegible] In the four solstices [illegible] the solstice of the three months).

Γ. 239. τέθ'. Greatest, middle, and least years of the stars (Greatest years of Saturn 57' — least 25').

70. How many years each zodiac sign divides according to the perfect years of the stars (The houses of Saturn are [illegible] has perfect years 120).

F. 239. 71. On the transfer of wine (When the Moon is waxing in light [illegible] — the stronger ones in spring).

72. On the request of favor and gift (If you wish to ask something from someone — to be preferred by both [read: to be added to both]).

73. On knowing whether the newborn is male or female (Taking the hour at which the child was born — if female, female).

F. 240. 74. Further on diseases (Those who have taken to their beds will be saved when the horoscope [illegible] the rest are moderate).

F. 241. In how much time the outcome occurs (One must consider in every inception / beg[illegible] the outcome is fulfilled).

176. The method of Hermes Trismegistus for every inception (Before all things one must ... to arrange the disposition of the centers, [illegible] acquiring nothing).

Γ. 242. 177. On the agriculture of fruits (Observe around the 7th [illegible] of June in that year).

178. On the change of the air (If the Moon having a phase [illegible] — this accurately by us).

Γ. 243. 179. On the lots in the solstices (That those in the solstices of the Sun — is significant).

180. General precepts concerning the states of the air. Of Syrus (The beginning of observation — but af[illegible]r the setting, late). Cf. cod. 12 f. 144.

Γ. 243.[1] 181. What the stars do and what they do not do (Saturn occurring among those being sold — other actions inactive).

182. Which member of the body each of the Zodiac signs has been allotted (That each of the Zodiac [illegible]gns — the Fishes, the feet). 183. Which member each of the stars governs (In the same way also each of the stars — and of ruling women).

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[1] From the paraphrase of Maximus, Ludwich, l. c., p. 92, ix.

F. 244v. τπδ'. Περὶ ὧν ἄρχουσι χροιῶν καὶ ὑλῶν (Ὁ μὲν Κρόνος ἄρχει χροιᾶς — καὶ ὄπισθεν ζ').
τπε'. Περὶ τῶν τῆς Σελήνης σχημάτων πρὸς τοὺς ἀστέρας (Ἡ Σελήνη πρὸς Ἥλιον — ἡ κϛ' αὐτοῦ).

F. 245. τπϛ'. Περὶ κέντρων καὶ ἐπαναφορῶν καὶ ἀποκλιμάτων (Ὁ μὲν ὡροσκόπος δηλοῖ τὴν πρώτην ἡλικίαν — τῶν τοῦ Παύλου ἀστρολογικῶν).
τπζ'. Ἐκ πόσων τρόπων γίνονται τὰ ἀποτελέσματα τῶν πλανήτων (Τὰ ἀποτελέσματα τῶν πλανήτων κατὰ τρόπους ια' γίνονται — ἐν τοῖς θηλυκοῖς).

F. 246. τπη'. Ἐκ τῆς ἐξηγηματικῆς τετραβίβλου· περὶ μεταβολῆς τῶν ἀστέρων (Ἰστέον ὅτι τρεῖς εἰσι τόποι — οὕτως καὶ τὸ ἕτερον)[1].
τπθ'. Περὶ τοῦ ζῳδιακοῦ κύκλου (Ὁ Κριὸς ἀρχὴ τοῦ ζῳδιακοῦ κύκλου — λοιπαὶ ἀκολούθως).

F. 246v. τϙ. Περὶ τῆς διπλῆς συναφῆς (Συναφή ἐστι κατὰ σῶμα — τὸ δὲ ἀνατολικὸν μέρος Ἀσίαν).
τϙα'. Περὶ ἐκλείψεων (Σκοπεῖν δεῖ τὸ ζῴδιον — μόνον ληψόμεθα).
τϙβ'. Περὶ τῆς ὡροσκοπούσης μοίρας (Δεῖ σκοπεῖν τὸ κλίμα — τὰ δὲ κατὰ διάμετρον δῆλα).

F. 247. τϙγ'. Περὶ τῆς μεσουρανούσης (Σκόπει τὴν πρὸ τῆς ἐκτροπῆς — ὡροσκόπου τὸ μεσουράνημα εὑρίσκοντες).
τϙδ'. Ἄλλο περὶ ὡροσκόπου (Ἐὰν οὖν εὕρῃς τὸν οἰκοδεσπότην, σκόπει μὴ — λοιπὰ μέσα).

F. 247v, A l. 6 incip. litterae maiores; pigmentum obscurius: τοῦ Ἡλίου εὕρεσις — βίσεξστον μ' ιθ' κ' χ' κβ' β' ν' γ'').

F. 248v. τϙε'. Περὶ συνδέσμων τῶν ἀστέρων (Πᾶς ἀστὴρ τὸν ἴδιον οἶκον — μᾶλλόν ἐστι κακόν).

F. 249. τϙϛ'. Περὶ ἐπιτηδείων ζῳδίων καὶ Σελήνης τηρήσεων ἐν ταῖς καταρχαῖς (Τὰ μὲν ὀρθῶς ἀνατέλλοντα — καιρὸν δυνατοῖς).
τϙζ'. Περὶ ἐπεμβάσεως (Ἐπέμβασίς ἐστιν ὅταν ἕκαστος τῶν ζ' ἀστέρων — τῶν ζῳδίων φύσεως εἰπεῖν).

F. 262v. τϙη'. Ἐπισημασίαι τῶν ιβ' ζῳδίων (Τὸ μὲν οὖν Κριοῦ ιβ'τημόριον — στηρίζων ἀσύμφορος ἡγεμόσιν).

F. 269. τϙθ'. Περὶ ὑπαύγων ἀστέρων (Ὁ μὲν Κρόνος ἀπὸ πρώτης μοίρας — ἐρχόμενος προσθετικός sqr. Σκόπει τὴν ἔκλειψιν τοῦ Ἡλίου — τὴν ἔκλειψιν ἀκριβεστάτην).

F. 271. υ'. Ἀποτελέσματα τῶν ἡλιακῶν ἐκλείψεων (Ὁ Ἥλιος ἐκλείπων

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[1] Paucis mutatis excerptum esse hoc fragmentum ex anonymi in Ptolemaei tetrabiblum commentario Basileae a. 1559 edito, p. 21, v. 5-40 (in Ptol. 1, 4) comiter nos monuit F. Boll.

Γ. 244. 184. On the colors and materials over which they rule (Saturn rules over color and behind, 7).

385. On the Configurations of the Moon with the Stars

(The Moon in relation to the Sun — the 21st chapter of the same work).

G. 245. 386. On Centers, Succedents, and Cadents (The Ascendant indicates the first age, from Paul's

of astrological matters).

387. From how many ways the effects of the planets come about (The effects of the planets come about in eleven ways — among the feminine signs).

F. 246. 388. From the explanatory Tetrabiblos: on the change of the stars (It is to be known that there are three places — so also the other) 1.

389. On the Zodiacal circle (Aries is the beginning of the Zodiacal circle — the rest follow accordingly).

F. 246. 391. On the double conjunction (Conjunction is according to body, the and the eastern part Asia).

391. On eclipses (One must consider the sign — we shall receive only to be received — only).

392. On the degree of the horoscope (One must consider the clime — and the matters according to the diameter are clear).

F. 247. 393. On the midheaven (Consider that before the deflection finding the midheaven of the horoscope).

144. Another [text] on the Horoscope (If therefore you find the master of the house,

observe lest — the remaining means).

F. 247, A 1. 6 begins with capital letters; darker pigment: Finding of the Sun – bissextile 40 19 20 30 22 2 50 3).

F. 248. 145. On the Conjunctions of the Stars (Every star its own house — is rather evil).

F. 249. 146. On the Suitable Signs and the Observations of the Moon in Elections (Those rising correctly — to the powerful at the right time).

147. On Ingress (Ingress is when each of the 7 stars — to speak of the nature of the Signs).

F. 262. 348. Indications of the 12 Zodiac Signs (The twelfth part of Aries indeed – stationing, unfavorable to rulers).

F. 269. 349. On Stars Under the Sun's Rays (Saturn from the first degree — approaching, additive sgr. Observe the eclipse of the Sun — the most precise eclipse).

F. 271. 50. Effects of Solar Eclipses (The Sun being eclipsed

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[1] That this fragment is an excerpt, with few changes, from the anonymous commentary on Ptolemy's Tetrabiblos published at Basel in 1559, p. 21, v. 5-40 (on Ptol. 1, 4), was kindly pointed out to us by F. Boll.

ἐν τῇ πρώτῃ μοίρᾳ τοῦ Κριοῦ — ἀγριότητα καὶ ἀπανθρωπίαν).
υα'. Ἀποτελέσματα τῶν σεληνιακῶν ἐκλείψεων (Σελήνη ἐκλείπουσα ἐν τῇ πρώτῃ — ληστείαν καὶ ἁρπαγὴν διὰ γῆς καὶ θαλάσσης).

F. 272. υβ'. Περὶ τῶν κατὰ Σελήνην διαφόρων πραγμάτων (Περὶ τοῦ συναντῆσαι μέγιστον — ὑγείας αὐτοῦ).
υγ'. Περὶ φλεβοτομίας καὶ σικυάσεως (Κριὸς Λέων Τοξότης — ἐν τοῖς δεσμοῖς).
υδ'. Περὶ ἐπιστολῶν (Ὅτε γράμματα πέμπεις — οὐκ ἀποτύχῃς).

F. 272v. υε'. Περὶ ἡλικιῶν (Πρώτη ἡλικία Σελήνη — ζ' ἡλικία Κρόνος).
υϛ'. Περὶ κρυπτῶν (Κεκρυμμένα τῆς Σελήνης συνοδευούσης — ἐν Ἰχθύσι μή).
υζ'. Περὶ ἐπιθέσεως ἐχθρῶν (Τῆς Σελήνης οὔσης ἐν Κριῷ — μεγάλου ω' η').

F. 273. υη'. Περὶ δοκίμης γῆς (Γῆν ἐργασάμενος — ἐκεῖνον εὐφορεῖν).
υθ'. Περὶ πολευόντων καὶ διεπόντων (Δεῖ σκοπῆσαι πόσον ἐστὶν — ἣν ἡ ἡμέρα καὶ καθεξῆς).

F. 273v. Περὶ τῶν κατὰ Σελήνην διαφόρων ἔργων (Περὶ διαφόρων πραγμάτων — Ὑδροχόος Ἰχθύες).

F. 274. υι'. Περὶ τῆς ψηφοφορίας ἑκάστου τῶν ἀπλανῶν ἀστέρων (Καθ' ὃν ζητοῦμεν καιρὸν — οἱ ἀπλανεῖς ἐν κανονίοις).
υια'. Περὶ τοῦ Ἡλίου (Εὑρίσκεται διὰ τῶν ὑδρολογείων — καὶ ἐν ἄλλοις πολλοῖς).

F. 274v. υιβ'. Κανόνιον αὐθημερινὸν ἀπλανῶν ἀστέρων.

F. 275. υιγ'. Κανόνιον ἀπλανῶν ἀστέρων ἐκτεθὲν ἀπὸ Ἀδὰμ ἐν ἔτει ͵ϛωνδ' (= 1346, p. C. n.) Περσῶν δὲ ψιε'. Inc. Στάχυς Ζυγὸς ιει. F. 275v. Textus inc. Οὗτοι οἱ ἀπλανεῖς.... F. 276. Des. ... τῆς Σελήνης ὁμοίως καὶ ἐπ' ἄλλων.

F. 276v. υιδ'. Κανόνια τοῦ πολλαπλασιασμοῦ ἀρχόμενα ἀπὸ τοῦ α' μέχρι καὶ τῶν ξ'.

F. 277. 278-286. Tabulae quarum prima incipit :

α		Β		Γ	
α η α	λ α η λ α	α η β	λ α αιβ	α η γ	λ α α λ γ

F. 287. υιε'. Ἕτερα κεφάλαια ψηφοφορικὰ μετὰ καὶ ἑτέρων τινῶν <*sic*> λδ' (Κατὰ μὲν τὸν σοφώτατον Ψελὸν <*sic*> ἡ περίοδος — φαίνεται κατὰ προκοπὴν αὔξουσα).
υιϛ'. Θεμάτια, f. 290v inc. Ὁ Κρόνος κέκριται ἐνταῦθα — des. πρὸς νόμιμον γυναῖκα; sqr. Θεμάτιον ἐκλείψεως γεγονυίας σεληνιακῆς ἐν ἔτει ͵ϛωπβ' (1374 p. C. n.)· αὐγ<ούστου> κβ'·

in the first degree of Aries — savagery and inhumanity).
51. Effects of Lunar Eclipses (The Moon being eclipsed in the first — robbery and plunder by land and sea).

F. 272. 52. On Various Matters According to the Moon (On encountering the greatest — his health).
53. On Phlebotomy and Cupping (Aries, Leo, Sagittarius — in bonds).
94. On Letters (When you send letters — you shall not fail).

G. 272. 25. On Ages (First age the Moon - 7th age Saturn).
96. On Hidden Things (Hidden things when the Moon is in conjunction — not in Pisces).
97. On the Attack of Enemies (The Moon being in Aries — great up to 8).

G. 273. 98. On the Testing of Land (Having worked the land — that it be fruitful).
99. On Those Who Till and Manage (One must consider how much there is — it was the day and so forth).

F. 273. On the various works according to the Moon (On various matters – Aquarius Pisces).
matters – Aquarius Pisces).

F. 274. 16. On the calculation of each of the fixed stars (At the time we seek — the fixed stars in tables).
411. On the Sun (It is found through the water clocks and in many other places).

F. 274. 112. A daily table of fixed stars.

F. 275. 113. A table of fixed stars set out from Adam in the year 1346 A.D. (= Persian year 715). Inc. Spica Libra 15°15'. F. 275. Text inc. These are the fixed stars.... F. 276. Des. ... of the Moon of the likewise and in other cases.

F. 276. 114. Tables of multiplication beginning from 1 up to and of the ξ.

F. 277. 278-286. Tables of which the first begins:

α	Β	Γ
aea la la aeb l a aiv a franc as far as	ignav ai	an alg

F. 287. 415. Other calculatory chapters along with certain other things
34 (According to the most wise Psellus the cycle appears to increase progressively).
416. Themata, f. 290v inc. Saturn has been judged here — des. towards a lawful wife; sqr. A thema of a lunar eclipse that occurred in the year 6882 (1374 A.D.), August 22.

ὥρᾳ γ' τῆς νυκτός sqr. tab., inde textus : (f. 291v) <'Ω>ροσκοποῦσι Δίδυμοι· οἶκος — ἐν τοῖς ποταμοῖς γενήσεται.

F. 292. Θεμάτιον γενεθλιαλογικὸν γεγονὸς ἐπί τινι ἐνδόξῳ ἀνδρὶ ἀπὸ Βενετίκων· ἐν ἔτει ϛωνγ' (= 1345 p. C. n.). φε<βρουαρίου> δ'· ὥρᾳ κβ'. ἀπὸ μβε <μεσημβρίας> ἡμερινὴ γένεσις sqr. tab., inde textus : (f. 292v). Ἡ Ἀφροδίτη κυριεύουσα τοῦ ὡροσκοπικοῦ ζῳδίου — καὶ μάλιστα ἔμπορον διὰ τὸν Κρόνον.

υιθ' (in textu) υιζ' (in indice) [In indice titulos capp. υιϛ'-υκβ' vel potius numeros titulorum m. alt. emendavit] περὶ ὁρίων υιη'. Προγνωστικὸν περὶ τῶν ἐν τῇ παλάμῃ γραμμῶν deest in textu hic titulus cum argumento.

υιθ' (in ind.) υιζ' (in textu). Περὶ ἐκλείψεων τῶν φώτων ('Ολοσχερῶς φασι τὴν Σελήνην ἐκλείπουσαν — δυναμένοις ἐπιγνῶναι).

F. 295v. υκ' (in ind.) υιη' (in textu). Ἄλο <*sic*> περὶ τοῦ αὐτοῦ (in ind.) περὶ τῶν ὁρίων τῶν ἀστέρων [in textu] (Τὰ τῶν ἀστέρων ὅρια κατὰ τὸν Πτολεμαῖον — πλὴν Ἡλίου καὶ Σελήνης).

F. 296. υκα' (in ind.) υκ' (in textu). Διὰ πόσου χρόνου γίνεται τὸ ἀποτέλεσμα (Εἴπερ ζητοῖς εὑρεῖν μετὰ πόσας ἡμέρας — τὰ δίσωμα μῆνας).

υκα' (om. ind., hab. text.). Ἄλλο (Λάβε τὴν διάστασιν — πληροῦται τὸ ἀποτέλεσμα).

υκβ'. Ποῖοι τόποι τίνας ἀστέρας ἀπεκληρώθησαν ('Ο μὲν ὡροσκόπος Κρόνου — τοῦ Ἡλίου ἕ <*sic*>).

F. 297v. υκγ'. Περὶ συναφῶν τῆς Σελήνης (Ἐὰν συναφὴν ποιῆται ἡ Σελήνη — ἑπόμενα δέ εἰσι τὰ εὐώνυμα).

F. 298. υκδ'. Περὶ σφαίρας (Διήγησις σοφωτάτου ἀνδρὸς περὶ ποικίλης — μέλλοντα γίνεσθαι ἐσχάτως).

F. 299v. υκε'. Περὶ ἐκλείψεων Περσῶν (Τὰς γινομένας ἐκλείψεις κατὰ πάροδον — ἐπὶ τὸ χεῖρον ἐτράπησαν).

υκϛ'. Περὶ εὐθηνίας καιροῦ ἀπὸ τοῦ ὡροσκόπου (Στῆσον τὸν ὡροσκόπον ὅτε εἰσέλθῃ — μεσότητα κνιπείας δηλοῖ).

F. 300. υκζ'. Περὶ φύσεως τῶν τεσσάρων κέντρων ('Ο μὲν ὡροσκόπος ἔοικεν — ψυχρόν ἐστιν καὶ ξηρόν).

υκη'. Ποίων πόλεων ἕκαστος ἀστὴρ καὶ ἕκαστον ζῴδιον κυριεύουσιν ('Ρώμη : Ἑρμῆς Ἰχθύες — Αἴγυπτος : Κρόνος. Τοξότης : Λιβύη).

υκθ'. Περὶ εὑρέσεως ὀνόματος οἵου βούλει (Στῆσον τὸν ὡροσκόπον μετὰ ψήφου — τὰ λοιπὰ ἐδιδάχθης).

F. 300v. υλ'. Περὶ τῶν οἰκειουμένων στοιχείων τοῖς πλανήταις καὶ τοῖς ζῳδίοις (Τὰ μὲν σύμφωνά εἰσι ταῦτα — ὁ δὲ Ἑρμῆς καὶ ἡ Σελήνη ἐπίκοινα).

F. 301. υλα'. Περὶ ἐκλείψεων τῶν φώτων ('Ο Ἥλιος ἐκλείπων ἐν μαρτίῳ — ὑετὸν πολὺν καὶ χειμῶνα).

at the 3rd hour of the night sqr. tab., thence the text: (f. 291v) <The Ascendant is Gemini; a house will come to be among the rivers.

F. 292. A nativity chart made for a certain distinguished man from Venice; in the year 6853 (= 1345 A.D.), February 4th; at the 22nd hour, from the 42nd <of the meridian> a diurnal nativity sqr. tab., thence the text: (f. 292v). Venus, ruling the ascendant sign – and especially a merchant on account of Saturn.

119th (in the text) 117th (in the index) [In the index the titles of chapters 116–122, or rather the numbers of the titles, were corrected by a second hand] concerning the terms. 118th. A prognostication concerning the lines on the palm — this title along with its summary is absent from the text here.

119th (in the index) 117th (in the text). On the eclipses of the luminaries (They say that when the Moon is totally eclipsed — to those able to discern). F. 295v. 120th (in the index) 118th (in the text). Another <sic> on the same subject (in the index) concerning the terms of the stars [in the text] (The terms of the stars according to Ptolemy — except for the Sun and the Moon).

F. 296. 121st (in the index) 120th (in the text). After how much time the outcome comes to pass (If you seek to find after how many days — bicorporeal signs, months).

121st (om. index, hab. text). Another "(Take the distance — the outcome is fulfilled).

122nd. Which places have been allotted to which stars (The ascendant belongs to Saturn — of the Sun { <sic>).

F. 297. 123rd. On the conjunctions of the Moon (If the Moon makes a conjunction – and the left-hand ones follow).

F. 298. 124th. On the sphere (Account of a most wise man concerning the varied – things that are about to happen finally).

F. 299. 125th. On the eclipses of the Persians (The eclipses occurring in transit — they turned to the worse).

126th. On the prosperity of the season from the horoscope (Set the horoscope when it enters — it indicates a middling state of miserliness).

F. 300. 127th. On the nature of the four centers (The horoscope resembles — it is cold and dry).

128th. Over which cities each star and each zodiac sign holds dominion (Rome: Mercury, Pisces — Egypt: Saturn. Sagittarius: Libya).

129th. On finding a name of whatever kind one wishes (Set the horoscope with calculation — the rest you have been taught).

F. 300. 130th. On the elements associated with the planets and the

On the Zodiac Signs (These are the harmonious ones — but Mercury and the Moon are common to both).

F. 301. 431. On the eclipses of the luminaries (The Sun in eclipse in Martius — much rain and winter).

F. 301v. υλβ'. Περὶ τοῦ πόσον καιρὸν ἐπικρατήσει ὁ ἄρχων (Ἴδε τὸν ὡροσκόπον τῆς καταρχῆς — ἢ μῆνας ἢ ἡμέρας).
υλγ'. Περὶ εὑρέσεως ὡροσκοποῦντος ζῳδίου τοῦ κατὰ τὴν γέννησιν (Εἰ βούλει γνῶναι εἰς ποῖον ζῴδιον — καὶ ποίησον καθώς σοι εἰρήκαμεν).
υλδ'. Περὶ εὑρέσεως πλανήτου τοῦ κατὰ τὴν γέννησιν (Εἰ δὲ βούλει εὑρεῖν τὸν πλανήτην -- εὑρήσεις τὸν πλανήτην).
υλε'. Ἐλαιοσκοπίαι ἀρρένων καὶ θηλέων (Ἐὰν εἰς τὸ μέτωπον τοῦ ἀνδρὸς — ἔξω βίας καθίστησιν).

F. 302. υλϛ'. Αὐτολύκου περὶ ἐπιτολῶν ἀστέρων (Τῶν ἀπλανῶν ἄστρων αἱ ἐπιτολαὶ — ἐσχάτως φανῇ δῦνον). — Ed. Hultsch, *Autolyci de sphaera* etc., Lipsiae, 1885, p. 49-50, v. 4.

F. 302v. υλζ'. Περὶ προστασσόντων καὶ ὑπακουόντων (Αἱ μὲν μοῖραι τοῦ Κριοῦ — ἑξῆς πάντων ὁμοίως).
υλη'. Περὶ ἀδόξων μοιρῶν (Ἄδοξοι μοῖραι καὶ ζῴδια — καὶ ἁπλῶς κακωθέντα).
υλθ'. Περὶ βλεπόντων καὶ ἰσοδυναμούντων (Βλέπει μὲν καὶ ἰσοδυναμεῖ — μοιρῶν τοῦ Αἰγόκερω).
υμ'. Περὶ πολευόντων ἀστέρων (Ἑκάστου ἀστέρος εἰ βούλει εὑρεῖν -- ἀρχὴ τοῦ χρόνου).
υμα'. Περὶ καύματος (Καῦμά ἐστιν — τοῦ ἀστέρος ἐκείνου).
υμβ'. Περὶ ὡροσκόπου (Ἀπὸ ὡροσκόπου ἕως τοῦ μεσουρανήματος — βόρειον ἀνατολικόν).

F. 303. υμγ'. Ἕτερον περὶ ὡροσκόπου Περσῶν (Ὀπηνίκα τὸν ὡροσκόπον τοῦ χρόνου — τοῦ κυριεύοντος).
υμδ'. Περὶ ἐμβρενίου (?)· Περσῶν (Σκόπει δὲ καὶ τοῦτο — ὡροσκόπον οὐκ ἔχει).
υμε'. Περὶ ἀποκλιμάτων τῶν Κίντη (Τὰ ἀποκλίματα δηλῶσι — τοῦτο κρυπτόν).
υμϛ'. Περὶ συναφῆς τοῦ Σέλεχ (Ἡ σωματικὴ συναφὴ — τὸ σῶμα οὐ φθείρει).

F. 303v. υμζ'. Περὶ τοῦ πότε χαίρουσιν οἱ ἀστέρες (Ὁ Ἥλιος Αἰγόκερῳ καὶ Κρόνος — ἢ δύνοντες).
υμη'. Περὶ ὑψωμάτων <τῶν> ἀστέρων (Ἰστέον ὅτι ὁ ὑψούμενος ἀστὴρ — ὑψοῦται).
υμθ'. Περὶ ἀρρενικῶν καὶ θηλυκῶν μοιρῶν (Π. ἀρρεν. καὶ θηλ. μοιρῶν οὕτως — ὡροσκόπος ἢ ἡ Σελήνη).
υν'. Περὶ ἐχθρῶν τόπων καὶ ἀφέσεων ἐκ τῶν Κριτοδήμου (Ἀπὸ Σελήνης καὶ ὡροσκόπου — δύναμιν). — Cf. Kroll, *Philologus*, t. XI (1898), p. 133.
υνα'. Περὶ κρύψεως Σελήνης (Περὶ δὲ κρύψεως Σελήνης — λοιπῶν ζῳδίων).

F. 301. 432. On how long the ruler will hold power (Look at the horoscope of the inception — or months or days).

433. On finding the ascending zodiac sign at birth (If you wish to know in which sign — and do as we have told you).

υλδ'. On finding the planet at birth (If you wish to find the planet — you will find the planet).

υλε'. Olive-oil divinations for males and females (If on the forehead of the man — keeps away from violence).

Γ. 302. υλς'. Autolycus on the risings of stars (The risings of the fixed stars — appears last while setting). - Ed. Hultsch, Autolyci de sphaera etc., Lipsiae, 1885, p. 49-50, v. 4.

Γ. 302. υλζ'. On those that command and those that obey (The degrees of Aries — likewise for all in succession).

υλη'. On inglorious degrees (Inglorious degrees and signs and simply afflicted).

υλθ'. On those that aspect and are of equal power (It aspects and is of equal power — degrees of Capricorn).

υμ'. On the stars that are in motion (If you wish to find each star — the beginning of the period).

υμα'. On combustion (Combustion is that of the star -in).

there-

υμβ'. On the horoscope (From the horoscope up to the midheaven-

-ment northern eastern).

F. 303. 243. Another on the horoscope of the Persians (Whenever the horoscope of the year - of the one who rules).

244. On the embrénion (?); of the Persians (Consider also this horoscope does not have).

245. On the declinations of Kintē (The declinations indicate this hidden).

246. On the conjunction of Sélechos (The bodily conjunction does not the destroy the body).

F. 303. 247. On when the stars rejoice (The Sun in Capricorn and Saturn - or setting).

448. On the Exaltations of the Stars (It should be known that the exalted star is exalted).

449. On Masculine and Feminine Degrees (On masc. and fem. degrees thus — the Ascendant or the Moon).

450. On Hostile Places and Apheses from the Works of Critodemus (From the Moon and the Ascendant — power). — Cf. Kroll, Philologus, t. XI (1898), p. 133.

451. On the Occultation of the Moon (On the occultation of the Moon — of the remaining Signs).

F. 304. υνβ'. Περὶ τῆς θεσέως τῶν ζῳδίων (Τὰ ἀντικρὺ τῶν οἴκων — ἐναντιώματα [interpos. est ἄλλο bis]).
υνγ'. Περὶ καταστημάτων τῶν τεσσάρων τροπῶν (Ἴδε τὴν Σελήνην εἰς ποῖον — φανήσεται).
υνδ'. Περὶ μεθόδου ξένης (Εἰ βούλει εἰδέναι — αὐτὸν τεχθήσῃ) sqr. tab.

F. 304v. υνε'. Περὶ ἀπόντος (ἄρχοντος?) ἢ βασιλέως (Ἴδε τὸ ζῴδιον — σημαίνει).
υνϛ'. Περὶ χρόνων ζωῆς (Ἴδε κατὰ τὴν γενέθλιον — τοσαῦτα ἔτη).

F. 305. υνζ'. Περὶ κλήρου ἐτῶν, ἀέρος, ἤτοι καταστήματος (Λάμβανε πάντοτε ἀπὸ Ἡλίου — ἀέρος).
υνη'. Περὶ ἐκλείψεως (Ὑποδειγματικῶς ἡ ἔκλειψις — εὐώνυμα).
υνθ'. Περὶ περιόδων τῶν ἀστέρων (Ὁ Κρόνος δι' ἐτῶν λ' — ἡ Σελήνη δήλη).
υξ'. Περὶ ὡροσκοποῦντος ζῳδίου (Κράτει τὰ ἀπὸ κτίσεως — ἔτει) sqr. tab.

F. 305v. υξα'. Περὶ τοῦ ἐν ποίῳ μηνὶ ὁ γεννηθεὶς τελευτήσει (Ἀπὸ Ἡλίου ἐπὶ τὸν ὡροσκόπον — ἀπὸ Ἡλίου) sqr. tab.
υξβ'. Περὶ ἁλλομένων μελῶν (Ὀρφύδιον δεξιὸν ἐὰν ἅλληται — σημαίνουσιν).

F. 306v. υξγ'. Περὶ ἐνυπνίων (Καὶ ἐνύπνιον ἡμῖν ἐνδείκνυται — καὶ ποιότητας χυμῶν).

F. 307-308 tabulae.

F. 308v. Ὑπόδειξις διαλύσεως τῶν μελῶν τοῦ ἀνθρώπου ἀλλοιουμένων. Πυθαγόρα ἡ σύνταξις.

F. 319. υξε'. Περὶ τῆς δηλώσεως τῶν σεσημειωμένων στοιχείων (Ἡ δήλωσις τῶν ζῳδιακῶν σχημάτων καὶ ἑτέρων τινῶν σεσημειωμένων ἐστὶν αὕτη : ♄ Κρόνος etc. — ⊕ σφαῖρα).
Ἑτέρων δήλωσις σεσημειωμένων.

F. 310 tabula.

F. 310v. Περὶ ζῳδίων ὡροσκοπούντων κατὰ τὴν ἀνθρωπίνην γένεσιν.

F. 312. Ἐκ τῆς γεωγραφίας περὶ μήκους καὶ πλάτους (Τμῆμα μεῖζον — πλάτος τοῦ μήκους).
FF. 311v, 312, 313 tabulae.

F. 313v sine tit. Εἰ θέλεις εὑρεῖν — ἡ Σελήνης ἡμέρα.
Tab. : Οἱ ψῆφοι οἱ γραφέντες μετὰ Κοκήου (?) εἰσὶν αἱ πανσέληνοι τῆς Σελήνης etc. | alia nullius momenti.

F. 315. Εἰς οἷον ζῴδιόν ἐστιν ἡ Σελήνη τῇ ιβ' μαρτ<ίου> etc. (Τίνες τῶν φιλοσόφων εἶπον εἶναι — Καρκίνος Σκορπίος νοσώδη).

F. 315v-321v. <Iohannis Camateri> carminis continuatio (Ὁ δωδέκατος ἀπόκλιμα τυγχάνει — ἡ δ' Ἀφροδίτη τοῦτο δρᾶν οὔπω σθένει). Cf. supra, f. 9v.

G. 304. 452. On the Arrangement of the Signs (The oppositions of the houses [illegible] opposite [interposed is ἄλλο twice).

453. On the Conditions of the Four Solstices (Look at the Moon in which [illegible] will appear).

454. On a Foreign Method (If you wish to know — he will be born) [illegible] sqr. tab.

G. 304. 455. On the Absent (ruler?) or King (Look at the sign — it [illegible] signifies).

υνς'. On the Years of Life (See according to the nativity [illegible] so many years).

Γ. 305. υνζ'. On the Lot of Years, of Air, or rather of Condition (Take always from the Sun [illegible] of air).

υνη'. On Eclipse (By way of example the eclipse — left side).

υνθ'. On the Periods of the Stars (Saturn in 30 years or [illegible] the Moon is manifest).

υξ'. On the Ascending Sign (Hold the things from the foundation — year) sqr. tab.

Γ. 305ν, υξα'. On in which month the native will die (From the Sun to the Ascendant [illegible] from the Sun) sqr. tab.

162. On Twitching Limbs (If the right eyelid twitches — they signify).

Γ. 306. 463. On dreams (And a dream reveals to us [illegible] and qualities of humors).

F. 307-308 tables.

F. 308. Explanation of the dissolution of the altered limbs of the human body. The composition by Pythagoras.

F. 319. 165. On the explanation of the marked elements (The explanation of the Zodiacal figures and of certain other marked ones is as follows: 1 Saturn [illegible] etc. (Θ sphere). Explanation of other marked ones.

F. 310 table.

F. 310. On the Signs of the Zodiac ascending at the horoscope according to human nativity.

F. 312. From the geography concerning longitude and latitude (Greater section — latitude of longitude).

FF. 311, 312, 313 tables.

F. 313 without title. If you wish to find [illegible] the day of the Moon.

Tab.: The calculations written after Kokaios (?) are the full moons of the Moon, etc. | other matters of no importance.

Γ.315. In what sign the Moon is on the 12th of March, etc. (Which of the philosophers said [illegible] Cancer Scorpio sickly).

Γ. 315-321. Continuation of the poem of <Iohannes Camateros> (The twelfth is in decline – but Aphrodite has not yet the strength to do this). Cf. above, f. 9.

10 = Plut. 28, cod. 16. — Chartac. cm. 21,5 × 14, ff. 297 (268r, 289 vacua) s. XIV exeuntis (ann. 1382); in fine τῷ συντελεστῇ τῶν καλῶν θεῷ χάρις; monocondylion : ἰωάννης ὁ Ἀβράμιος, sqr. notae cryptographicae. — [Codicem inabsolute descripsit Bandini, II, p. 31.]

F. 1-2. Post indicem CCLXV capitulorum quibus collectio huius libri constat sequuntur versiculi decem, nimirum: Ἀβράμοιο παῖς γράφεν τήνδε βίβλον ἑῇ χειρὶ, | ἣ τέρμα εἴληφεν αἰῶνος ἐφ' ἑβδομάτοιο | ἀρίθμοῖο δέοντος ἐτῶν δέκα καὶ ἑκατόν γε, | λῆξιν λαβεῖν μερόπων ἅπαν φύλον ὃν ἐπὶ γαίης | ἣ πυκνὰς ἀμφιδρόμους ἕλικας μαστεύουσα πλανητῶν | μυθέεται μερόπεσσιν ἀψευδῆ ἔπεα πάντα | ἠδὲ καλά τε φαῦλ' ὅσα τοῖς δε πρόκειται πρὸς θεοῖο | ἀθανάτοιο ἑζομένου εὐρὺν ἐς οὐρανὸν αἰεὶ | ἧς ἔπεα μελιηδέα χρυσοῖο πολλοῦ κρείττω | ὧν τε διὰ μερόπων ποθέοντες κλεινοὶ δείκνυνται. Annus mundi 6890 est 1382 p. C. n.

F. 3-23. Παράδοσις etc. = cod. 7, f. 1-19.

F. 23v. Μέθοδος κυρ<ί>ου Δημητρίου τοῦ Χλώρου περὶ τοῦ τί ποιῶν τις εὑρίσκει τὸν ὡροσκόπον ἤτοι τὴν ἀνατέλλουσαν μοῖραν ἀπταίστως. Inc. Αἱ λεγόμεναι καιρικαὶ ὧραι πῇ μὲν κοινωνοῦσι ταῖς μεσεμβριναῖς. — Des. εὑρήσομεν καὶ οὕτω τὴν πρώτην τοῦ Ζυγοῦ ἀνατέλλουσαν.

F. 24v-25v. Thematia (Ἐκ μὲν τῶν περὶ πάσης καταρχῆς ἐπισημασιῶν ταῦτα φαῦλα σημεῖα κέκρινται [cf. cod. 7, f. 1]. — Ἐκ δὲ τῶν περὶ βασιλικῶν ἐπισημασιῶν καὶ ταῦτα φαῦλα εὕρηνται σημεῖα, [cf. ib., f. 1v]. — Ὁ μὲν κλῆρος ἐν κακῷ τόπῳ ἐστὶ τῷ κέντρῳ).

F. 26. Σύντομος μέθοδος περὶ τοῦ ἐνειση'' (?) τὸν Ἥλιον ἐν ποίῳ ζωδίῳ καὶ ἐν ποίᾳ μοίρᾳ καὶ λεπτῷ ὑπάρχει· μέθοδος Ἐλευθερίου[1] ἐμοῦ διδασκάλου διονυ <?> (Λαμβάνομεν τὰ παρακείμενα τοῖς περσικοῖς ἔτεσι — εἰρήκαμεν ἄνωθεν).

F. 26v. Περὶ τῶν ἀστέρων (Μετὰ τὴν ἐπισυναγωγὴν τοῦ ἀστέρος λάμβανε — ὁ κατὰ σύνδεσμον).

FF. 27-265 conspirant cum cod. 7, ff. 20-247.

F. 266. Περὶ τῆς ἐκβολῆς τῶν ἀστέρων εἰς τὴν τάξιν τῶν ἐφημεριδίων | Περὶ τοῦ πόσον κινεῖται ἕκαστος τῶν ἀστέρων τὸ νυχθήμερον sqr. tab.

F. 268v variae methodi : Μέθοδος τοῦ γνῶναι ἐν ποίῳ κλίματι εἶ, ὅπου ἀνευρεσθείς (l. ἂν εὑρεθῇς).

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[1] [Eleutherius ille praeceptor Iohannis Abrami idem esse videtur atque astrologus Eleus huius nominis qui Mytilenis anno 1388 p. C. n. codicem Angelicanum 29 descripsit (*Studi Italiani*, t. IV, [1896], p. 64). Nam et similiter magister atque discipulus expleto opere Deo gratias egerunt : τῷ συντελεστῇ τῶν καλῶν θεῷ χάρις (Cod. Ang., f. 152). — F. C.]

10 = Plut. 28, cod. 16. Paper. cm. 21.5 × 14, f. 297 (268, 289 blank) 8. Late 14th century (year 1382); at the end: thanks be to God, the perfecter of good things; monogram: Ioannes Abramios, with cryptographic notes. — [The codex was incompletely described by Bandini, II, p. 31.]

F. 1-2. After the index of CCLXV chapters of which the collection of this book consists, there follow ten verses, namely: Αβράμοιο παῖς γράφεν τήνδε βίβλον ἐῇ χειρὶ, | ἣ τέρμα εἴληφεν αἰῶνος ἐφ᾽ ἑβδομάτοιο | ἀριθμοῖο δέοντος ἐτῶν δέκα καὶ ἑκατόν γε, λῆξιν λαβεῖν μερόπων ἅπαν φύλον ὃν ἐπὶ γαίης | ἢ πυκνάς ἀμφιδρόμους ἕλικας μαστεύουσα πλανητών | μυθέεται μερό- πεσσιν ἀψευδῆ ἔπεα πάντα | ἠδὲ καλά τε φαῦλ᾽ ὅσα τοῖς δε πρόκειται πρὸς θεοῖο | ἀθανάτοιο ἑζομένου εὐρὺν ἐς οὐρανὸν αἰεί | ἧς ἔπεα μελιηδέα χρυσοῖο πολλοῦ κρείττω | ὧν τε διὰ μερόπων ποθέοντες κλεινοὶ δείκνυνται. The year of the world 6890 is 1382 A.D.

C: 3-23. Deliveries etc. II code. 7, pp. 1-19.

Γ. 23. Method of Kyr Cyril Demetrius Chlorus on what one must do to find the horoscope, that is, the ascending degree, without error. Inc. Αἱ λεγόμεναι καιρικαὶ ὧραι πῆ μὲν κοι- νωνοῦσι ταῖς μεσεμβριναῖς. - Des. εὑρήσομεν καὶ οὕτω τὴν πρώτην τοῦ Ζυγοῦ ἀνατέλλουσαν.

F. 24-25. Thematia (Ἐκ μὲν τῶν περὶ πάσης καταρχής έπισημασιών ταῦτα φαῦλα σημεία κέκρινται [cf. cod. 7, f. 1]. - Ἐκ δὲ τῶν περὶ βασιλικῶν ἐπισημασιῶν καὶ ταῦτα φαῦλα εύρηνται σημεία, [cf. ib., f. 1v]. — Ὁ μὲν κλῆρος ἐν κακῷ τόπῳ ἐστὶ τῷ κέντρῳ). F. 26. A concise method concerning in which sign and in which degree and minute the Sun is located; method of Eleutherius, my teacher[1] Dionys<?> (Λαμβάνομεν τὰ παρακείμενα τοῖς περσικοῖς ἔτεσι - εἰρήκαμεν ἄνωθεν).

F. 26. On the Stars (After the conjunction of the star, take – the one according to conjunction).

FF. 27-265 agree with cod. 7, ff. 20-247.

F. 266. On the projection of the stars into the order of the ephemerides | On how much each of the stars moves in a day-and-night period. sqr. tab.

F. 268v Various methods: Method for knowing in which climate you are, wherever you may be found (l. wherever you are found).

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[1] [That Eleutherius, the teacher of Johannes Abram, appears to be the same as the astrologer Eleutherius of that name who copied the Angelican codex 29 at Mytilene in the year 1388 A.D. (Studi Italiani, vol. IV, [1896], p. 64). For both master and disciple, upon completing the work, gave thanks to God in a similar manner: thanks be to God, the perfecter of good things (Cod. Ang., f. 152). - F. C.]

F. 269-274. Κανόνες ἐπισήμων πόλεων.

F. 275-277. Κανόν<ιον> τῶν ἐπὶ τοῦ ζῳδιακοῦ ἀπλανῶν ἀστέρων, τῶν μεγάλων δεκαμοιρίου αι πλ' <*sic*>.

F. 277-278. Κανόν<ιον> τῶν λαμπρῶν ἀστέρων τῶν παραλαμβανομένων ἐν τοῖς ἀποτελέσμασιν.

F. 278ᵛ sine tit. Ὁ μὲν Κρόνος ἀπὸ πρώτης μοίρας ἕως ιζ' — ἐρχόμενος προσθετικός cum scholiis.

F. 279. Ἰωάννου γραμματικοῦ Ἀλεξανδρέως[1] περὶ τῆς τοῦ ἀστρολάβου χρήσεως, τί τῶν ἐν αὐτῷ γεγραμμένων ἕκαστον σημαίνει cum scholiis (Τὴν ἐν τῷ ἀστρολάβῳ τῆς ἐπιφανείας — διέστηκεν ἐπὶ θάτερα).

F. 289ᵛ. tabula.

F. 290. Ἰσαὰχ [μοναχοῦ]([ ]del.) τοῦ ἀργύρου[2] μέθοδος κατασκευῆς ἀστρολαβικοῦ ὀργάνου (Ἐπεὶ καθάπερ ἀρχετύπους — ἄλλων δυνάμεων).

F. 297. Κλαυδίου Πτολεμαίου τῆς πρὸς Σύρον συμπερασματικῆς τετραβίβλου τὸ πρῶτον. In fine Τέλος τοῦ δ' βιβλίου καὶ τῆς καθόλου πραγματείας τῶν πρὸς Σύρον συμπερασματικῶν.

F. 347. Περὶ τῶν καλουμένων κέντρων ἐπαναφορῶν τε καὶ ἀποκλιμάτων καὶ τῆς ἑκάστου τῶν ιβ' τόπων ὀνομασίας καὶ δυνάμεως. Inc. Τοῦ ζῳδιακοῦ κύκλου παρὰ τοῖς ἀστρονόμοις εἰς ιβ' μέρη διαιρουμένου, ἕκαστον τῶν τοιούτων ιβ'τημορίων καλεῖται μὲν κοινῷ ὀνόματι ζῴδιον. Des. ἐπὶ τὸ προγνωστικὸν τέλος ἐρχόμεθα.

F. 350ᵛ. Κλαυδίου Πτολεμαίου βιβλίον ὁ καρπὸς ἐν κεφαλαίοις ρ'. Inc. Προεκθέμενοι, ὦ Σύρε, τὰς ἐνεργείας. Des. ἐγχώριος ἔσται ὁ ἐχθρός. Cf. supra, cod. 3, f. 19ᵛ. Manus altera nonnulla conscribillavit : Περὶ τῆς ἀπω (l. ἀπὸ) ζῳδίου ης (l. εἰς) ζῴδιον μετεμβάσεως etc.

Μέθοδος περὶ τῆς εὑρήσεως τῆς ὥρας etc.

Ἑρμοῦ τοῦ Τρισμεγίστου ἔκθεσις περὶ προφυλακῆς βίου καὶ κράσεως σώματος (<Τ>ῶν ἐν τοῖς ζῳδίοις λς' δεκανῶν — ἕξεις καλῶς) etc.

11 — Plut. 28, cod: 33. — Chart. cm. 20ᵐ,6 × 15ᵐ,5, ff. 314 (1-2 + 160ᵛ + 314ᵛ vacua), ff. III vacua, s. XVI (a. 1542), [f. 314 τὸ ἀπὸ Χριστοῦ ,αφμβ' μηνὶ φεβρουαρίῳ ις' ἡμέρᾳ παρασκευῇ ς' ὥρᾳ τῆς νυκτὸς τέλος εἴληφεν ἡ παροῦσα γὰρ βίβλος, τῷ συντελεστῇ τῶν καλῶν θεῷ χάρις]. — Codicem recensuit inabsolute Bandini, II, p. 191; cf. Cumont, *L'astrologue Palchos (Revue d. l'Instr. p. en Belg.*, t. XL,

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[1] Iohannis Alexandrini cognomine Philoponi de usu astrolabii libellum e codd. Parisinis ed. Hase, *Rhein Mus.*, VI, 1839, p. 129 sqq. Cf. Tannery, *Revue de Philologie*, 1888, p. 60 s.

[2] Cf. Krumbacher, *Byz. Literaturg.*, ed. 2, p. 623.

FF. 269-274. Canons of notable cities.

FF. 275-277. Canon of the fixed stars on the Zodiac, of the great ones of ten degrees apl' <sic>.

FF. 277-278. Canon of the bright stars taken into account in the astrological predictions.

F. 278v without title. Saturn from the first degree up to the 17th [redacted] coming additive, coming, with scholia.

Γ. 279. John the Grammarian of Alexandria, On[1] the Use of the Astrolabe, what each of the things written on it signifies, with scholia (The surface on the astrolabe — is separated on the other side).

F. 289. table.

F. 290. Isaac [the monk] ([ ] del.) the Silver's method of constructing an astrolabe instrument (Since just as archetypes - of other powers).

F. 297. The first book of Claudius Ptolemy's conclusive Tetrabiblos addressed to Syrus. At the end: End of the fourth book and of the general treatise of the conclusive works

addressed to Syrus. F. 347. On the so-called centers, succedents, and cadents, and on the name and power of each of the 12 places. Inc. The zodiacal circle being divided by astronomers into 12 parts, each of these 12 twelfth-parts is called by the common name "sign." Des. we come to the prognostic end.

F. 350. Claudius Ptolemy's book, the Fruit, in 100 chapters. Inc. Having set forth in advance, O Syrus, the operations. Des. the enemy shall be a local one. Cf. above, cod. 3, f. 19. Another hand has scribbled some things: On the transition from sign to sign, etc.

Method concerning the finding of the hour, etc.
Exposition of Hermes Trismegistus on the safeguarding of life and the temperament of the body (Of the 36 decans in the signs — you [redacted] will fare well), etc.

Plut[redacted]8, cod. 33. Paper, cm. 20.6 × 15.5, ff. 314 (1–2 + 160[3] + 314 blank), ff. 111 blank, s. XVI (a. 1542), [f. 314: the present book reached its end from Christ's year 1542, on the 16th day of the month of January, Friday, at the 6th hour of the night; thanks be to God, the accomplisher of good things]. — [redacted]e codex was incompletely reviewed by Bandini, II, p. 191; cf. Cumont, L'astrologue Palchos (Revue d. l'Instr. p. en Belg., t. XL,

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1 A treatise on the use of the astrolabe by John of Alexandria, surnamed Philoponus, edited from Parisian manuscripts by Hase, Rhein. Mus., VI, 1839, p. 129 sqq. Cf. Tannery, Revue de Philologie, 1888, p. 60 s.

2 Cf. Krumbacher, *Byz. Literaturg.*, ed. 2, p. 623.

1897), p 2 sqq.: Descriptus est hic codex Laurentianus ex cod. Angelicano 29, anni 1388, de quo catalogum in *Studi italiani*, t. IV (1896) editum p. 60 sqq., conferre licet. Ordo capitulorum, quae quidem contulimus, in utroque libro plane consentit.

F. 3. Τάδε ἔνεστιν ἐν τῇδε τῇ ἀποτελεσματικῇ βίβλῳ τῶν μυστηρίων τοῦ Ἀπομάσαρ[1].
Haec sunt capita: (f. 8) Περὶ κοσμικῶν ἀποτελεσμάτων ἐκ τοῦ βιβλίου τοῦ ἀπὸ μάσσαρ <*sic*> (Ἴδε τὸν Κρόνον — ἄρχοντες κατὰ ἀρχόντων).

F. 8v. Περὶ ἐκλείψεως Ἡλίου καὶ Σελήνης (Ὅτε ἐκλείψει ὁ Ἥλιος — τὴν φύσιν τοῦ ἀστέρος).

F. 9. Ἄλλως περὶ τοῦ αὐτροῦ <*sic*> (Οἱ δύο φωστῆρες ὁμολογοῦμεν — σημαντικαί).

F. 9v. Περὶ χρονοκράτορος (Εἴπερ τύχῃ ὁ Κρόνος — πανταχοῦ εὐθηνία).

F. 12v. Περὶ ἐκλείψεως Σελήνης (Ἐὰν γένηται ἔκλειψις — οἱ Ἰχθύες).

F. 13. Περὶ εὐθηνίας καὶ κνιπίας, ζήτει καὶ τοῦ δευτέρου βιβλίου κεφάλαιον ρα' (Ὅτε ἐξῆλθε ὁ Ἥλιος — ἔσται ἡ εὐθηνία).
Περὶ διαγνώσεως καυμάτων (Ὅτε ἐπεμβαίνῃ ὁ Ἥλιος — σφοδροὶ ἄνεμοι).
Περὶ τῆς τοῦ Ἑρμοῦ κακώσεως (Γίνωσκε ὅτι ὁ Ἑρμῆς — μέχρι τῶν ιζ').

F. 13v. Περὶ τῆς μεθόδου τῶν Χαρανιτῶν, ἤτοι ἐναλλαγῆς τοῦ κοσμικοῦ ἔτους (Ἴδε κατὰ τὰς ιθ' τοῦ ἰουλλ <ίου> μηνὸς — καὶ λιμός).
Περὶ τῆς τοῦ Κυνὸς ἐπιτολῆς καὶ τῶν ἐξ αὐτοῦ σημαινομένων συμπτωμάτων (Εἴπερ ἐστὶν ἡ ἡμέρα — ἐν τοῖς τετράποσιν).

F. 14. Περὶ ὑετῶν etc. (Ἴδε ὅτε εἰσῆλθε ὁ Ἥλιος — τεταρτημορίου ψυχρά).
Περὶ ἀνέμων etc. (Στῆσον τὸν ὡροσκόπον ἐν τῷ καιρῷ — θερμούς).

F. 14v. Περὶ τῆς τοῦ παντὸς συστάσεως (Λέγεται ὡς ὅτε ἐδημιούργησεν — τὴν ἀβαβᾶν <*sic*>).

F. 15. Ἄλλως περὶ αὐτοῦ (Γίνωσκε ὅτι ὁ κόσμος οὗτος — σημαίνει τοὺς ἀνέμους).

F. 15v. Περὶ τοῦ ὅτι ὁ Ἑρμῆς σημαίνει τοὺς ἀνέμους, ἡ δὲ Ἀφροδίτη τὸν ὑετόν (Γνῶθι ὅτι ὁ Ἑρμῆς σημαίνει — τοὺς δυτικοὺς ἀνέμους).

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[1] De Apomasare (i. e Abu-Ma'aschar) astrologo Almamunis chalifae aetate clarissimo a. 885, p. C. n. mortuo, cf. Usener, *Ad historiam astronomiae symbola*, 1876, p. 21; Steinschneider, *Die hebräischen Uebersetzungen des Mittelalters*, II, Berlin, 1893, p. 566 ss.; Krumbacher, *Byz. Litg.*, ed. 2, p. 630.— In libro hoc apotelesmatico, quem inspeximus, Apomasaris praecepta a compilatore quodam cum doctrinis aliunde petitis commixta sunt.

1897), p. 2 sqq.: This Laurentian codex was copied from the Angelican codex 29, of the year 1388, concerning which a catalog published in Studi italiani, vol. IV (1896) p. 60 sqq. may be consulted. The order of the chapters, which we have indeed collated, agrees perfectly in both books. F. 3. These are the contents of this astrological book of the

mysteries of Albumasar

These are the chapters: (f. 8) On cosmic effects from the book of Albumasar (sic) (Behold Saturn; [illegible] rulers against rulers).

F. 8. On the eclipse of the Sun and Moon (When the Sun eclipses [illegible] the nature of the star).

F. 9. Otherwise on the same subject (sic) (The two luminaries agree [illegible] — significant).

Γ. 9. On the Chronocrator (If Saturn happens — everywhere prosperinia).

C. 12. On the Eclipse of the Moon (If an eclipse occurs — the Fishes). On

nC. 13. prosperity and miserliness, see also the chapter one hundred and first of the second book (When the Sun went out — there will be prosperity). On the diagnosis of heat (When the Sun enters [illegible] — strong winds).

On the affliction of Mercury (Know that Mercury — up to the 17th degree).

C. 13. On the method of the Haranites, or the alternation of the cosmic year (See under the 19th of the month of July and — famine).

On the rising of the Dog Star and the symptoms signified by it (If the day is — among the four-footed animals). C. 14. On rains etc. (See when the Sun entered — cold of the quarter).

On winds etc. (Set the horoscope at the time — [illegible] warm).

C. 14. On the composition of the universe (It is said that when he created— — [illegible] the ababân <sic>).

C. 15. Otherwise on the same subject (Know that this world — signifies the winds).

C. 15. On the fact that Mercury signifies the winds, and Venus the rain (Know that Mercury signifies the [illegible] the western ones winds).

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1 On Apomasar (i.e. Abu Ma'shar), the astrologer most renowned in the age of the caliph Al-Ma'mun, who died around 885 A.D., cf. Usener, Ad historiam astronomiae symbola, 1876, p. 21; Steinschneider, Die hebräischen Uebersetzungen des Mittelalters, II, Berlin, 1893, p. 566 ff.; Krumbacher, Byz. Litg., ed. 2, p. 630. — In this astrological work, which we have examined, the precepts of Apomasar have been mixed by a certain compiler with doctrines drawn from other sources.

F. 16. Περὶ τοῦ γνῶναι τὸν χρονοκράτορα (Εἰ βούλῃ γνῶναι τὸν χρονοκράτορα — χρονοκράτορα).

F. 16v. Περὶ τοῦ ποῖον εἶδος εὐθηνίσει (Εἰ βούλει γνῶναι ἀπὸ τῆς τοῦ ἔτους — οὔτε κνιπεύσουσιν).

F. 17. Περὶ κλήρων (Εἰσίν τινες κλῆροι — τοῦ εἴδους).
Περὶ κλήρου σίτου (Κλῆρος σίτου ἀπὸ Ἡλίου — εὐθηνίαν).
Περὶ κλήρου κριθῆς (Ὁ κλῆρος τῆς κριθῆς — ἀπὸ ὡροσκόπου) sqr. alii κλῆροι (κ-λθ').

F. 18. Περὶ κλοπῆς etc. (Εἰ ἐρωτηθῇς περὶ πράγματος — οὐχ εὑρεθήσονται).

F. 19. Ἄλλως περὶ κλοπῆς (Εἰ ἐρωτηθῇς περὶ κλοπῆς — ἀποτέλεσσον).

F. 19v. Περὶ τοῦ γνῶναι τὴν ἰδέαν τοῦ κλέπτου (Εἰ βούλει γνῶναι τὴν ἰδέαν — ἰσχνόσαρκος).

F. 20v. Περὶ τοῦ γνῶναι ἀπὸ τῆς Σελήνης τὸ <τοῦ> κλέπτου εἶδος (Εἰ ἐρωτηθῇς περὶ τοῦ κλαπέντος — ἢ ἀργύρια).

F. 21. Περὶ τοῦ γνῶναι ποῦ ἐστι τὸ κλαπέν (Ἴδε τὸν κύριον — τὸ κλαπέν).
Περὶ τοῦ γνῶναι τὸν κλέπτην ποῦ ἐστιν (Ἴδε τὸν κύριον — ἀγοράζων).

F. 21v. Περὶ τοῦ γνῶναι πόσα τὰ κλαπέν<τα> (Ἐὰν τύχῃ ὁ Ἥλιος — ἀναεκατὸν <*sic*>).
Περὶ τοῦ γνῶναι τὸ ὄνομα τοῦ κλέπτου (Στῆσον τὸν ὡροσκόπον — ὄνομα προφήτου).
Περὶ τοῦ γνῶναι τί τὸ κλαπέν (Εἰ ὡροσκόπος κατὰ τὸν καιρὸν — τιμίων εἰδῶν).

F. 22. Περὶ τοῦ γνῶναι τὸν κλέπτειν [l. -ην] (Ἴδε τὸν δεκανὸν τοῦ ὡροσκόπου — σώματι αὐτοῦ).

F. 22v. Idem (Ἴδε τὸν ὡροσκόπον — ἔχει σημεῖον).
Περὶ τοῦ γνῶναι ἐν ποίῳ μέρει τοῦ σώματος ὁ κλέπτης ἔχει σημεῖον (Ἴδε τὸν ὡροσκόπον — ποδός).

F. 23. Περὶ κλοπιμαίου ἱματίου (Ἐὰν ἐρωτηθῇς ποταπὸν ἦν — καμηλαύκιον).

F. 23v. Περὶ καταρχῆς (Τὸν ἀρξάμενον πράγματα — ἀνατραπήσεται).
Περὶ καταρχῶν (Εἰ βούλῃ κατάρξεσθαι — ἀκάκωτος).

F. 24v. Περὶ καταρχῆς διδασκαλίας (Εἰ βούλῃ τὴν καταρχὴν εὑρεῖν — ἀποκεκλεικότας).
Περὶ τοῦ πότε πλέον ὑπὸ τῶν κακοποιῶν βλάπτεται ἡ Σελήνη (Καὶ γίνωσκε ὅτι ἡ Σελήνη — βλάπτεται).

F. 25. Περὶ ἀγωρᾶς <*sic*> εἰ <ἐ>ρωτηθῇς (Ἐὰν ἀγοράσῃ τις εἶδος — εἴδους).
Περὶ ἀγορᾶς δούλων (Εἰ βούλῃ ἀγορᾶσαι — πραθήσεται).

F. 25v. Περὶ τοῦ εἰ βούλῃ ἀγορᾶσαι τινὰ <*sic*> εἶδος (Εἰ βούλῃ ἀγορᾶσαι εἶδος — ἀγόραζε).

Γ. 16. On knowing the chronocrator (If you wish to know the chronocrator [redacted] chronocrator).

Γ. 16. On which kind will flourish (If you wish to know from the of the year. — nor pinch themselves).

Γ. 17. On Lots (There are certain lots – of the type).

On the Lot of grain (The lot of grain from the Sun - abundance).

On the Lot of barley (The lot of barley — from the Ascendant) sqr. other lots (κ-λθ').

Γ. 18. On theft etc. (If you are asked about a matter — not found exist).

Γ. 19. Otherwise on theft (If you are asked about theft — determine the outcome).

Γ. 19. On knowing the appearance of the thief (If you wish to know the appearance — thi[redacted]eshed).

Γ. 20. On knowing the appearance of the thief from the Moon (If you are asked about what was stolen - or silver coins).

Γ. 21. On knowing where the stolen thing is (See the lord of the stolen [redacted] the thing).

On knowing where the thief is (See the lord — buying).

Γ. 21. On knowing how many things were stolen (If the Sun happens to be – a hundred (sic)).

On knowing the name of the thief (Set the horoscope - where · name of the prophet).

On knowing what was stolen (If the horoscope at the time of valuable — goods).

Γ. 22. On knowing the thief (See the decan of the horoscope [redacted] his body).

F. 22. Idem (See the horoscope – [redacted] · has a sign).

On knowing in which part of the body the thief has a mark (Look at the horoscope - of the foot).

F. 23. On a stolen garment (If you are asked what kind it was — cam elaucium).

F. 23. On an inception (The one who began matters [redacted] will be overturned).

On inceptions (If you wish to begin — unharmed).

F. 24. On the inception of instruction (If you wish to find the inception [redacted] having excluded).

On when the Moon is harmed more by the malefics (And know that the Moon - is harmed).

F. 25. On a purchase <sic> if you are asked (If someone buys a commodity – of the commodity).

On the purchase of slaves (If you wish to buy – will be sold).

F. 25. On whether you wish to buy some <sic> commodity (If you wish to buy a com modity - buy).

Περὶ τεκνογονίας εἰ (cod. ἡ) ἐρωτηθῇς (Εἰ ἐρωτηθῇ<ς> παρὰ ἀνδρὸς — πλὴν βραδέως).

F. 26. Περὶ τοῦ εἰδέναι τὴν σύλληψιν ἀληθής ἐστιν ἢ οὔ (Εἰ ἐρωτηθῇς περὶ γυναικὸς — ἔγγυον εἶναι).

F. 26v. Περὶ τοῦ γνῶναι εἰ ἓν βρέφος τέξει ἡ γυνὴ ἢ δεύτερον ἢ τούτων ἐπέκεινα (Ἴδε τὸν ὡροσκόπον πρῶτον — ἓν τέξεται).

Περὶ γυναικὸς ἐγγύου, ἢ ἄρρεν τέξει ἢ θῆλυ (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ἐσπέριοι θῆλυ).

F. 27. Περὶ γυναικὸς πότε τέξει ἡμέρ<α> ἢ νυκτί (Εἰ ἐρωτηθῇς περὶ ταύτης — καὶ ἀποφαίνου).

Περὶ τεκνογονίας (Εἰ ἐρωτηθῇς περὶ τέκνων — πλὴν βραδέως).

Περὶ τοῦ γνῶναι ποῖον στράτευμα νικήσει (Εἰ βούλῃ γνῶναι ποῖον τῶν β' στρατευμάτων — εἰ δὲ μὴ οὔ).

F. 27v. Περὶ προσδοκουμένου πολέμου καὶ περί τινος μέλλοντος ἀπέρχεσθαι εἰς πόλεμον ἐὰν ἐρωτηθῇς (Εἰ ἐρωτηθῇς, λάβε τὸν ὡροσκόπον — τῷ ἐχθρῷ).

F. 28v. Περὶ τοῦ γνῶναι εἰ ἐπιμένῃ ὁ πόλεμος ἢ οὔ (Ἐν τῷ καιρῷ τῆς ἐρωτήσεως — ὁ πόλεμος).

Περὶ πολέμου ποιότητος καὶ τίς νικᾷ ἢ ἐρωτηθ' [l. εἰ ἐρωτηθῇς] (Ἴδε τὴν δύναμιν — παρελεύσεται).

F. 29. Περί τινων στρατιωτῶν ἀποσταλέντων εἰς ζήτησ<ιν> ἑτέρων στρατιωτῶν, εἰ καταλάβωσιν αὐτοὺς καὶ εἰ γενήσεται πόλεμος μέσον αὐτῶν (Λάβε τὸν ὡροσκόπον — αὐτῆς).

F. 29v. Περὶ πολέμου εἰ ἐρωτηθῇς (Εἰ ἐρωτηθῇς περὶ πολέμου — τὸ κεκρυμμένον).

F. 30v. Περὶ φυγάδος (Ἐὰν εὕρῃς τὴν Σελήνην — ἀναποδίζῃ).

Περὶ φυγάδος τί γενήσεται καὶ ἄρα ὑποστρέψει ἢ οὔ (Στῆσαι τὸν ὡροσκόπον — ὑποστρέψει).

F. 31. Περὶ γάμου γενήσεται ἢ οὔ (Εἰ ἐρωτηθῇς περὶ τούτου — εἰρημένα σχήματι).

F. 31. Περὶ γάμου (Ἐὰν τύχῃ ἡ Σελήνη — ἀγαθόν).

F. 31v. Περὶ γενεθλίου μέθοδος Ἰνδικὴ πάνυ θαυμασιωτάτη (Ὅτε γενεθῇ (?) τις — δυστυχὲς ἔσται).

F. 32. Περὶ πόλεως πολιορκουμένου <*sic*> εἰ κρατηθήσεται ἢ οὔ (Εἰ ἐρωτηθῇς καὶ εὕροις — ὁ ἐχθρός).

Περὶ τοῦ γνῶναι ἀγαθὸν ἢ φαῦλον κατὰ τὸν καιρὸν καθ' ὃν ἡ τρῶσις ἐκ τῶν Ἰνδικῶν ἀποτελεσμάτων (Εἰ βούλῃ γνῶναι τί πάθος — ἐκεῖνο).

F. 32v. Περὶ τοῦ β' εἰ πρόκεινται σκοποὶ γνῶναι ποῖός ἐστιν συμφερώτερος (Ἴδε τὸν κύριον — συμφερώτερος).

Περὶ θησαυρὸν [l. -ῶν] (Εἴ τις ἔχει — <ἐ>διδάχθης).

F. 33v. Περὶ τοῦ εἰ βούλῃ γνῶναί τινος ὄνομα (Εἰ ἐρώτησις <?> περὶ τοῦ ὀνόματος — λ' καὶ ἕν).

On the begetting of children, if (cod. or) you are asked (If one is asked by a man – – – but slowly).

Γ. 26. On knowing whether the conception is true or not (If you are asked about a woman [redacted] to be pregnant).

G. 268. On knowing whether a woman will give birth to one child or a second or more than these (Look first at the horoscope — she will give birth to one).

On a pregnant woman, whether she will give birth to a male or a female (Look at the lord of the horoscope — evening stars female).

27. On a woman, whether she will give birth by day or by night (If you are asked about this – and declare [redacted] your judgment).

On the begetting of children (If you are asked about children — but slowly).

On knowing which army will be victorious (If you wish to know which of the two armies — if [redacted]ot, no).

Γ. 27. On an expected war and concerning someone about to go to war, if you are asked (If you are asked, take the horoscope — to the en[redacted]my).

Γ. 28. On knowing whether the war will continue or not (At the time of the question — the war).

On the nature of war and who wins, or if asked [1. if you are asked] (See the for[redacted] — it will pass).

F. 29. Concerning certain soldiers sent in search of other soldiers, whether they will overtake them and whether war will break out between them (Take the horoscope — [redacted]f it).

Γ. 29. On war, if you are asked (If you are asked about war — the hidden thing).

Γ. 30. On the fugitive (If you find the Moon — it retrogrades).

On the fugitive, what will happen and whether he will return or not (Set the horoscope — he will return).

Γ. 31. On marriage, whether it will happen or not (If you are asked about this — the aforementioned configuration).

C. 31. On marriage (If the Moon happens to be — good).

C. 31'. On the nativity, a most wondrous Indian method (When someone is born (?) — it [redacted]ill be unfortunate).

Γ. 32. On a city under siege, whether it will be captured or not (If you are asked and you find — the enemy).

On knowing whether something is good or bad according to the time at which the wound occurs, from the Indian astrological results (If you wish to know what affliction — that thing).

G. 32. On the 2nd, if there are proposed objectives, to know which is more advantageous (See the lord — more advantageous).

On treasure [1. -n] (If someone has — you were taught).

G. 33. On whether you wish to know someone's name (If the question <?> concerns the name, 30 and [redacted]e).

F. 34. Περὶ τοῦ γνῶναι πότερον ἀγαθὸν ἢ φαῦλον γενήσεται τῷ ἐρωτῶντι (Στῆσον τὸν ὡροσκόπον — αὐτῷ λύπη).
Περὶ φλεβοτομίας (Ἴδε ἐν ᾗ τύχῃ ἡ Σελήνη — νενόηκα).
Ἡ (l. Εἰ) βούλῃ γνῶναι περὶ ποίου σκοποῦ μέλλει σέ τις ἐρωτᾶν (Στῆσον τὸν ὡροσκόπον — αὐτοῦ).

F. 34v. Περὶ ἐνθυμήσεως (Ἐπειδὴ εἶδον τοὺς πλείστους — τόπου ἰδιότητα),

F. 37v. Περὶ τοῦ γνῶναι τὴν αἰτίαν τῆς ἐρωτήσεως (Εἰ βούλῃ γνῶναι τὴν αἰτίαν — ἐνάντια).
Περὶ τοῦ γνῶναι περὶ τίνος μέλλει σε ἐρωτᾶν (Εἰ δὲ βούλῃ ἐργάσασθαι — δούλου).

F. 38v. Ἄλλως περὶ τοῦ αὐτοῦ (Εἶπε δέ τις ἕτερος — τῇ πρώτῃ).
Περὶ τοῦ γνῶναι ἢ φρόνιμος ἢ μωρὸς ὁ ἐρωτῶν (Εἰ βούλῃ γνῶναι ἄρα — μέσος).
Περὶ τοῦ γνῶναι περὶ τίνος μέλλει σε ἐρωτᾶν (Εἰ βούλῃ γνῶναι τὴν ἐρώτησιν — νόσου).

F. 39. Ἄλλως (Φησὶ δὲ ὁ Δωρόθεος — ἐπεκτανθήσεται).
Ἄλλως (Τινὲς εἶπον — ἀναστρεφομένων).

F. 40. Περὶ τῆς φύσεως τῶν ἀστέρων καὶ τίνων κυριεύουσιν εἰδῶν (Ἀνήκει τῷ Κρόνῳ — ὑάκινθον).

F. 43. Περὶ ἐνθυμήσεως (Λαμβάνεται δὲ ἀπὸ τῆς μοίρας — ἐκείνου).
Περὶ τοῦ τόπου (l. ὑφ' οὗ) διαδεχθήσεται ὁ ἐξουσιαστής (Ἴδε ποῦ ἐμπέπτωμεν — δεινά).

F. 43v. Περὶ τοῦ ἰδίου ἀδελφοῦ πῶς ἔχει τὰ κατὰ αὐτόν (Εἶπεν ὁ Ἀπομάσαρ — τελευτᾷ).

F. 44. Περὶ χαρακτῆρος προσώπων ἀπὸ τῶν δεκανῶν (Ὁ πρῶτος δεκανὸς — ἡμέρα).

F. 46v. Περὶ τῆς μετὰ τοῦ Ἡλίου συνοδικῆς μοίρας τῶν ἀστέρων (Γίνωσκε ὅτε ἐστὶν — ὕπαυγος).
Περὶ τοῦ εἰ ἐφεύροι[ς] τις πλοῦτον ἢ οὔ (Εἰ ἐρωτηθῇς περί τινος — τεύξεται).

F. 47v. Περὶ τοῦ γνῶναι τὸν ἀριθμὸν τῶν ὑπερπύρων ὧν μέλλει ὠφεληθῆναι παρὰ ἄρχοντός τινος (Ἴδε τὸν κύριον τοῦ δευτέρου τόπου — ἐλλείπει).

F. 48. Περὶ χρέους (Εἰ ἐρωτηθῇς περὶ χρέους — ἔριδες).
Περὶ ἀδελφῶν (Ἐὰν ἐρωτηθῇς περὶ ἀδελφῶν — ἢ τοῦ τετάρτου).

F. 48v. Περὶ τριῶν ἀδελφῶν (Εἰ ἐρωτηθῇς περὶ τῶν τριῶν ἀδελφῶν — ἀδελφόν).

F. 49. Περὶ ἐγγαίων ἤτοι ἐπιτυχίας οἴκου ἤ τινος τοιούτων (Εἰ ἐρωτηθῇς παρά τινος — συσχηματίζων).
Περὶ τῆς ποσότητος τῶν παροίκων καὶ τοῦ φυτοῦ ἐξωνηθέντος κτήματος (Εἶπεν ὁ Μασάλας — ὕδατος).

G. 34. On knowing whether it will be good or bad for the questioner (Set the horoscope — grief for him).

On phlebotomy (See in which sign the Moon happens to be — I have understood).

If (1. If) you wish to know about what objective someone is about to question you (Set the horoscope — of him).

G. 34. On reflection (Since I have seen that most — of the place characteristic),

G. 37. On knowing the reason for the question (If you wish to know the reason — contrary things).

On knowing about what someone is about to ask you (But if you wish to work — of a slave).

G. 38. Another way on the same subject (And another person said — on the first). On knowing whether the questioner is wise or foolish (If you wish to know whether — middle).

On knowing about what someone is about to ask you (If you wish to know the question — of illness).

G. 39. Another way (And Dorotheus says — will be extended).

Another way (Some said — of those returning).

G. 40. On the nature of the stars and what kinds of things they govern (It belongs to Saturn — hyacinth).

G. 43. On deliberation (It is taken from the degree — of that one). On the place (1. by which the ruler will be succeeded

(See where we have fallen – terrible things).

Ch. 43. Concerning one's own brother, how his affairs stand (Apomasar said – he dies.

Ch. 44. Concerning the character of persons from the decans (The first decan – day).

Ch. 46. Concerning the degree of conjunction of the stars with the Sun (Know when it is – under the rays).

Concerning whether someone might find wealth or not (If you are asked about someone – he will obtain).

Ch. 47. Concerning knowing the number of gold coins from which one is about to benefit from some ruler (Look at the lord of the second place – it is lacking).

Ch. 48. Concerning debt (If you are asked concerning debt quarrels).

Concerning brothers (If you are asked concerning brothers or the fourth- – his).

Г. 48. On Three Brothers (If you are asked about the three brothers brother).

Г. 49. On landed property, that is, the acquisition of a house or something of the sort (If you are asked by someone — in configuration with).

is asked in return — in configuration with).

On the quantity of the tenants and the plant of the purchased estate (Masala said — of water).

F. 49ᵛ. Περὶ γυναικὸς κατὰ ὀργὴν ἐξελθούσης ἐκ τοῦ οἴκου τοῦ ἀνδρὸς αὐτῆς, εἰ ὑποστρέψει (Ἔστω ὁ ὡροσκόπος ἀντὶ τοῦ ἀνδρὸς — εἰρηνοποιήσει).

F. 50. Περὶ ἀντιδίκων (Σκόπει τὸν ἐρωτῶντα — διαδίκου <*sic*>).

F. 50ᵛ. Περὶ κοινωνίας (Ὡροσκοπείτω δίσωμον ζῴδιον — ἀγαθοποιόν).

Περὶ τοῦ ἀπερχομένου εἴς τινα, εἰ εὑρήσεις αὐτὸν ἢ οὔ (Εἰ ἐρωτηθῇς περὶ τούτου — αὐτόν).

Περὶ ἐλεύσεως ἀποδήμου (Ἐὰν ὁ κύριος τοῦ ὡροσκόπου — ἔρχεσθαι).

F. 51. Ἄλλως (Προσδοκείας περί τινος — αὐτῶν).

Ἄλλως (Ὁ ἀγαθοποιὸς ἐπὶ τὰ τετράγωνα — δίδωσιν).

F. 51ᵛ. Περί τινος προσδοκουμένου πράγματος ἢ εὐεργεσίας ἀπὸ τοῦ βασιλέως (Εἰ ἐρωτηθῇς περὶ πράγματος — δηλωτικόν).

F. 52. Ἄλλως περὶ δωρεῶν ἐκβάσεως (Ἴδε τὸ τεκμήριον τοῦ ὡροσκόπου — οὐδενὸς τύχη).

Περὶ φίλων ἢ (l. εἰ) ἐρωτήσεταί <τις> (Εἰ ἐρωτήσεταί τις περὶ ἰδίου φίλου — λοιπῶν).

F. 52ᵛ. Περὶ φιλίας μεταξὺ δύο τινῶν πῶς ἀποβήσεται (Εἰ ἐρωτηθῇς περὶ τούτου — ἀποστροφὴν σημαίνει).

Περὶ ἡνιόχων τίς νικήσει (Εἰ ἐρωτηθῇς παρά τινος — ὦσιν).

F. 53. Περὶ τοῦ μὴ ἔχοντος ἄλογον καὶ ἐρωτῶντος τίς νικήσει (Εἰ ἐρωτηθῇς περὶ τούτου — τῶν εὐτελῶν).

F. 53ᵛ. Περὶ ἐλεύσεως πρέσβεων (Εἰ ἐρωτηθῇς, ἴδε τὴν Σελήνην — ἐπὶ τῆς Σελήνης).

Περί τινος ἀπεσταλμένου εἰς δουλείαν, εἰ ἄρα ποιήσει αὐτὴν ἢ οὔ (Εἰ ἐρωτηθῇς περὶ τούτου — τελειωθῆναι).

Περὶ τοῦ ἀποσταλέντος εἰς βασιλέα ἢ εἰς ἕτερόν τινα ἐπὶ τὸ φονεῦσαι, ἢ φονεύσει αὐτὸν ἢ οὔ (Εἰ βούλει γνῶναι — τοῦ ὡροσκόπου).

F. 54. Περὶ τοῦ εἰ ὁ βασιλεὺς ἀποστειλεῖ <*sic*> τινὰν <*sic*> εἰς τὸ κρατῆσαί τινα (Εἰ ἐρωτηθῇς παρά τινος περὶ στρατιωτῶν — πόλεμος).

Περὶ τοῦ γνῶναι εἰ καταλαμβάνει γράμματα ἢ οὔ (Ὅρα τὸν Ἑρμῆν — δηλοῖ).

F. 54ᵛ. Περὶ διαγνώσεως ἀποστάτου (Εἰ ἐρωτηθῇς περί τινος ὑπόπτου — αἵματος).

Περὶ ἀπορροιῶν καὶ συναφῶν τῆς Σελήνης ἐν τοῖς γενεθλίοις (Ἴδε πόσαι μοῖραι — μονάδος).

F. 55. Περὶ χροίας ζῳδίον [l. -ων] (Ὁ Κριὸς ἀληθινὸς — ὁμοίως).

Περὶ τοῦ πότε ἐὰν γένηται σύνοδος Ἡλίου καὶ Σελήνης ἀποκτανθήσεται μέγιστος βασιλεύς (Ὅτε ἴδῃς τὴν σύνοδον — ἀποκτανθήσεται).

Γ. 49. On a woman who has left her husband's house in anger, whether she will return (Let the horoscope stand in place of the husband — will make peace).

Γ. 50. On adversaries (Consider the one asking — of the opponent <sic>).

Γ. 50'. On partnership (Let a bicorporeal sign be on the horoscope [redacted] ποιόν). of what kind).

On one who goes to someone, whether you will find him or not (If you are asked about this — him).

On the arrival of a traveler (If the lord of the horoscope [redacted] comes).

G. 51. Otherwise (Of expectations concerning something [redacted] of them).

*Otherwise (The benefic planet upon the square aspects — gives).

G. 51. Concerning some expected matter or benefaction from the king (If you are asked about a matter - indicative).

G. 52. Otherwise concerning the outcome of gifts (See the sign of the horoscope [redacted] of no one's fortune).

Concerning friends or (1. if) someone asks (If someone asks concerning a personal friend [redacted] of the rest).

G. 52. Concerning friendship between two persons, how it will turn out (If you are asked about this - signifies estrangement).

Concerning charioteers, who will win (If you are asked by someone — they may be).

G. 53. Concerning one who has no horse and asks who will win (If you are asked about this – of [redacted] the inferior ones).

G. 53. Concerning the arrival of ambassadors (If you are asked, see the Moon — upon the Moon).

Concerning someone sent into servitude, whether they will perform it or not (If you are asked about this – to be completed).

Concerning one sent to a king or to some other person to commit murder, whether he will kill him or not (If you wish to know – of [redacted] the horoscope).

G. 54. Concerning whether the king will send someone to seize a certain person (If you are asked by someone concerning soldiers – [redacted] war).

Concerning knowing whether a letter arrives or not (Look to Mercury – signifies).

F.54v. On the diagnosis of a deserter (If you are asked about someone suspected [redacted] of blood).

On the separations and applications of the Moon in nativities (See how many degrees [redacted] – of a unit).

F. 55. On the color of the zodiac signs [1. -of the signs] (Aries is true — likewise). On when, if a conjunction of the Sun and Moon occurs, the greatest king will be slain (When you see the conjunction — he [redacted] will be slain).

Περὶ ἐπιτεύξεως ἢ ἀποτυχίας τινὸς δουλείας (Ἐὰν εὕρῃς τὸν διέποντα — συνομίλησις).
Περὶ τοῦ πότε ἐστὶν ὁ Ἄρης ἀνατολικὸς καὶ πότε δυσικός [l. δυτικός] (Φασὶ δέ τινες — βόριος).

F. 55ᵛ. Περὶ τοῦ γνῶναι ἢ ἄνθρωπός ἐστιν τὸ γεννηθὲν ἢ ἕτερόν τι (Λάβε τὴν μεταξὺ διάστασιν — ἀνθρώπου).
Περὶ τοῦ γνῶναι ἐν ποίᾳ ἡμέρᾳ τῆς ἑβδομάδος τις τελευτήσει (Ἴδε τὸν διέποντα — τὸν σαββάτον).
Περὶ τοῦ ὅτι ἐὰν τύχῃ ὁ δυτικὸς ἀστὴρ ἐν τῷ δεῖνι τόπῳ ἐν γενεθλίῳ, τοιόσδε κίνδυνος κεῖται τῷ γεννηθέντι (Ὅτι [l. Ὅτε] τύχῃ ὁ Ἑρμῆς — ὕψος).
Περὶ τοῦ γνῶναι πότε καὶ ἀπὸ τίνος ὠφέλεια ἔσται τινί (Ὠφέλεια <?> τ' ἔτος — προηγούμενα).

F. 56. Περὶ ἐναλλαγῆς ἄλλως (Ὅτε καταλάβει [suprascr. η] ὁ Ἥλιος — δεδοκίμασται γάρ).
Περὶ τοῦ εἰ ἔχει μέγαν ῥῖνα ὁ γεννηθείς (Ὅτε τις ἔχει ἐν τῇ γεννήσῃ [l. -ει] — ἀνθρώποις).
Περὶ τοῦ πότε τελευτήσει ὁ πατὴρ τοῦ γεννηθέντος (Ὅτε τύχῃ ὁ Ζεὺς — ἐν ἀποδημίᾳ).
Περὶ τοῦ πότε πόρνη γένηται ἡ γεννηθεῖσα (Ὅτε τύχῃ ἐν γενέσει — αὐτῷ).
Ἄλλως (<Ὅ> τε γεννηθείς — οἴστρους).

F. 56ᵛ. Περὶ τοῦ γνῶναι διὰ ποίας ἀρρωστείας τις ἀποθανεῖται (Ὁ ἔχων τὸν κ' τόπον — τελευτήσει).
Περὶ τοῦ πότε <ὁ> γεννηθείς ἐστι στραβός (Ὁ ἔχων ὡροσκόπον — ὀφθαλμούς).

F. 57. Περὶ τοῦ πότε οὐ ζήσεται ὁ γεννηθείς (Ὅτε τύχῃ ἡ Σελήνη — οὐ ζήσεται).
Περὶ τοῦ νουπούχαρ <*sic*> etc. (Ἀπονέμουσιν οἱ Ἰνδοὶ — ἑξῆς τῷ Διί).

F. 58. Περὶ τοῦ εἰ βούλῃ γνῶναι ἢ μονὰ ἢ ζυγόν (Ἡ Σελήνη μονὰ — μονά ἐστιν).

F. 58ᵛ. Περὶ τοῦ πότε οἱ κακοποιοὶ τὴν κακίαν αὐτῶν ἐλαττοῦσι καὶ ὅτι ἡ Σελήνη σημαίνει τὰ μέλλοντα ἀγαθὰ ἢ τὰ φαῦλα ἀπὸ τῶν σχηματισμῶν αὐτῆς (Γίνωσκε ὅτε οἱ κακοποιοὶ — κακοποιῷ ἀστέρι).

F. 59. Περὶ τοῦ ποῦ ἔχει ἡ Σελήνη μεγάλην δύναμιν καὶ ποῦ ὁ Ἥλιος καὶ ποταπὴ ἡ φύσις ἐστὶν τοῦ Κρόνου (Ἡ Σελήνη μεγάλην δύναμιν — Κρόνον).

F. 59ᵛ. Περὶ τοῦ ὅταν γεννηθεὶς ἐν δισώμῳ ζῳδίῳ οὐ μὴ προκόψει κἂν υἱὸς βασιλέως ἐστίν (Ὅτε τύχῃ ὡροσκόπος — βασιλέως).
Περὶ τοῦ πότε εὐτυχής ἐστιν ὁ γεννηθείς (Εὐτυχής ἐστιν ὁ γεννηθεὶς — τῷ Διί).

On the attainment or failure of some service (If you find the ruler — conversation).

On when Mars is eastern and when western [1. western] (Some say — northern).

F. 55. On knowing whether the thing born is a human being or something else (Take the intermediate distance — of a human being).

On knowing on which day of the week someone will die (See the ruler — Saturday).

On how, if the western star happens to be in such-and-such a place in a nativity, such-and-such a danger lies in store for the native (When [1. Whenever] Mercury happens to be — height).

On knowing when and from whom someone will receive benefit (Benefit <> the year — preceding).

G. 56. On alternation, otherwise (When the Sun overtakes [suprascr. η] — for it has been proven).

On whether the native has a large nose (When someone has in the birth [1. -ei] — among men).

On when the father of the native will die (When Zeus chances — in a foreign land).

On when the one born becomes a prostitute (When it happens in a nativity — to him).

Otherwise (the one born — impulses).

F. 56. On knowing from what illness someone will die (The one having the 20th place — will die).

On when the one born is cross-eyed (The one having the horoscope — eyes).

—

F. 57. On when the one born will not live (When the Moon happens — will not live).

On the noupouchar <sic> etc. (The Indians assign — next to Jupiter).

F. 58. On whether you wish to know odd or even (The Moon odd — is odd).

FF. 58. On when the malefics diminish their malice and that the Moon signifies future good or bad things from her configurations (Know that when the malefics — malefic star).

F. 59. On where the Moon has great power and where the Sun and what the nature of Saturn is (The Moon great power — Saturn).

Γ. 59. On the case when one born under a bicorporeal sign will not prosper even if he is the son of a king (When the horoscope happens to fall — of a king).

On when the person born is fortunate (Fortunate is the person born — to Jupiter).

Περὶ τοῦ [γνῶναι] ὁπωρῶν ιβ' ἔμπροσθέν σου κειμένων μὴ ὁρῶντός <σ>ου εἰπεῖν ποῖόν ἐστιν καλὸν καὶ ποῖον φαῦλον (Δώδεκα ὁπωρῶν προτεθέντων — καὶ καλήν).
Περὶ τοῦ ἔν τισι τοῦ σώματος ἕκαστος τῶν ἀστέρων ἔχει ἐνέργειαν (Ἐνέργειαν ἔχει ὁ Κρόνος — δεξιὸν πόδα).

F. 60. Περὶ τοῦ ποιῆσαι ἔτους γενεθλιακοῦ ἐναλλαγήν (Ἴδε τὸν κατὰ πῆξιν ὡροσκόπον etc.).

F. 63. Περὶ οἰκειώσεως πρὸς βασιλέα (Ἴδε τὸν κύριον — μεγίστην).
Περὶ εὐθηνίας εἰδῶν καὶ κνιπίας (Ἴδε ὅτε καταλάβοιο — εὐθινία <*sic*>).

F. 64. Περὶ τῆς τῶν ἀστέρων χαρᾶς (Χαίρει ὁ Ἥλιος — τόπῳ).
Περὶ τοῦ ὅπως τὰ βρέφη ἐκ τῆς μήτρας ἀνατρέφονται (Γίνωσκε ὅτε συλλήψεται — τὸν Δία).

F. 64v. Περὶ τοῦ γνῶναι τὰ περὶ τῶν ἐξουσιαστῶν πῶς ἀποτελεσθήσονται κατὰ τὰς Ἰνδικὰς μεθόδους (Λέγουσιν οἱ Ἰνδοὶ — αὐτοῦ).

F. 65v. Περὶ κλήρων παιδεύσεως καὶ φρονήσεως (Λαμβάνεται ὁ τοιοῦτος κλῆρος — γεννηθέντα).

F. 66. Περὶ τοῦ γνῶναι τὸ παιδίον εἰ οἰκεῖόν ἐστιν ἢ ἀλλότριον (Ποίησον ἐρώτησιν — ἀλλότριον).
Περὶ τοῦ προνοῆσαι τὴν τοῦ ἐρωτῶντος ἐρώτησιν (Ἐὰν ἐν τῷ καιρῷ τῆς ἐρωτήσεως — περὶ βασιλέως).

F. 67. Περὶ τοῦ πότε ὁ Κρόνος σημαίνει δόξας μεγάλας (Ὁ Κρόνος ὅτε ἐστὶν ἐνδύναμος — μεγάλας).
Περὶ καταρχῆς (Πρόσεχε ἐπὶ πᾶσαν καταρχὴν — φαύλων).
Περὶ τοῦ τί σημαίνει ὁ Ἑρμῆς, ἡ Ἀφροδίτη καὶ ὁ Ἄρης (Γίνωσκε ὅτι ὁ Ἑρμῆς — τιμωρίας).

F. 67v. Περὶ τοῦ τί σημαίνει ἡ Σελήνη ἐν τῷ ὡροσκόπῳ τῆς γεννήσεως οὖσα ἀκάκωτος (Ὅτε τύχῃ ἡ Σελήνη ἐν τῷ καιρῷ — δύναμιν).
Περὶ τοῦ ὅτι ὁ ὡροσκόπος σημαίνει τὸ σῶμα, ὁ δὲ κύριος αὐτοῦ τὴν ψυχήν (Γίνωσκε ὡς ὁ μὲν [ὁ] ὡροσκόπος — ἀφροντισίαν).
Περὶ ἀποκλείστου ἢ περὶ ὁρισθέντος ἢ ἐξορισθέντος (Ὅτε ἐπισυμβῇ τινι πάθει <*sic*> — δεινά).

F. 68. Περὶ φυγάδος (Ἴδε τὸν ὡροσκόπον — κακοποιῷ).
Περὶ ὑετῶν (Εἰ βούλῃ γνῶναι πότε ἔσται — οὐ γενήσονται).
Ἄλλως (Γίνωσκε ὅτι — ἀμφότερον).

F. 68v. Τάδε ἔνεστιν ἐν τῷ δευτέρῳ βιβλίῳ τῶν μυστηρίων τῆς ἐπιστήμης τοῦ Ἀπομάσσαρ.

Capitum singulorum titulos tantum brevitatis causa adnotabo :

Περὶ τοῦ πότε μήτε ἄνετ' μήτε ἀφέρετ εὑρεθέντος ἐν τῷ γενεθλίῳ γίνονται οἱ ἄνθρωποι πο[λ]λυχρόνιοι· καὶ πότε οὐ

On [knowing how] to tell, of twelve fruits laid before you without your seeing them, which is good and which is bad (When twelve fruits are set out [illegible] and good).

On which parts of the body each of the stars has influence over (Saturn has influence — right foot).

F. 60. On making the change of the natal year (See the horoscope according to the setting etc.).

G. 63. On familiarity with a king (See the lord of [illegible] greatest).

On the abundance of goods and miserliness (See when you encounter [illegible] — straight — nia <sic>).

G. 61. On the joy of the stars (The Sun rejoices [illegible] place).

On how infants are nourished from the womb (Know when it will conceive Jupiter).

G. 64. On knowing how the affairs of those in power will be fulfilled [illegible] according to the Indian methods (The Indians say [illegible] of him).

G. 65. On the lots of education and prudence (Such a lot is taken [illegible] — born).

G. 66. On knowing whether a child is one's own or another's (Make an inquiry — another's).

On foreseeing the question of the one who asks (If at the time of the question – concerning a king).

F. 67. On when Saturn signifies great glories (Saturn, when it is in strength - great).

On a beginning (Pay attention to every beginning [illegible] of evil things).

On what Mercury, Venus, and Mars signify (Know that Mercury – of punishment).

F. 67. On what the Moon signifies when it is in the horoscope of the nativity unafflicted (When the Moon happens to be at the time [illegible] – power).

On the fact that the horoscope signifies the body, and its lord the soul (Know that the horoscope – negligence).

On one who is excluded or on one who is determined or exiled (When some affliction befalls someone — terrible things).

F. 68. On the fugitive (Look at the horoscope — to the malefic).

On rains (If you wish to know when there will be — they will not occur).

*Otherwise (Know that [illegible] both).

F. 68. The following are contained in the second book of the mysteries of the science of Albumasar.

I will note only the titles of the individual chapters, for the sake of brevity:

On when, with neither [a planet] in anaphora nor in aphaeresis found in the nativity, men become long-lived; and when

φθάνουσι τὰ ἐλάχιστα ἔτη τῆς Ἀφροδίτης καὶ πότε ἐμπρησμὸν ὑφέσταται ὁ γεννηθεὶς καὶ πότε οὐδὲν ἀγαθὸν σημαίνει τὸ γενέθλιον. — F. 76. Περὶ τοῦ ὅτι τῆς Σελήνης τετραγωνιζούσης (?) τὸν Ἄρην λῃσταῖς περιπίπτει ἀποδημίαν ποιησάμενος καταρχήν (κατ' ἀρχὴν?). — F. 76ᵛ. Περὶ τοῦ ὅτε ὁ Κρόνος συνοδεύει τῷ Διί, εἰ τύχῃ γεννηθῆναί τινα καὶ ἔχει τὸ ζῴδιον ἔνθα ἡ τοιαύτη σύνοδος (?) ὡροσκοποῦν (an τὴν τοιαύτην σύνοδον ὡροσκόπον?) ἢ μεσουράνημα, γενήσεται ὁ τοιοῦτος μέγας βασιλεύς. — Περὶ τοῦ γνῶναι εἰ ἀληθεύει τις ἢ ψεύδεται προφήτην ἑαυτὸν ἀποκαλῶν. — F. 78. Περὶ τοῦ ὅτι ἐὰν τρεῖς ὑψηλοὶ ἀστέρες συνέλθωσιν καὶ ἐφορᾷ αὐτοῖς ὁ Ἥλιος, ἀποτελοῦσι μέγαν βασιλέα. — Περὶ τοῦ ὅτι τὴν θρησκείαν τῶν προφητῶν τῶν Σαρακηνῶν οὐκ ἔγνω τις τῶν μαθηματικῶν σημαινομένων ἄλλοθεν ἢ ἀπὸ τοῦ Ζυγοῦ. — Περὶ τοῦ ὅτι οὐκ ἔγνω τις παυθησομένην τὴν τοιαύτην θρησκείαν. — F. 78ᵛ. Περὶ ἐπιτυχίας ἀποστασίας. — Περὶ τοῦ τίνα σημαίνουσι αἱ μακραὶ σύνοδοι ἤγουν τοῦ Ἄρεως καὶ τοῦ Ἡλίου καὶ τῆς Ἀφροδίτης καὶ τοῦ Ἑρμοῦ καὶ τῆς Σελήνης. — F. 79. Περὶ τῆς συνόδου τοῦ Κρόνου καὶ τοῦ Ἄρεως ἐν Κριῷ. — Περὶ τῶν ιβ' τόπων. — Περὶ ὑετῶν. — F. 79ᵛ. Περὶ τοῦ ὅτι ἐπικρατεστέρα ἐστὶν ἡ τῶν ζῳδίων σημασία etc. — F. 80ᵛ. Περὶ τοῦ ὅτι ὁ Κρόνος ὁ Ζεὺς καὶ ὁ Ἥλιος καὶ ὁ Ἄρης (?) σημαντικοί εἰσιν. — Περί τινος ἀποτελέσματος δόξαντος παραδόξου. — Περὶ τοῦ πότε σημαίνει ἡ Σελήνη ὑετὸν καὶ πότε συνέφειαν (*sic*). — Περὶ τοῦ ὅτι <ἐὰν> ἐρωτηθῇς περὶ ζωῆς καὶ τύχης, ἐν τῷ ὡροσκόπῳ ὁ Ἄρης (?) καὶ Κρόνος, τελευτήσει περὶ οὗ ἡ ἐρώτησις. — F. 81. Περὶ τοῦ ὅτι ψυχρὸς καὶ σηπώδης ἐστὶ ὁ σύνδεσμος. — Περὶ τοῦ πότε εὐχόμενον ἀκούει ὁ Ἄρης κατὰ τὴν Ἑλλήνων δόξαν etc. — Περὶ τοῦ πῶς τυχόντος τοῦ Ἑρμοῦ ὁ γεννηθεὶς λόγιος καὶ ῥήτωρ καὶ στιχοπλόκος γενήσεται. — Περὶ τοῦ πῶς τυχόντος τοῦ Κρόνου ὁ γεννηθεὶς εὐτυχὴς γίνεται etc. — F. 81ᵛ. Περὶ τοῦ πότε μέλλει εἰσελθεῖν εἰς βασιλέα, ᾧ μέλλει χρήσασθαι εἰς τὴν τῶν ἀστρονόμων ἐπιστήμην. — Περὶ τοῦ εἰ μέλλει ἀποδημῆσαί τις χάριν ὠφελείας αὐτοῦ etc. — F. 82. Περὶ τοῦ πότε σημαίνεται ἐπίμονος εὐτυχία καὶ ἀπαλλαγὴ τῶν λυπηρῶν. — Περὶ τοῦ ὅτι ἐν τοῖς φρέασιν ἀμβλύνονται αἱ δυνάμεις. — Περὶ τοῦ ὁποῖος γίνεται ὁ γεννηθεὶς etc. — F. 82ᵛ. Περὶ τοῦ ὅτι μεγάλας μεταβολὰς ποιεῖ ὅτε τύχῃ ὁ μὲν Κρόνος ἐν τῷ Ζυγῷ, ὁ δὲ Ζεὺς ἐν τῷ Καρκίνῳ. — Περὶ τοῦ πότε καλή ἐστιν ἡ τῆς θαλάσσης ἀποδημία. — Περὶ ἀντιδίκων. — Περὶ τοῦ ὅτι οὐκ ἔχει δύναμιν ὁ κλῆρος τῆς τύχης ὁ μετρούμενος ἐν τῇ διαμέτρῳ Ἄρεως (?) καὶ Σελήνης. — F. 83. Περὶ τοῦ ποί<α> θρησκεία πρώτη καὶ ποία δευτέρα εὗρε τὴν ἀστρονο-

they do not attain the minimum years of Venus, and when the native undergoes conflagration, and when the nativity signifies nothing good. — F. 76. On when the Moon is in square (?) with Mars, he who undertakes a journey falls among brigands at the outset (at the beginning?). — F. 76. On when Saturn is in conjunction with Jupiter, if it happens that someone is born and has the sign where such a conjunction (?) is ascending (or: such a conjunction as the ascendant?) or at midheaven, such a person will become a great king. — On knowing whether someone speaks truth or lies who calls himself a prophet. — F. 78. On when three superior planets come together and the Sun beholds them, they produce a great king. — On the fact that the religion of the Saracen prophets was not known by any of the mathematical significators other than from Libra. — On the fact that no one has known when such a religion will cease. — F. 78r. On the success of revolt. — On what the great conjunctions, namely of Mars and the Sun and Venus and Mercury and the Moon, signify. — F. 79. On the conjunction of Saturn and Mars in Aries. — On the twelve places. — On rains. — F. 79r. On the fact that the signification of the signs of the Zodiac is more predominant, etc. — F.80r. On the fact that Saturn, Zeus, and the Sun and Mars (?) are significators. — On a certain result that seemed paradoxical. On when the Moon signifies rain and when cloudiness (sic). — On the fact that if you are asked about life and fortune, with Mars (?) and Saturn in the ascendant, the person about whom the question is asked will die. — F. 81. On the fact that the conjunction is cold and putrefying. — On when Mars hears the one praying, according to the opinion of the Greeks, etc. — On how, when Mercury obtains [a certain position], the native will become learned, eloquent, and a composer of verses. — On how, when Saturn obtains [a certain position], the native becomes fortunate, etc. — F. 81. On when one is about to approach a king, whom he intends to consult on the science of astronomers. — On whether someone is about to travel abroad for his own benefit, etc. F. 82. On when lasting good fortune and release from sorrows is signified. — On the fact that in the pits — the powers are dulled. — On what kind of person the native becomes, etc. F. 82. On the fact that great changes occur when Saturn happens to be in Libra and Zeus in Cancer. — On when a sea voyage is favorable. — On adversaries.— On the fact that the Lot of Fortune, measured in the diameter of Mars (?) and the Moon, has no power. - F. 83. On the question of which religion first and which second discovered astro-

μίαν. — Περὶ τοῦ πότε οὐ βλάπτονται οἱ ὀφθαλμοὶ ὄντος τοῦ Ἄρεως (?) καὶ τῆς Σελήνης κεκακωμένων ἐν γενεθλίῳ. — Περὶ τοῦ πότε αὖθις βλάπτονται. — F. 83ᵛ. Περὶ τοῦ πότε δεῖ ἀποτελεῖν περὶ ἀποτυχίας καὶ ἐπιτυχίας ἔρωτος. — F. 84ᵛ. Περὶ τοῦ πότε βλάπτουσιν οἱ κακοποιοὶ ἐν ταῖς ἐπεμβάσεσιν etc. — F. 85. Περὶ ἀπολύσεως ἀποκλείστου. — F. 86. Περὶ ἀντιδίκων καὶ τῶν ἐξερχομένων εἰς πόλεμον. — F. 86ᵛ. Περὶ τοῦ ὅτι ὁ Ἥλιός ἐστι κακοποιὸς πάνυ etc. — F. 87ᵛ. Περὶ ἀφέτων. — F. 89. Περὶ τοῦ ὅτι ἐν τοῖς Ἰνδοῖς εὑρίσκεται καὶ ἀγαθοποιὸς ὁ Κρόνος. — Περὶ τοῦ <ὅτι> σίνην (l. σίνη) ποιεῖ ἕκαστος τῶν ἀστέρων ἐν τοῖς φρέασι. — F. 87ᵛ. Περὶ τοῦ πότε ὁ Ζεὺς κύριος ὢν τοῦ ὡροσκόπου καὶ ἐν τῷ ὑψώματι αὐτοῦ εὑρίσκονται καὶ ἀφέτας <*sic*>. — F. 91. Περὶ σχημάτων ἐπιληψίας. — F. 91. Περὶ τοῦ εἰ τύχῃ ὁ Ἑρμῆς κύριος τοῦ ὡροσκόπου. — Περὶ ἀρρωστίας. — Περὶ ἐξουσιαστῶν. — F. 92. Περὶ τοῦ γνῶναι εἰ γνησία ἐστὶν ἡ γυνὴ εἰ (l. ἡ) ἐπί(l. εἰ)σακτος. — F. 92ᵛ. Περὶ κρίσεως ἀφέτων ἀπὸ τῆς ζωῆς πατρὸς καὶ μητρὸς καὶ πάππου συνοδεύοντος τοῦ ἀφέτου κακοποιῷ. — Περὶ τοῦ γνῶναι εἴτε τὰ κακὰ ἐπικρατεῖ εἴτε τὰ ἀγαθὰ ὅτε καὶ ἀγαθοποιὸς καὶ κακοποιὸς τύχωσιν ἐν ἐρωτήσει. — F. 93. Περὶ τοῦ καταλαβεῖν τὴν τοῦ ἀνθρώπου ἐνθύμησιν. — F. 93ᵛ. Ἄλλως. — Περὶ τοῦ ὅτι οὔκ εἰσιν οἱ ἀστέρες αὐτεξουσίως ἐνεργοῦντες ἀλλὰ φυσικῶς. — F. 94. Περὶ τοῦ πῶς ὁ Κρόνος ἄφετος ὢν ἀναπεποδισμένος ἐλογίσθη etc. — F. 95. Ὅτι ἀκριβεστέρα ἐστὶν ἡ μέθοδος τῆς ἀκτινοβολίας τοῦ Μασάλλα. — F. 95ᵛ. Ὁ Εὐκλείδης ὁ γεωμέτρης πεποίηκε τὰ σχήματα τῆς γεωμετρίας διὰ ξύλου etc. — Περὶ φήμης ἀληθοῦς καὶ ψευδοῦς. — F. 96ᵛ. Περὶ ἀφέτων τοῦ Ἡλίου καὶ τῆς Σελήνης. — Περὶ τοῦ πῶς οἱ κακοποιοὶ τὰ δεδοξασμένα παρ' αὐτῶν αὖθις ἀφαιροῦνται. — F. 97. Περὶ σχηματισμοῦ τοῦ Ἑρμοῦ καὶ τοῦ Ἄρεως ἐν γενεθλίῳ. — Περὶ τοῦ γνῶναι τὴν ὥραν τῆς ἐκτέξεως ἡμέραν ἢ νύκτα. — F. 97ᵛ. Ὅτι ἡ κεφαλὴ τοῦ Ὀφιούχου ἀστήρ ἐστιν ἐν τῷ Ὑδροχόῳ. — F. 98. Περὶ τοῦ ὅτι ψευδές ἐστιν τὸ κανόνιον τοῦ ιβ'τημορίου. — Περὶ τοῦ ὅτι οἱ κομῆται μεγάλα ἀποτελοῦσι συμπτώματα. — Περὶ τοῦ ὅτι ὁ Ζεὺς ὅτ' ἐστιν ἐν τῷ Κριῷ πλείονα δύναται ἢ ὅτε ἐστὶν ἐν τῷ Τοξότῃ. — F. 98ᵛ. Ὅτι ὁ Ζεὺς ἐν τῷ Κριῷ ὢν μὴ ἐφορώμενος ὅλως ὑπὸ τοῦ Ἄρεως ἢ τοῦ Κρόνου φαύλῳ σχήματι etc. Περὶ τοῦ ὅτι μεγάλους βασιλεῖς ἐργάζεται ἡ ἐν τῷ Κριῷ σύνοδος τοῦ Διὸς καὶ τοῦ Κρόνου. — Περὶ τῆς μοίρας τῆς πανσελήνου ὅτι δέχεται ἀφέτων ἐστὶν etc. — F. 99. Περὶ τῶν ἀποκειμένων ποτὲ ἐν τῷ παλατίῳ βιβλίων μαθηματικῶν καὶ μὴ διδομένων [Editum in appendicis prooemio]. — F. 100. Περὶ τῆς φύσεως καὶ δύναμεως τῶν ἀπλανῶν ἀστέρων. —

one. On when the eyes are not harmed when Mars (?) and the Moon are afflicted in a nativity. – On when they are harmed again. - F. 83. On when one must judge concerning failure and success in love. - F. 84v. On when the malefics cause harm in the ingresses etc. - F. 85. On the release of one who is shut away. - F. 86. On adversaries and those going out to war. - F. 86. On the fact that the Sun is a very great malefic etc. - F. 87v. On aphetas. — F. 89. On the fact that among the Indians Saturn is also found to be a benefic. — On the fact that each of the stars causes harm in the pits. - F. 87. On when Jupiter, being lord of the horoscope and found in its exaltation, is also the apheta <sic>. - F. 91. On the configurations of epilepsy. - F. 91. On if Mercury happens to be lord of the horoscope. - On illness. - On those in authority. — F. 92. On knowing whether the woman is legitimate or introduced. - F. 92v. On the judgment of aphetas from the life of father and mother and grandfather when the apheta is in conjunction with a malefic. - On knowing whether evils prevail or goods when both a benefic and a malefic happen to be in a question. — F. 93.On grasping the thought of a person. F. 93. Otherwise. - On the fact that the stars do not act of their own free will but by nature. - F. 94. On how Saturn, being apheta in retrogradation, was reckoned etc. — F. 95. That the method of the ray-casting of Māshāʾallāh is more accurate. - F. 95v. Euclid the geometer made the figures of geometry out of wood etc. - On true and false rumor. - F. 96. On the aphetas of the Sun and the Moon. – On how the malefics again take away the things they had glorified. — F. 97. On the configuration of Mercury and Mars in a nativity. On knowing the hour of birth, by day or by night. - F. 97v. That the head of Ophiuchus is a star in Aquarius. - F. 98. On the fact that the rule of the twelfth-part is false. — On the fact that comets produce great disasters. On the fact that Jupiter when in Aries has more power than when he is in Sagittarius. — F. 98v. That Jupiter in Aries, not being observed at all by Mars or Saturn in an unfavorable configuration etc. On the fact that the conjunction of Jupiter and Saturn in Aries produces great kings. – On the degree of the full moon, that it is among those that receive aphetas etc. - F. 99.On the mathematical books once kept in the palace and not given out [Published in the prooemium of the appendix]. - F. 100. On the nature and power of the fixed stars.

Περὶ τοῦ ὅτι ἡ καθολικὴ ἐρώτησις ὁμοία ἐστὶν γενεθλίῳ. — F. 100ᵛ. Περὶ διαμονῆς ἄρχοντος ἐν τῇ δοθείσῃ αὐτῷ ἀρχῇ. — Περὶ τοῦ κλήρου τοῦ σίνους. — F. 101. Περὶ τοῦ ὅτι κουφότερά εἰσι τὰ δυνὰ (l. δεινὰ) ὅτε τὰ πλάτη τῶν ἀστέρων ἔχουσιν ἐναλλάξ. — F. 101ᵛ. Περὶ τοῦ ὅτι ἐὰν ὁ Ζεὺς τύχῃ ἐπικρατήτωρ ἐν γεννήσει καὶ ὁρᾷ τὸν ὡροσκόπον ποιεῖ μεγάλας δυστυχίας. — Περὶ τοῦ ὅτι καὶ χωρὶς τὰς (l. τῆς) τοῦ Ἡλίου βοηθείας ἐν γενήσει προσγίνεταί τινι ἀρχή. — F. 102. Περὶ διαγνώσεως χρόνου ζωῆς ὅτε ἡ Σελήνη μικρὸν ἀπέχει τοῦ Ἄρεως. — Περὶ τοῦ πότε γίνονται εὐτυχεῖς αἱ γεννήσεις. — F. 103. Περὶ ἀγαθῶν δόσεων ἀπὸ κακοποιῶν. — Περὶ τοῦ ὅτι ὁ δεύτερος τόπος πολλὰ ἔχει μυστήρια καὶ δυσκατάληπτα. — Περὶ τοῦ ὅτι οὐδεὶς τῶν ἐπιστημόνων πάντα ὅσα οἶ διδάσκον <*sic*> τὴν οἰκίαν πραγματευόμενος τιμήν. — F. 103ᵛ. Περὶ τοῦ ὅτι ἐκφαντικωτέραν ἔχει τὴν δόσιν ὁ κλῆρος τοῦ δαίμονος ἐπὶ νυκτὸς γενέσεως. — Περὶ τοῦ πότε ὁ τοιοῦτος κλῆρος μετὰ τοῦ Ἡλίου εὑρίσκεται. — F. 104ᵛ. Περὶ τοῦ πῶς ἁρμόζει ποῖειν τὸν περίπατον τῶν κλήρων. — Περὶ τοῦ ὅτι ὁ κλῆρος τῆς τύχης καὶ ὁ κλῆρος τοῦ γάμου καὶ ὁ κλῆρος τοῦ ι' τόπου μεγάλας ἔχουσι σημασίας. — Περὶ τοῦ εἰ ἐρωτηθῇς εἰ ἐξῆλθέ τις ἐκ τῆς πατρίδος αὐτοῦ. — Περὶ τοῦ εἰ τύχῃ ὁ Ἑρμῆς ἐν τοῖς Ἰχθύσι ἐν ἰδίοις ὁρίοις ἢ ἐν τῷ Τοξότῃ ὁμοίως. — F. 105. Περὶ εὐτυχίας τῆς ἀπὸ τῆς κάτω τύχης. — Περὶ τοῦ ὅτι παρακμάζει ἡ ἐπικράτεια τῶν Ἀράβων. — Περὶ τοῦ ὅτι οὔκ ἐστιν διττὸς ὁ θάνατος καθὼς εἶπεν ὁ Στέφανος. — F. 105ᵛ. Περὶ τῶν νεφελοειδῶν συστροφῶν. — Περὶ τοῦ ὡροσκόπου παντὸς Ἄρεως (?) ἤτοι παντός *** — Περὶ παντὸς τόπου γενεθλίου κακουμένου. — F. 106. Περὶ εὐθηνίας καὶ κνίπης. — Ποπ' πῶς (l. ποταπῶς?) εὑρισκόμενος ὁ Ἄρης ἐν ἀλλαγῇ ἔτους κρίνῃ πολέμους. — Περὶ ἄρχοντος λαοῦ καὶ τῶν συνέργων αὐτοῦ καὶ συνέργων τῶν ἰδιωτῶν. — Περὶ μυστηριωδῶν. — F. 106ᵛ. Περὶ ἀντιδίκου καὶ μεσάζοντος μέσον σου καὶ ἐκείνου. — Εἰ ἐρωτηθῇς πῶς ἔχουσι τὰ κατὰ τὸν δεῖνα. — Περὶ τοῦ ἐφορᾷ κακοποιὸς τὴν μοίραν τοῦ ὡροσκόπου ἐν γενεθλίῳ etc. — F. 107. Περὶ καταρχῆς ἡμερινῆς ἐχούσης τὸν Ἥλιον ἐν τῷ θ' τόπῳ, ἢ τῷ ιβ', ἐπὶ δὲ νυκτερινοῦ τὴν Σελήνην. — F. 107ᵛ. Περὶ καταρχῆς ἀπὸ τοῦ Κρόνου τουτέστι πόσους χρόνους κρατήσῃ ὁ ἄρχον <l. -ων>. — Περὶ τοῦ πόσων μοιρῶν ἐστιν ὕπαυγος ὁ Κρόνος καὶ ὁ Ζεύς. — F. 108. Περὶ τοῦ πότε καλῶς ἢ κακῶς ἕξει τὰ κατὰ τὸν γεννηθέντα. — Περὶ τοῦ πότε ἐξελεύσεταί τις μετὰ τοῦ βασιλέως. — Περὶ ἐλευθερίας δούλων ἢ οὔ. — Πότε ὁ Ἥλιος βορρᾶν ἀναβαίνῃ καὶ πότε τὸν αὐτὸν καταβαίνῃ etc. — F. 108ᵛ. Περὶ σημασιῶν τῶν ἐκλείψεων. — Περὶ ἀποτελεσμάτων κατὰ

Concerning the fact that the universal question is similar to a nativity. F. 100. Concerning the duration of a ruler in the office given to him. — Concerning the lot of harm. - F. 101. Concerning the fact that the dangers are lighter when the latitudes of the stars are alternating. – F. 101. Concerning the fact that if Jupiter happens to be the ruler in a nativity and aspects the horoscope, it produces great misfortunes. - Concerning the fact that even without the assistance of the Sun, authority accrues to someone in a nativity. F. 102. Concerning the determination of the length of life when the Moon is a short distance from Mars. – Concerning when nativities are fortunate. F. 103. Concerning good gifts from malefics. — Concerning the fact that the second house has many mysteries and is hard to comprehend. - Concerning the fact that none of the learned men, all that the teachers <sic> dealing with the house in terms of honor. — F. 103. Concerning the fact that the lot of the daemon has a more manifest gift in a nocturnal nativity. - Concerning when such a lot is found together with the Sun. - F. 104. Concerning how it is proper to perform the transit of the lots. Concerning the fact that the lot of fortune and the lot of marriage and the lot of the 10th house have great significations. — Concerning whether, if you are asked, someone has departed from his homeland.Concerning whether Mercury happens to be in Pisces in its own terms or similarly in Sagittarius. - F. 105. Concerning good fortune from the lower fortune. - Concerning the fact that the dominion of the Arabs is declining. - Concerning the fact that death is not twofold as Stephanus said. - F. 105. Concerning nebulous clusters. — Concerning the horoscope of every Mars (?) that is to say of every ka Concerning every place in a nativity that is afflicted. — F. 106. Concerning abundance and miserliness. — In what manner (?) Mars, being found at the change of the year, judges wars. - Concerning a ruler of the people and his associates and the associates of private individuals. - Concerning mysterious matters. - F. 106. Concerning an adversary and a mediator between you and that person. - If you are asked how things stand concerning a certain person. — Concerning a malefic that oversees the degree of the horoscope in a nativity etc. - F. 107. Concerning a diurnal inception having the Sun in the 9th house, or the 12th, and in a nocturnal one the Moon. - F. 107. Concerning an inception from Saturn, that is, for how many years the ruler will hold power. Concerning how many degrees Saturn and Jupiter are under the rays. - F. 108. Concerning when things will go well or badly for the native. - Concerning when someone will go forth with the king. Concerning the freedom of slaves or not.— When the Sun ascends northward and when it descends the same etc. - F. 108. Concerning the significations of eclipses. — Concerning the effects according to

τοῦ Κυνὸς ἐπιτολήν. — F. 110. Περὶ καταρχῶν. — F. 110ᵛ. Περὶ ἀποδημίας. — Περὶ ἀποδημίας διὰ πλοός <-οῦ>. — F. 111. Περὶ γάμου. — Περὶ χρίσματος. — Περὶ κουρεύσεως. — F. 111ᵛ. Περὶ ὀνύχων. — Περὶ ἱματίων συγκοπῆς καὶ φορέσεως<*sic*>. — Περὶ καθαρσίου. — Περὶ χειρουργίας. — F. 112. Περὶ τοῦ ἐκβάλλειν αἷμα. — Περὶ καταρχῆς κτίσματος. — Περὶ δανείου. — Περὶ κλοπῆς. — Περὶ ἀγορᾶς. — F. 112ᵛ. Περὶ ὑποπτευομένης βλάβης. — Περὶ γυναικὸς εἰ ἄρα παρθένος ἐστίν ἢ δὲ ἐφθαρμένη (l. διεφθ.) etc. — Περὶ νόσων. — F. 113. Περὶ μετοικισμοῦ etc. — Περὶ γράμματος. — Περὶ διττοκίας γυναικῶν. — F. 113ᵛ. Περὶ κρύψεως πραγμάτων. — Περὶ τοῦ πότε δίδωσιν εὐτυχίαν ὁ Ἄρης ἐν γενεθλίῳ. — Περὶ συμπτώματος etc. — Περὶ γενεθλίου ἄλλως. — F. 114. Περὶ κακώσεως ὀφθαλμῶν. — F. 114ᵛ. Περὶ τετραγώνου Σελήνης καὶ Ἡλίου. — Περὶ δάνους. — Περὶ ἀρρωστίας. — Περὶ κινήσεως τῆς ἀνάστρου Ἀφροδίτης. — F. 115. Περὶ νοσούντων. - Περὶ καταστάσεως ἤτοι περὶ ὑετοῦ. — F. 115ᵛ. Περὶ παιγνίου ζατρικίου καὶ ταυλου (l. ταβλίου). — Περὶ τοῦ εἰδέναι ποῖον μέρος τοῦ σώματος ***. — F. 116. Περὶ κακοποιῶν ἀπλανῶν ἀστέρων ἀπὸ ποιούντων κλιμακτήρας. — Περὶ πράσεως καὶ ἀγορᾶς. F. 116ᵛ. Περὶ ὑπομνηστικοῦ. — Περὶ σπορᾶς. — F. 117. Περὶ φυτ<ε>ίας δένδρων. — Περὶ μεγέθους ἀστέρων. — Περὶ τῶν β' φωστήρων ἐν τῇ ἐκλείψει κακώσεως. — Περὶ κακώσεως τῆς Σελήνης. — F. 117ᵛ. Περὶ ἀκριβοῦς συναφῆς τῶν ἀστέρων. — F. 118. Περὶ ὧν σημαίνει ἕκαστος τῶν ἀστέρων ἀπὸ ἀγαθοποιοῦ ἢ κακοποιοῦ σχηματιζόμενος ἐν ἀλλαγῇ χρόνου. — F. 120. Περὶ συνόδου Κρόνου καὶ Διός. — Περὶ κοσμικῶν σημειώσεων ἀπὸ τῆς τοῦ Κρόνου καὶ τοῦ Διὸς μεταβάσεως. — F. 120ᵛ. Περὶ τῶν σημασιῶν τῆς ἐπιστήμης. — F. 121ᵛ. Περὶ τῆς φιλίας καὶ τῆς ἔχθρας τῶν ἀστέρων etc. — F. 122. Περὶ τῆς τῶν ζῳδίων ἐναντιώσεως καὶ τῆς φιλίας τῶν ἀστέρων. — F. 123. Περὶ τοῦ ὁποίας ποιεῖται τὰς τῶν κακῶν ἀπαλ<λα> γ<ὰς> (?) ἐν τοῖς οἴκοις τῶν λοιπῶν ἀστέρων ὧν ὁ Ζεύς. — F. 123ᵛ. Περὶ τῶν σημασιῶν τῆς Ἀφροδίτης ὅτε συνοδεύει τῷ Ἄρει ἢ τῷ Κρόνῳ etc. — Περὶ τῆς ἐργασίας τῶν ἀστέρων. — F. 124ᵛ. Περὶ τοῦ πότε οὐ βλάπτουσιν οἱ κακοποιοὶ ἀστέρες. — Περὶ τοῦ τίνα ἐργάζεται εἰ τύχῃ ὁ κύριος τοῦ κ' τόπου ἐν τῷ ὡροσκόπῳ μετὰ τοῦ Ἡλίου ἢ καὶ τῆς Σελήνης. — F. 125. Περὶ τῆς τῶν ἀστέρων δυνάμεως. — F. 126. Περὶ τῶν οἴκων καὶ ὑψωμάτων τῶν ἀστέρων ἐν οἷς οἱ αὐτοὶ χαίρουσιν. — F. 127ᵛ. Περί τινος ζητήσαντος σπαθ<ία> (?). — Περὶ κακώσεως ἀστέρων. — F. 128ᵛ. Περὶ τῆς μεγάλης δυνάμεως αὐτῶν. — Περὶ τῆς τῶν ἀστέρων ἐγκαρδίας δυνάμεως. — F. 129. Περὶ

the rising of the Dog Star. - F. 110. On elections. - F. 110. On travel. - On travel by sea. - F. 111. On marriage. – On anointing. - On cutting hair. - F. 111v. On nails. — On the cutting and wearing of garments. On purification. – On surgery. F. 112. On bloodletting. On the election for founding a building. - On a loan. - On theft. – On buying. - F. 112. On suspected harm. - On whether a woman is a virgin or has been corrupted (read: corrupted) etc. - On diseases. - F. 113. On change of residence etc. - On a letter. On the double pregnancy of women. - F. 113. On the concealment of matters. — On when Mars bestows good fortune in a nativity. On an accident etc. On a nativity otherwise. - F. 114. On affliction of the eyes. F. 114. On the square of the Moon and the Sun. — On a gift. – On illness. - On the movement of Venus without stars [unaspected Venus]. – F. 115. On the sick. - On the state of weather, that is, on rain. - F. 115. On the game of chess and backgammon (read: tables). – On knowing which part of the body*** F. 116. On malefic fixed stars producing climacterics. – On selling and buying. F. 116. On a betrothal. – On sowing. - F. 117. On the planting of trees. On the magnitude of stars. - On the affliction of the two luminaries in eclipse. — On the affliction of the Moon. - F. 117. On the exact conjunction of the stars. F. 118. On what each of the stars signifies when configured with a benefic or malefic at a change of time. – F. 190. On the conjunction of Saturn and Jupiter. On mundane omens from the transit of Saturn and Jupiter. F. 120. On the significations of the science. - F. 121. On the friendship and enmity of the stars etc. - F. 122. On the opposition of the Signs of the Zodiac and the friendship of the stars. F. 123. On what kinds of deliverances from evils Jupiter brings about when he is in the houses of the remaining stars. F. 123. On the significations of Venus when she travels with Mars or Saturn etc. - On the activity of the stars. — F. 124. On when the malefic stars do not cause harm. — On what is produced if the lord of the 10th place happens to be in the horoscope together with the Sun or the Moon. - F. 125. On the power of the stars. - F. 126.On the houses and exaltations of the stars in which they rejoice. - F. 127. On a certain one who inquired about a spathia (?). - On the affliction of stars. — F. 128. On their great power. — On the inmost power of the stars. - F. 129. On

τοῦ ὅτι ψεύδονται οἱ λέγοντες μὴ βλάπτεσθαι τὸν ἀστέρα γενόμενον ὕπαυγον ἐν τῷ ἰδίῳ οἴκῳ ἢ ὑψώματι. — F. 129ᵛ. Περὶ προποδιζόντων καὶ ἀναποδιζόντων ἀστέρων. — F. 130ᵛ. Περὶ τοῦ τίνες τῶν ἀστέρων ἐν τοῖς οἰκείοις ταπεινώμασιν πλέον βλάπτονται καὶ τίνες ἧττον. — F. 131ᵛ. Περὶ ἀποκλιμάτων ἤγουν τίνα τούτων εἰσὶ χείρονα. — Περὶ πάσης ἐρωτήσεως καὶ ἐρωτήσεως ἀποδημίας. — F. 132. Περί τῆς τοῦ Ἡλίου ἐν ἑκάστῳ δεκανωκράτως' τοῦ Κριοῦ. - Περὶ τοῦ τίνα σημαίνουσιν οἱ ἀστέρες προποδίζοντες etc. — Περὶ τοῦ ὅτι ἀφαιρετικοὶ ὄντες οἱ ἀστέρες ἢ ἐν βραδίοις ζῳδίοις βραδείας ποιοῦσι τὰς δόσεις etc. — F. 132ᵛ. Περὶ μάχης καὶ φιλονικίας καὶ δίκης. — Περὶ πλοῦτον ἐλπιζομένου. — F. 133. Περὶ τῶν φύσεων καὶ τῶν τοιούτων ἀστέρων. — Περὶ ἐὰν ἐρωτηθῇς ὑπό τινος ὁποῖός ἐστιν ὁ ἀπατάσας καὶ δελεάσας τινά. — Περὶ τοῦ μὴ ἀποτελεῖν πρὶν ἢ καλῶς εἰδέναι τὴν ἐρώτησιν. — Περὶ προδηλωθέντων. — F. 133ᵛ. Περὶ ἀποκρύφων deest textus. — Περὶ πράξεως ἐὰν ἐρωτηθῇς. — F. 134. Περὶ τῶν ἀγαθῶν τῶν ἐπὶ τῷ γάμῳ τοῦ Διὸς etc. — Περὶ ἀνδρὸς καὶ γυναικὸς συνεγίνοντο ἢ οὔ. — Περὶ τοῦ ὅτι ἡ ἐρώτησις διὰ δ' αἰτιῶν σφάλ<λ>ει. — F. 134ᵛ. Περὶ τῆς ἐνεργείας τῆς Σελήνης ἐὰν ᾖ ἀγαθυνομένη ἢ κακουμένη ἢ κενοδρομοῦσα. — Περὶ τῆς βραδύτητος τῶν ἀργῶν ἀστέρων καὶ τῆς τῶν κακοποιῶν σημασίας. — Περὶ τῆς σημασίας τῶν στερεῶν ζῳδίων. — F. 135. Περὶ τῆς σημασίας τῶν ἀστέρων ὅτε εἰσὶν ἑῷοι καὶ ὅτε δυτικοί. — Περὶ συσχηματισμοῦ τῆς Σελήνης μετὰ τῶν λοιπῶν ἀστέρων. — Περὶ τοῦ ὅτι τῆς σημασίας διδομένης ἐκ β' ζῳδίων, τὸ πρῶτον ἐπικρατεῖ. — Περὶ συγκράσεως τῶν κέντρων καὶ τῶν λοιπῶν τόπων. — Περὶ ἀποδημίας. — Περὶ γάμου. — F. 136. Περὶ χρίσματος. — Περὶ ἀφαιρέσεως τριχῶν. — Περὶ ὀνύχων. — Περὶ συγκοπῆς καὶ ἐνδύσεως νέων ἱματίων. — Περὶ καθαρσίου. — F. 136ᵛ. Περὶ τοῦ ἐκβαλεῖν αἷμα. — Περὶ ἰατρείας κεφαλῆς. — Περὶ δάνους. — Περὶ μεταβάσεως ἀπὸ τόπου εἰς τόπον etc. — Περὶ ἀποδημίας. — F. 137. Περὶ ἀποκλείστων. — F. 137ᵛ. Περὶ ἐρωτήσεως ἀπὸ δήμου. — Περὶ φήμης.

F. 138. Τάδ' ἔστιν ἐν τῷ γ' βιβλίῳ τῆς εἰσαγωγῆς τοῦ Ἀποσάμαρ (cf. cod. Angelic. 29 f. 68). — F. 139ᵛ. Περὶ τοῦ ὅτε διαδίδωταί τις δύναμις ἀπὸ τῶν οὐρανίων ἐπὶ τὰ ἐπίγεια. — F. 140. Περὶ τοῦ ὅτι ἔχει ἡ Σελήνη τόπους κη'. — Περὶ τοῦ ὅτι καὶ οἱ γεωργοὶ γινώσκουσιν τοὺς ἐπιτηδείους καιροὺς εἰς τὰ ἀνήκοντα αὐτῶν. — F. 141. Περὶ τοῦ ὁποῖον τέξεται ἡ γυνὴ παιδίον. — Περὶ τῆς ἐκτέξεως τῶν προβάτων ὅτι ἔχουσι σημεῖα οἱ ποιμένες. — F. 141ᵛ. Περὶ τοῦ ὅτι σφαιροειδὲς τὸ σχῆμα τοῦ οὐρανοῦ. — Περὶ τοῦ τόπου τῶν ἀπλανῶν καὶ τῆς ποσό-

on the fact that those who say that a star is not harmed when it becomes combust in its own house or exaltation are lying. F. 1997. On direct-moving and retrograde stars. – F. 130. On which of the stars are more harmed and which less in their own depressions. – F. 131v. On the declining houses, that is, which of these are worse. – On every question and the question of travel abroad. – F. 132. On the Sun in each decanate of Aries. – On what the direct-moving stars signify, etc. On the fact that stars that are subtractive or in slow signs produce slow outcomes, etc. – F. 132. On conflict and contention and litigation. – On hoped-for wealth. – F. 133. On the natures and qualities of such stars. On what to answer if someone asks you what kind of person it is who has deceived and lured someone. – On not rendering judgment before knowing the question well. – On things previously indicated. – F. 133. On hidden matters, text missing. On action if you are asked. – F. 134. On the good things concerning the marriage of Jupiter, etc. – On whether a man and a woman had intercourse or not. – On the fact that the question fails for four reasons. – F. 134. On the activity of the Moon, whether it is being benefited, harmed, or running void. On the slowness of the sluggish stars and the signification of the malefics. – On the signification of the fixed signs. – F. 135. On the signification of the stars when they are oriental and when they are occidental. – On the configuration of the Moon with the remaining stars. – On the fact that when a signification is given from two signs, the first prevails. On the blending of the angles and the remaining places. On travel abroad. – On marriage. F. 136. On anointing. On the removal of hair. – On nails. – On cutting and putting on new garments. – On purging. – F. 136. On letting blood. On medical treatment of the head. – On a loan. – On moving from place to place, etc. On travel abroad. F. 137. On those in confinement. F. 137. On a question from the people. – On rumor.

F. 138. These are the contents of the 3rd book of the Introduction of Apomasar (cf. cod. Angelic. 29 f. 68). - F. 139v. On the fact that a certain power is transmitted from heavenly bodies to earthly ones. - F. 140. On the fact that the Moon has 28 places. On the fact that farmers also know the suitable times for their respective tasks. F. 141. On what kind of child the woman will bear. — On the birth of sheep, that shepherds have signs. - F. 141v. On the fact that the shape of the heavens is spherical. — On the place of the fixed stars and the quantity

τητος τῶν τηρηθέντων ἐξ αὐτῶν etc. — F. 142. Περὶ αἰτιῶν ἀρρένων ται <l. τε> καὶ θηλέων ζῳδίων. — Περὶ τοῦ ὅτι ὁ Ἥλιος αἴτιος γενέσεως καὶ φθορᾶς. — F. 143. Περὶ τοῦ διὰ τί ὁ Ἥλιος ἐτάχθη τὴν μέσην ἔχειν ζώνην. — Περὶ τοῦ ὅτι ἡ Σελήνη συμμέτοχος τῷ Ἡλίῳ ἐν ταῖς γενέσεσιν καὶ ταῖς φθοραῖς. — F. 144. Περὶ τῶν ἐνεργειῶν τῆς Σελήνης. — F. 145v. Περὶ τῆς φύσεως τῶν ζ' πλανητῶν. — F. 146v. Περὶ ὁρίων. — F. 147. Περὶ μοιρῶν ἀρρένων καὶ θηλυκῶν. — F. 147v. Περὶ μοιρῶν λαμπρῶν καὶ σκοτεινῶν σκιωδῶν καὶ κουφῶν. — F. 148v. Περὶ εὐτυχῶν μοιρῶν. — F. 149. Περὶ ζῳδίων φιλουμένων πρὸς ἄλληλα καὶ μισουμένων πρὸς ἄλληλα etc.— Περὶ τῶν ἀνατελλόντων ἐνὶ ἑκάστῳ δεκανῶν. — F. 159. Περὶ κλιμάτων τῶν ἀνακειμένων ἐν ἑκάστῳ ζωδίῳ. — F. 160v. Περὶ πολυσπόρων ζῳδίων καὶ διδύμων καὶ στήρων (l. στείρων). — Περὶ φωνηέντων καὶ μέσων καὶ ἀφώνων. — Περὶ ζῳδίων σημαινόντων ψώρας καὶ λέπρας etc. — F. 161. Περὶ σινωτικῶν ζῳδίων τῶν ὀφθαλμῶν etc.— Περὶ ζῳδίων ἀπατηλῶν καὶ ὑποκειμένων πάθεσιν καὶ φροντίσι ἔτι δὲ καὶ σκοτεινῶν. — F. 161v. Περὶ ζῳδίων σημαινόντων τὰ πτηνὰ καὶ τὰ τετράποδα τοὺς ἰχθύας καὶ τὰ ἑρπετά. — Περὶ ζῳδίων σημαινόντων τὰ δένδρα καὶ τὰ φυτά. — Περὶ ζῳδίων ὑδατωδῶν καὶ πυρωδῶν ἅπερ ἔχεις, μᾶλλον δὲ περὶ τῶν σημασιῶν τῶν ιβ' τόπων. — F. 163. Περὶ ζῳδίων ἐμψύχων καὶ ἀσωμάτων etc. — Περὶ χρωμάτων ζῳδίων. — Περὶ ἀναβαινόντων καὶ καταβαινόντων ζῳδίων καὶ μακρῶν καὶ βραχέων. — F. 163v. Περὶ αἰτίας πολευόντων καὶ διεπόντων. — Περὶ διαθέσεως ἀστέρων. — F. 164v. Περὶ τῶν πρὸς τὸν Ἥλιον σχηματισμῶν. — F. 165v. Περὶ ἐν ποίοις τόποις τοῦ Ἄρεως ἔχουσιν οἱ ἀστέρες δύναμιν. — Περὶ τοῦ πλάτους τῶν ἀστέρων. — Περὶ συνόδων ἀστέρων. — F. 168. Περὶ συσχηματισμῶν ἀστέρων. — F. 169. Περὶ δυνάμεως καὶ ἀδυναμίας ἀστέρων. — F. 171v. Περὶ ἐνμπερισχέσεως <*sic*>. — F. 172. Περὶ ἀριθμῶν ἀστέρων. — F. 172v. Περὶ ἰδιοτίτων (l. ἰδιοτήτων) ἀστέρων. — F. 173v. Περὶ τοῦ Διός.— F. 174v. Περὶ τοῦ Ἄρεως. — F. 175. Περὶ τοῦ Ἡλίου. — F. 175v. Περὶ τῆς Ἀφροδίτης. — F. 176. Περὶ τοῦ Ἑρμοῦ. — F. 177. Περὶ τῆς Σελήνης. — F. 177v. Περὶ κλήρων. — F. 179v. Περὶ τῶν κλήρων τῶν ζ' ἀστέρων. — F. 180. Περὶ τοῦ κλήρου τοῦ Κρόνου. — F. 180v. Περὶ τοῦ κλήρου τοῦ Διός. — F. 181. τοῦ Ἄρεως | τῆς Ἀφροδίτης | τοῦ Ἑρμοῦ. — F. 181v. τῆς Σελήνης. — τῶν ιβ' τόπων.— F. 190v. Περὶ τῶν κλήρων μὴ ἀναφερομένων μήτε εἰς τοὺς ζ' πλανήτας μήτε εἰς ιβ' τόπους. — F. 192. Περὶ ἀγορᾶς δούλων. — Περὶ ἀποδημίας. — F. 192v. Τέλος τῶν ἀποτελεσματικῶν μυστηρίων τοῦ Ἀπομάσαρ.

of those observed among them, etc. - F. 142. On the causes of masculine and feminine Signs. On the fact that the Sun is the cause of generation and destruction. - F. 143. On the reason why the Sun was assigned to occupy the middle zone. — On the fact that the Moon shares with the Sun in generations and destructions. – F. 144. On the activities of the Moon. F. 145. On the nature of the 7 planets. — F. 146. On the terms. F. 147. On masculine and feminine degrees. F. 147. On bright and dark, shadowy and light degrees. — F. 148. On fbrtunate degrees. — F. 149. On Signs that are mutually friendly and mutually hostile, etc. On those that rise in each of the decans. — F. 159. On the climates assigned to each sign. F. 160. On prolific Signs, twin and barren Signs. — On vowel, semi-vowel, and mute Signs. — On Signs indicating mange and leprosy, etc. — F. 161. On Signs harmful to the eyes, etc. — On Signs that are deceptive and subject to afflictions and anxieties, and moreover dark. — F. 161v. On Signs signifying winged creatures, four-footed animals, fish, and reptiles. — On Signs signifying trees and plants.On watery and fiery Signs, which you have, or rather on the significations of the 12 places. — F. 163. On animate and incorporeal Signs, etc. - On the colors of Signs. On ascending and descending Signs, and long and short ones. -- F. 163v. On the cause of those that rule and govern. — On the disposition of stars. — F. 164. On the configurations with the Sun. F. 165. On in which places of Mars the stars have power. — On the latitude of the stars. — On conjunctions of stars. — F. 168. On the configurations of stars. - F. 169. On the power and weakness of stars. — F. 171. On encirclement [sic]. - F. 172. On the numbers of stars. - F. 172v. On the properties of stars. — F. 173. On Jupiter. - F. 174. On Mars. - F. 175. On the Sun. — F. 175v. On Venus. – F. 176. On Mercury. — F. 177. On the Moon. - F. 177v. On lots. - F. 179. On the lots of the 7 stars. — F. 180. On the lot of Saturn. - F. 180v. On the lot of Jupiter. - F. 181. Of Mars | Of Venus | Of Mercury. - F. 181v. Of the Moon. — Of the 12 places. F. 190. On the lots not referred either to the 7 planets or to the 12 places.On the purchase of slaves. — On travel abroad. — F. 192. End of the astrological mysteries of Apomasar. — F. 192.

F. 193. Τάδε ἐστὶν ἐν τῇδε τῇ ἀποτελεσματικῇ βίβλῳ τοῦ Πάλχου[1]. Sequitur index capitulorum. Cf. cod. Angelic. 29, f. 91.

F. 197. α'. Περὶ τῶν ιβ' ζῳδίων καὶ τῶν δ' καιρῶν (Δέον τιθέναι τὰ ἀπὸ τοῦ Ἀδὰμ ἔτη — τὸ ἔτος λέγουσιν).
β'. Περὶ τροπῶν ἀέρων et γ' Περὶ τροπῶν τῶν δ' καιρῶν omissa sunt in textu.

F. 199. δ'. Ἐὰν ἐρωτηθῇς παρά τινος, τί γίνεται αὐτῷ ἀγαθὸν ἢ κακόν (Ἴδε ἀκριβῶς τὴν μεσουρανοῦσαν μοίραν — τοῖς ἐμφανέσι προσώποις).

F. 200. ε'. Περὶ φάσεων καὶ ἀγγελιῶν (Περὶ δὲ φάσεων καὶ ἀγγελιῶν οὕτω σκόπει — εἰς γνῶσιν ἐλθεῖν).
ϛ'. Περὶ καταρχῶν (Ἐπὶ ἑκάστῃ καταρχῇ λάμβανε τὸν πολεύοντα — καὶ μὴ ὑπὲρ γῆν).

F. 200ᵛ. ζ'. Περὶ τοῦ γνῶναι ἀπὸ τοῦ κλήρου τῆς τύχης τὸν πυνθανόμενον περὶ τίνος θέλει ἐρωτᾶν (Ἐπὶ ἑκάστῃ καταρχῇ λάμβανε τὸν κλῆρον τῆς τύχης — προσώπων Δωροθέου).

F. 203. η'. Περὶ τοῦ γνῶναι ἀπὸ τοῦ ὁριοκράτωρος τοῦ Ἡλίου καὶ τοῦ προσώπου αὐτοῦ <τὸν πυνθανόμενον> περὶ τίνος θέλει ἐρωτᾶν (Σκόπει τὸν ὁριοκράτωρα τοῦ Ἡλίου — τὴν τροπὴν δείξει).

F. 203ᵛ. θ'. Πῶς δεῖ εἰδέναι <εἰ> ἀνθρώπου ἡ γέννησις ἢ τέρατός ἐστιν (Πότερόν ποτ' ἀνθρώπινόν ἐστι τὸ γεννηθέν — ἢ τετράπουν σημαίνει).

F. 204. ι'. Πῶς δεῖ εἰδέναι ἀλόγων γεννήσεων καταρχῶν (l. -ήν) (Ἐὰν ὁ τοῦ κλήρου τῆς τύχης κύριος — μετὰ ἀνθρώπων διαιτώμενα).

F. 204ᵛ. ια'. Περὶ προαιρέσεως τοῦ ἐρωτῶντος καὶ εἰ ὠφέλιμος (Ὅταν τις πρός σε ἐρωτῶν ἔλθῃ — μάχας σημαίνουσιν).

F. 205ᵛ. ιβ'. Περὶ γεννήσεώς τινος πότερον ζῶντός ἐστιν ἢ τεθνεῶτος (Ἐν ᾗ σκέπτῃ ὡροσκόπος τὴν γέννησιν — κατὰ συμπαρουσίαν).

F. 206. ιγ'. Ἐὰν ἔλθῃ ἡ ἀκοὴ περὶ ἀνθρώπου ἀποθανόντος (Ἐὰν θέλῃς γνῶναι ζῇ ἢ τελευτᾷ — ἐὰν θέλῃς).

F. 206ᵛ. ιδ'. Περὶ τοῦ γνῶναι τί γεγραπται ἐν τῇ διδομένῃ ἐπιστολῇ (Ἐὰν θέλῃς γνῶναι τὴν ἐπιδοθεῖσαν ἐπιστολὴν — ἀποστελλόμενον).

F. 207. ιε'. Περὶ τῶν κατ' εἶδος ἐκ<τῆς>τῶν ἀστέρων φύσεως, καὶ πότε χρησόμεθα τῇ τοῦ Κρόνου βοήθειαν <*sic*> (Σκέπτου τὸν κύριον τῆς ζητουμένης πράξεως, etc.).

F. 208ᵛ. ιϛ'. Περὶ δικαστηρίου (Ὁ ὡροσκόπος δηλοῖ τὸν κατήγορον — τοιαύτας τινάς).

F. 210ᵛ. ιζ'. Περί ἀπωλείας πράγματος κατὰ Ἐρασίστρατον, εὑρεῖν

[1] Palchi astrologi plura in appendice edentur, ubi de aetate et auctoribus eius nonnulla invenies.

F. 193. Τάδε ἐστὶν ἐν τῇδε τῇ ἀποτελεσματική βίβλῳ τοῦ Πάλχου'. The index of chapters follows. Cf. cod. Angelic. 29, f. 91.

F. 197. 1. On the 12 signs of the zodiac and the 4 seasons (One must set down the years from Adam — they [redacted] all the year).

2. On the turnings of the winds and 3. On the turnings of the 4 seasons have been omitted in the text.

F. 199. 4. If you are asked by someone what good or evil will befall him (Look carefully at the degree culminating for those of distinguished rank).

F. 200. 5. On appearances and announcements (Concerning appearances and announcements, consider thus — to come to knowledge).

6. On beginnings (At each beginning take the ruler — and [redacted]t above the earth).

F. 200. 7. On knowing from the Lot of Fortune what the inquirer wishes to ask about (At each beginning take the Lot of Fortune — of the persons of Dorotheus).

F. 203. 8. On knowing from the term-ruler of the Sun and its face what the inquirer wishes to ask about (Consider the term-ruler of the Sun — it will show the turn). F. 203'. 9. How one must know whether a birth is that of a human or a monster (Whether indeed the thing born is human — or signifies a four-footed creature).

G. 204. 10. How one must know the inceptions of the births of irrational animals (If the lord of the Lot of Fortune – living among humans). G. 204. 11. On the intention of the querent and whether it is beneficial (When someone comes to you asking [redacted] — they signify battles).

F. 205'. 12. On the birth of a person, whether he is living or dead (In which you examine the horoscope of the birth — according to conjunction).

F. 206. 13. If news comes concerning a man who has died (If you wish to know whether he lives or has [redacted] — if you wish).

F. 206. 14. On knowing what is written in a given letter (If you wish to know the letter that has been deliver[redacted]d — being sent).

F. 207. 15. On the particular characteristics derived from the nature of the stars, and when we shall make use of the aid of Saturn <sic> (Consider the lord of the matter under inquiry, etc.).

F. 208. 16. On a court of law (The horoscope indicates the accuser [redacted] certain such things).

F. 210. 17. On the loss of a thing according to Erasistratus, to find

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1 More of Palchus the astrologer will be published in the appendix, where you will find some notes on his date and authors.

τὸν κλέπτην καὶ τὸ ἀπολ[λ]όμενον καὶ ποῦ κεῖται. — Editum in appendice.

F. 213v. ιη'. Τιμέου Πραξίδου <*sic*> περὶ δραπετῶν. — Editum in appendice.

F. 215v. ιθ'. Περὶ καταρχῶν Σεραπίωνος. — Editum ibidem.

F. 216v. κ. Περὶ πρακτικῶν καὶ ἀπράκτων ἡμερῶν (Ἐν ᾧ ἂν ζῳδίῳ τις γεννηθῇ — παρασκευάζει καὶ ὑγιεστέραν).

F. 217. κα'. Περὶ ἐμπράκτων καὶ ἀπράκτων ὡρῶν (Ὧραι δὲ ἔμπρακτοί εἰσιν — τὰ αὐτὰ σημεῖα).

κβ'. Περὶ μηνῶν (Μῆνες δέ εἰσι ἀσύμφοροι — ἔμπρακτοί εἰσι οἱ μῆνες).

F. 217v. κγ'. Περὶ ἀέρων (Ἐν μέν τῷ ἡμισφαιρίῳ — ὁ δὲ τοῦ Ἑρμοῦ τοῖς παισίν).

F. 218. κδ'. Περὶ τοῦ κολάζεσθαι (Τῆς Σελήνης οὔσης ἐν Κριῷ — ὡροσκοπούντων ἀστέρων).

F. 218v. κε'. Περὶ τοῦ ποῦ εὑρεθῆναι τὸ ἀπο[λ]λόμενον εἰ (l. ἢ) ὁ κλέπτης (Ἐὰν εἰς Κρόνου ζῴδιον — τοῦ Ἑρμοῦ ἐν πόλει).

κϛ'. Περὶ δραπετευόντων (Ὁ ὡροσκόπος ἐστὶν ὁ δραπετεύων — ποδῶν ἢ τοῦ στήθους).

F. 220. κζ'. Περὶ συμπτώσεως οἰκιῶν (Ἐὰν ὁ τοῦ Κρόνου ἐκ ζῳδίου — συμπτώσεις γίνονται).

κη'. Περὶ ἐμπυρισμῶν (Ἐμπυρισμοὶ δὲ γίνονται — ὁ ἐμπυρισμοὶσ <*sic*> ἔσται).

κθ'. Περὶ μετοικισμῶν (Ἐν Κριῷ μετοικίζεσθαι συμφέρει-τρανότερον γέγραπται).

F. 220v. λ'. Περὶ πυρεσσουντας <*sic*> (in tab. πυρεσσόντας) πῶς δεῖ τὰς ἡμέρας ἐπιλογίζεσθαι (Ἐὰν οὖν ἡ Σελήνη φωτί — τοῦ ἀστέρος δυνάμεως).

F. 221. λα'. Καταρχῆς (in tab. καταρχὴ) ὅτε εἰσῆλθεν Θεόδωρος αὐγουστάλιος ἐν Ἀλεξανδρείᾳ. — Editum in appendice.

F. 222. λβ'. Περὶ τῶν σημασιῶν τοῦ πολεύοντος καὶ τοῦ διέποντος (Αἱ μὲν οὖν σημασίαι τοῦ στῆναι — ταχεῖς ἀλαζωνι(l. η)τικωτέρους).

F. 223. λγ'. Περί συναλλαγῶν πρὸς γυναῖκας Σεραπίωνος (Παρατηρεῖν δεήσει τὴν Σελήνην — γεγραμμένα εὑρήσῃς).

F. 223v. λδ' Περὶ ἀποδημίας (Ἐν ταῖς ἀποδημίαις μετὰ τὴν τῶν ζῳδίων ἐπίσκεψιν — τῶν ἀπορροιῶν).

F. 224. λε'. Ἄλλη σκέψις περὶ ἀποδημίας (Ἐὰν θέλῃ τις ἀποδημῆσαι — ζημίας ποιεῖ).

F. 224v. λϛ'. Πόσον χρόνον ποιεῖ ὁ ἀπόδημος ἐν τῇ πρώτῃ ἀποδημίᾳ (Σκέπτου τὸν Ἥλιον καὶ τὰ τετράγωνα — ἢ ποταμῶν).

F. 226. λζ'. Ἄλλος τρόπος ζητήσεως, πότε ἐπανελεύσεται (Ἀπὸ τῆς μοίρας τῆς σεληνιακῆς — τῆς Σελήνης).

the thief and the lost object and where it lies. — Published in the appendix.

F. 213. 18. Timaeus of Praxidus <sic> on runaways. — Published in appendix.

F. 215'. 19. On Beginnings by Serapion. — Edited in the same place.

F. 216. 20. On Active and Inactive Days (In whatever Sign one is born provides and healthier).

F. 217. 21. On Active and Inactive Hours (Now active hours are — the same signs).

22. On Months (Now the months that are unfavorable — are active the months).

F. 217v. 23. On weather (In the hemisphere — but that of Mercury to the children).

F. 218. 24. On punishment (When the Moon is in Aries — of the stars on the horoscope).

F. 218. 25. On where the lost thing is to be found, whether) the thief (If it is in the sign of Saturn — Mercury in the city).

26. On runaways (The horoscope is the one fleeing — of — the feet or the chest).

F. 220. 27. On the collapse of houses (If that of Saturn from a sign — — collapses occur).

28. On fires (Fires occur — the fire will be).

29. On relocations (It is advantageous to relocate in Aries — it has been written more clearly).

F. 220. 30. On fevers <sic> (in the table: fevers) how one must calculate the days (If therefore the Moon of the light-giving star's power).

F. 221. 31. On a beginning (in the table: beginning) when Theodorus the Augustalis entered Alexandria. — Published in the appendix.

F. 222. 32. On the significations of the planet in motion and the one ruling (The significations therefore of standing still — more swiftly boastful).

F. 223. 33. On transactions with women, by Serapion (One must observe the Moon — you will find what has been written).

F. 223. 34. On travel abroad (In journeys after the examination of the Zodiac signs — of the effluences).

F. 224. 35. Another inquiry on travel abroad (If someone wishes to travel abroad — causes losses).

F. 224. 36. How long does the traveler spend on his first journey (Consider the Sun and the squares — or of rivers).

F. 226. 37. Another method of inquiry, when he will return (From the degree of the lunar position — of the Moon).

F. 226v. λη'. Περὶ δρασμοῦ Σεραπίωνος. — Editum in appendice.

F. 227. λθ'. Τοῦ αὐτοῦ περὶ συνοχῶν καὶ κατακλίσεων. — Editum ibidem.

F. 227v. μ'. Τοῦ αὐτοῦ περὶ πάσης κοινωνίας (Δεήσει τὰς ἐπικοίνους κοινωνίας — προκειμένη ἀγωγή).

F. 228. μα'. Περὶ σπορᾶς ἢ ἱματίου ἢ θανάτου ἢ φυλακῆς ἢ δούλου τινὸς etc. (Βλέπε τὸν Κρόνον ἐν ποίῳ ζῳδίῳ — τὰ ζῴδια ἡμέρας εἰσί).

F. 229. μβ'. Περὶ ἐξουσίας ὑψώματος, ξενιτείας ἀγαθοῦ πότε συμβῆναι (l. αἴνῃ) καὶ καταντᾷ, εἰ θέλῃς γνῶναι (Βλέπε τὸν Δία — τότε γίνεται).

μγ'. Περὶ πολέμου προσδοκουμένου ἢ κακοῦ, πότε γίνεται (Σκόπει τὸν Ἄρην καὶ ἐὰν εὕροις — γενήσεται ὁ πόλεμος).

F. 229v. μδ' Περὶ ἐξουσιαστοῦ ἢ ὑπουργῶν (l. -οῦ?) νεωστὶ ἐνχειρισθέντα <*sic*>, πόσα ἔτη ἢ μῆνας διαμένει (Σκόπει τὴν Σελήνην καὶ τὸν Ἄρην — ἐξ αὐτῆς).

με'. Περὶ ἀνθρώπου βουλομένου εἰσελθεῖν εἰς βασιλέα ἢ ἐξουσιαστοῦ εἰδέναι ἐὰν πληροὶ <*sic*> τὰς ὑποσχέσεις ἃς συντάσσεται ἢ οὔ (Βλέπε ὅταν εἰσέρχεται πρὸς αὐτὸν — ἀλλὰ ἀπατᾷ σε).

F. 230. μϛ'. Περὶ ἐξουσιῶν, καὶ ἐὰν βούλῃ γνῶναι εἰ <ἐξουσιαστὴς> νικᾷ ἢ νικᾶται (Βλέπε τὸν Ἥλιον — ἔτος ἐκεῖνο).

μζ'. Ἐὰν καταλάβεις <*sic*> γῆν καὶ θέλῃ κατοικῆσαι αὐτόθι ἢ καταντῆσαι ἐν αὐτῇ καλὸν ἢ κακόν (Ὅταν καταλάβῃς ἐκεῖ — τὸ αὐταρκές).

F. 230v. μη'. Περὶ ἀκοῆς εἰ ἀληθής, καὶ ὅτε θέλεις γνῶναι τίς ἐστιν ἡ ἀκοὴ ἐκείνη (Βλέπε τὴν Σελήνην καὶ ἐάν ἐστιν — ἰσχυρῶς ἐτράπησεν (?)).

F. 231. μθ'. Περὶ ὁδοιπορίας, ἐὰν ἀπαίρῃ ἢ οὔ (Ἐὰν δὲ ἐρωτᾷ τις — τροπικὸν ἀπαίρῃ).

ν'. Ἐὰν ἐρωτηθῇς περὶ ἀποδήμου τινὸς ἐὰν ὑποστρέψῃ ἢ οὐ, ζῇ ἢ τελευτᾷ καὶ πόσας ἡμέρας ἢ μῆνας ποιεῖ ἐκεῖ (Σκόπει τὸν ὡροσκόπον — ἢ ἐν τῇ ὁδῷ).

F. 231v. να'. Ἐὰν ἐρωτηθῇς περὶ ὑποθέσεως καὶ θέλεις γνῶναι πότε γίνεται (Σκόπει τὸν Ἥλιον — ἐν τῷ μάρτυρι).

F. 232. νβ'. Περὶ ἱματίων, ἐάν ἐρωτηθῇς περὶ αὐτῶν (Ὅτε θέλῃς εἰδέναι — τῶν κιτρίνων).

F. 232v. νγ'. Περὶ τοῦ γνῶναι τί τὸ ἐν τῇ χειρὶ κρατούμενον, ἀπὸ τοῦ ψήφου τῶν ἀστέρων (Ἐπιθεώρει τὸν ὡροσκόπον — τοῖς κλίμασιν).

νδ'. Περὶ ἑκάστου ἀστέρος ἣν χροιὰν καὶ ὄσφρησιν κέκτηται, διότι ἕκαστος αὐτῶν ἰδίας ἔχει καί ἐνήλλακται. Omissum.

F. 234. νε'. Ἐὰν ἐρωτήσῃ σέ τις ποῦ ἐκοιμήθη, καὶ θέλῃς γνῶναι τί

F. 226. 38. On the flight of Serapion. — Editum in appendice.

F. 227. 39. By the same author, on imprisonments and confinements. — Editum ibidem.

F. 227. 40. By the same author, on every kind of partnership (It will be necessary to examine the shared partnerships — [illegible] the proposed course of action).

F. 228. 41. On sowing, or a garment, or death, or imprisonment, or a certain slave, etc. (Look at Saturn in which Sign — the Signs are of the day).

F. 229. 42. On authority, exaltation, and prosperous sojourning abroad, when it comes to pass (1. appears) and arrives, if you wish to know (Look at Jupiter — then it happens).

43. On an expected war or evil, when it occurs (Consider Mars, and if you find — the war will take place).

F. 229. 44. On a ruler or ministers (1. -οῦ?) newly entrusted with office, how many years or months he remains in it (Consider the Moon and Mars — [illegible]om it).

45. On a man wishing to enter before a king or ruler, to know whether he will fulfill the promises he undertakes or not (Look at when he enters before him — but he deceives you).

F. 230. 46. On authorities, and if you wish to know whether the <ruler> conquers or is conquered (Look at the Sun — that year).

47. If you arrive at a land and wish to settle there or to find good or ill upon arrival ("When you arrive there — what is sufficient").

F. 230. 48. On a report, whether it is true, and when you wish to know what that report is (Look at the Moon and if it is — strongly it turned (?)).

F. 231. 49. On a journey, whether one departs or not (But if someone asks about a [illegible] tropical departure).

50. If you are asked about a certain traveler abroad, whether he will return or not, whether he is alive or dead, and how many days or months he spends there (Consider the horoscope — or on the road).

F. 231. 51. If you are asked about a matter and wish to know when it will occur (Consider the Sun — in the witness).

F. 232. 52. On garments, if you are asked about them (When you wish to know [illegible] of the yellow ones).

F. 232. 53. On knowing what is held in the hand, from the calculation of the stars (Observe the horoscope — in the climes). [illegible] — in the

54. On the color and smell that each star possesses, because each of them has its own and they differ. Omissum.

Γ. 234. νε'. If someone asks you where he slept, and you wish to know what

εἰργάσατο ἐκεῖ, καλὸν ἢ φαῦλον (Σκόπει Ἀφροδίτην καὶ ἐὰν τύχῃ etc.).

F. 235. νϛ'. Περὶ φαρμάκων συνθέσεως (Πρὸς τὰ κεφαλικὰ πάντα — ξύλον κόπτε).

F. 235v. νζ'. Περὶ καταρχῆς πλοίου. — Editum in appendice.

νη'. Ἐρώτησις περὶ καταρχῆς φόβου πλοίου ἐν Ἀθήναις. — Editum ibidem.

F. 236v. νθ'. Ἄλλη ἐρώτησις ἐν Σμύρνῃ περὶ φόβου πλοίου· προσεδοκεῖτο γὰρ πρὸ πολλοῦ ἐληλυθέναι ἀπὸ Ἀλεξανδρείας καὶ οὐκ ἐλήλυθεν. — Editum ibidem.

ξ'. Δημητρίου περὶ δραπετευόντων. — Editum ibidem.

ξα'. Περὶ πολέμου. Omissum in textu.

ξβ'. Ἄλλη σκέψις. Omissum.

ξγ'. Περὶ ἀναλύσεως πολέμου. Omissum.

ξε'. Περὶ κριτηρίων ἐν αἷς δεῖ ἡμέραις ἐ(γ)καλεῖν. Omissum.

F. 237v. ξϛ'. Περὶ κρυφιμαίων (Κρυφιμαῖα τῆς Σελήνης — ἐν Ἰχθύσι μή).

F. 238. ξζ' Περὶ ἀφροδισίων, ἐὰν ἐρωτηθῇς <ἐὰν> γένωνται (Τῆς Σελήνης οὔσης μετὰ Ἀφροδίτην — ὅτε οὐ δεῖ).

ξη'. Περὶ μαντειῶν (Μαντεύεσθαι χρὴ Ἥλιον — καὶ ἀληθῆ).

ξθ'. Περὶ ἐναρχομένων ἀσθενειῶν, τῆς Σελήνης οὔσης ἐν ἑκάστῳ ζῳδίῳ ἀνὰ τῶν ε' πλανωμένων (Ἐν Κριῷ ὁ ἀρρωστήσας — εἰρημένας).

F. 240v. ο'. Περὶ χειρουργησίμων (Ἐὰν ἀφαιρῆται ὁ Ταῦρος — τῶν ἀστέρων).

F. 241. οα'. Περὶ ἀρρώστου τροφὴ πρώτη (?) (Τῷ δὲ ἀρρώστῳ διδόσθω τροφὴ — μεσουρανούντων).

οβ'. Περὶ ἐπιστολῶν ἀναδόσεως (Ἐὰν ἐπιστολή σοι ἀναδοθῇ — ἐπιβουλήν).

F. 244v. ογ'. Περὶ πλοίων ἀγωγῶν [ἀναγωγῶν] (Ἐὰν τῷ Φαίνοντι στηρίζοντι — ἐτάγη).

F. 246v. οδ'. Ἑρμοῦ περὶ κατακλίσεως (Ψήφησον [l. Ψήφισον] τὸ ὄνομα — ὑγιαίνει).

F. 247. οε'. Ἐκ τῶν τοῦ Λαοδικαίως (in indice Λαοδικέως) Ἰουλιανοῦ περὶ καταρχῶν εὑρημένων ἐκλογαὶ χρήσιμοι (Ὁ περὶ καταρχῶν λόγος — τετραγωνίζουσιν).

F. 249. οϛ'. Περὶ ἀναπέμπτων (Δεῖ τὸν γνησίως τοῖς ἀστρολογικοῖς — τὸ ζητούμενον).

F. 250 οζ'. Περὶ ἀποδήμου ἀνακομιδῆς (Τῶν ζῳδίων τὰ μὲν τροπικὰ — ἀποστραφείς).

F. 256. οη'. Περὶ ἀποδήμου προσδοκίας τινός (Προσδοκίας περί τινος οὔσης — ἢ τοῦ κυρίου αὐτῶν).

F. 256v. οθ'. Περὶ φυτ<ε>ίας (Φυτεύειν δεῖ μεσουρανούσης τῆς Σελήνης — ψυχροὶ καὶ ὑγροί).

he did there, whether good or bad (Examine Venus and if it happens etc.).

Γ. 935. νς'. On the composition of medicines (For all ailments of the head - cut wood).

Γ. 235v: νζ'. On the inception of a voyage. — Published in the appendix.

58. A question concerning the inception of fear about a ship in Athens. — Edited in the same place.

F. 236. 59. Another question in Smyrna concerning fear about a ship; for it had been expected to have arrived long before from Alexandria and had not arrived. — Edited in the same place.

60. Demetrius on runaways. — Edited in the same place.

61. On war. Omitted in the text.

62. Another inquiry. Omitted.

63. On the resolution of war. Omitted.

65. On the criteria on which days one must bring a charge. Omitted.

F. 237. 66. On secret matters (The secret matters of the Moon — in Pisces, not). F. 238. 67. On matters of love, if you are asked whether they will occur (The Moon being with Venus — when one ought not).

68. On divinations (One must divine with the Sun — and truthfully).

69. On illnesses that are beginning, the Moon being in each sign in accordance with the 5 wandering stars (In Aries, the one who has fallen ill having fallen ill — mentioned).

F. 240. 70. On surgical cases (If Taurus is removed — of the stars).

F. 241. 71. On the first nourishment of the sick (?) (Let nourishment be given to the sick person – culminating).

72. On the delivery of letters (If a letter is delivered to you — treachery).

F. 244. 73. On the sailing of ships [departures] (If Saturn is stationary — was appointed).

F. 246. 74. Hermes on decumbiture (Calculate [l. Calculate] the name — is in good health).

F. 247. 75. Useful selections from the works of Julian of Laodicea (in the index: of Laodicea) on inceptions found (The discourse on inceptions — they form a square aspect).

F. 249. 76. On Quinquennial Returns (One who genuinely [engages with] astrological matters — the matter sought).

F. 250 77. On the Return of a Traveler Abroad (Of the Zodiac signs, some are tropical — having turned away).

F. 256. 78. On the Expected Arrival of a Traveler Abroad (When there is an expectation concerning someone — or their lord).

F. 256. 79. On Planting (One must plant when the Moon is at midheaven — cold and moist).

F. 257. π. Περὶ διδασκαλιῶν(-ας?) θεωρημάτων κατ' ἐπιτομὴν δηλοῦσα <*sic*> τόνδε τὸν τρόπον (Ἡ Ἀφροδίτη μετὰ Ἄρεως — ποιεῖ).

F. 260v). πα'. Ὅσα εὗρον χρειώδη ἐν τοῖς βραβία? (in tab. βραβίλοις) [lege Βαρβίλλου]. Omissum. In mrg. : Εἰάθη ὡς ἀχρεῖον τὸ κεφάλαιον τοῦτο.

πβ'. Ποίῳ μηνὶ τελευτήσει τις ἐπὶ πάσης γενέσεως (Ἀπὸ Ἡλίου ἐπὶ τὸν ὡροσκόπον — τελευτήσει).

F. 261. πγ'. Σχόλια εἰς τὸ περὶ χρόνων διαιρέσεως ἐκ τῶν τοῦ Ἡλιοδώρου συνουσιῶν[1]. Omissum. In mrg. : Εἰάθη καὶ τοῦτο μηδὲν ὠφελοῦν.

πδ'. Περὶ στηριγμῶν καὶ τῶν ἐξ αὐτῶν ἀποτελεσμάτων (Ὁ τοῦ Κρόνου ἀστὴρ — ὠφέλιμος).

F. 261v. πε'. Περὶ ἐκπτώσεως (Ἐπειδή φησιν ὁ Δωρόθεος — συμβάλλεται).

F. 262. πϛ'. Περὶ χρόνου θανάτου (Πάλιν ὡς εἰς τὸν αὐτὸν τόπον — ποιεῖν ἀναίρεσιν).

F. 262v. πζ'. Καταρχῶν (in tab. καταρχή) ἀναγκαῖα εἰς ἣν <*sic*> ἀπέτυχον πλανηθεὶς καὶ μετὰ ταῦτα εὑρηκὼς τὴν αἰτίαν ἐθαύμασα τὴν ἐνέργειαν παρὰ (περὶ tab.) γραμμάτων ἐνεχθέντων. — Editum in appendice.

F. 263. πη'. Περὶ καταρχῆς Λέοντος (tab. Λεοντίου) στεφθέντος ἐν Ἀντιοχείᾳ. — Editum in appendice.

F. 264. πθ'. Ἄτροφοι μοῖραι κατὰ ζῴδιον, ἐπὰν ἡ Σελήνη κατ' αὐτὴν γίνηται. Sq. tabula.

[1 Heliodorus, cuius Συνουσίας Palchus circa ann. 480, p. C. n. expilavit, idem esse videtur atque Heliodorus " fatorum per genituras interpres „ et " mathematicus „ qui Antiochiae anno 374 (Tillemont, t. V, 1701, p. 107 sq.) Theodori notarii imperium affectantis nomen detulit (Amm. XXIX, 1, 3), ideoque apud Valentem plurimum valuit (*Ibid.*, 2, 6 sqq.). Quem ab Heliodoro qui commentarium in Pauli Alexandrini Εἰσαγωγήν scripsit (cf. *supra*, p. 26, n. 1) diversum esse necesse est, nam Pauli librum post a. 378 editum esse constat (Fabricius-Harles, *Bibl. gr.*, t. IV, p. 140 sq.), Heliodorus autem ille Antiochenus teste Ammiano (XXIX, 2, 13) ante Valentis mortem, i. e. ante an. 378, interiit. Fieri potest ut Pauli commentator non diversus sit ab Heliodoro qui poema de sacra arte imperatori Theodosio (408-450 p. C. n.) dedicavit (Ed. Fabricius-Harles, t. VIII, p. 118 ss., cf. de Heliodoris, p. 126 s.), homine medio aevo non ignoto (cf. Leon. Grammat. in Crameri *Anecd. graec. Paris.*, II, p. 306-10. Ἡλιόδωρος ... γράφει διὰ στίχων ἰάμβων τὴν τοῦ χρυσοῦ ποίησιν πρὸς τὸν αὐτὸν Θεοδόσιον et Theodos. Meliten., ed. Tafel, p. 73, al. 4, qui eum cum scriptore Aethiopicorum perperam confundunt). Certe byzantini saec. XI, cuius circiter aetatis sunt codices Marcianus 299 et Laurentianus 28, 34 (cod. 12, f. 164), Heliodorum chemicum ab Heliodoro Pauli interprete non distingunt sed utrumque pariter Ἡλιόδωρον τὸν φιλόσοφον appellant. Arcanas scientias chemiam astrologiamque semper arte coniunctas esse et codices ostendunt (vide e. g. Paris. 2419) et alioquin notum est (cf. Usener, *De Stephano Alexandrino*, 1879, p. 9). — F. C.]

F. 257. π. On the teachings of theorems in epitome, showing <sic> in this manner (Venus with Mars produces)

G. 260). πα'. Necessary findings in the bravia? (in tab. βραβίλοις) (read Βαρβίλλου]. Omitted. In mrg.: This chapter was left aside as useless.

πβ'. In which month will someone die for any nativity (From the Sun to the horoscope — will die).

F. 261. πγ'. Scholia on the division of years from the conjunctions of Heliodorus. Omitted. In mrg.: This too was left aside as offering no benefit.

πδ'. On stations and their resultant effects (The star of Saturn is beneficial).

F. 261. πε'. On declinations (Since Dorotheus says — contributes).

F. 262. πς'. On the time of death (Again as toward the same place — to bring about destruction).

F. 262. πζ'. Inaugurations (in tab. inauguration), necessary, in which I failed having gone astray and afterward having found the cause I marveled at the effect concerning letters brought forward. — Edited in the appendix.

F. 263. πη΄. On the katarchē of Leo (tab. of Leontius) crowned in Antioch. — Published in the appendix.

F. 264. πθ'. Atrophic degrees by zodiac sign, if the Moon is in itself. Sq. tabula.

Heliodorus, whose Conjunctions Palchus plundered around the year 480 A.D., appears to be the same as Heliodorus the interpreter of fates by nativities, and the mathematician who in Antioch in the year 374 (Tillemont, t. V, 1701, p. 107 sq.) denounced Theodorus the notary for aspiring to imperial power (Amm. XXIX, 1, 3), and who therefore wielded great influence with Valens (Ibid., 2, 6 sqq.). He must necessarily be distinct from the Heliodorus who wrote a commentary on Paulus Alexandrinus's Εἰσαγωγήν (cf. above, p. 26, n. 1), for it is established that the book of Paulus was published after the year 378 (Fabricius-Harles, Bibl. gr., t. IV, p. 140 sq.), whereas that Antiochene Heliodorus, as Ammianus attests (XXIX, 2, 13), perished before the death of Valens, i.e. before the year 378. It is possible that the commentator on Paulus is not distinct from the Heliodorus who dedicated a poem on the sacred art to the emperor Theodosius (408–450 A.D.) (Ed. Fabricius-Harles, t. VIII, p. 118 ss., cf. de Heliodoris, p. 126 s.), a man not unknown to the Middle Ages (cf. Leon. Grammat. in Crameri Anecd. graec. Paris., II, p. 306–10. Ἡλιόδωρος ... γράφει δια στίχων ἰάμβων τὴν τοῦ χρυσοῦ ποίησιν πρὸς τὸν αὐτὸν Θεοδόσιον et Theodos. Meliten., ed. Tafel, p. 73, al.4, who erroneously confuse him with the author of the Aethiopica). Certainly the Byzantine scholars of the 11th century, around which time the codices Marcianus 299 and Laurentianus 28, 34 (cod. 12, f. 164) date, do not distinguish Heliodorus the chemist from Heliodorus the commentator on Paulus, but call both alike Ἡλιόδωρον τὸν φιλόσοφον. That the arcane sciences of alchemy and astrology were always intimately connected is shown both by the codices (see e.g. Paris. 2419) and is otherwise well known (cf. Usener, De Stephano Alexandrino, 1879, p. 9). — F. C.]

q. Περὶ ἀποτυχίας (Ὁ Ἥλιος παρὼν — δηλοῦσιν).

F. 264v. qα'. Περὶ φήμης (Κατὰ τὸν ὡροσκόπον τῆς φήμης — ἀληθή ἐστιν).

qβ'. Περὶ ἐπιτυχίας (Ὅρα τοὺς ἀστέρας τοὺς σημαίνοντας — ἀτελείωτοι).

qγ'. Περὶ στάσεων καὶ ἐμφιλίου (ind. ἐμφύλου recte) πολέμου καὶ σφαγῆς (Ἄρης τῷ Θ' συνὼν — ἢ βασιλέων).

F. 265. qδ'. Περὶ τοῦ πῶς ὀφείλει γίνεσθαι τὸ ἀποτέλεσμα (Ὅταν Κρόνος ἢ Ἄρης — ἡδέα).

qε'. Περὶ κέρδους (Ὅρα τοὺς οἰκοδεσπότας — οὐδαμῶς).

qϛ'. Περὶ παραλήψεως οὐσίας (Εἰ μὲν συμφων' — παραλήψεται).

qζ'. Περὶ οὗ ζητῇ τις εἰ γίνεται (Ὅρα τὸν κύριον τοῦ μεσουρανήματος — τὸ ζητούμενον).

F. 265v. qη'. Περὶ φιλίας καὶ ἔχθρας (Τὸν ἐρωτῶντα ἀπὸ τοῦ κυρίου — ἐμφαίνει).

F. 266. qθ'. Ἄλλως (Ἐπὶ τῶν συζώ<ντω>ν — δηλοῖ).

ρ'. Περὶ τοῦ γνῶναι τὴν ἡμέραν ᾗ τις τεθνήξεται, τοῦ καιροῦ τοῦ θανάτου κειμένου ὡς ὁμολογουμένου (Στερεοῦ μὲν ἢ δισώμου — ἐλπιζόμενον).

F. 266v. ρα'. Ἄλλως (Καταδήλου γεγονότος — θάνατον λέγε).

ρβ'. Περὶ ἀξιώματος καὶ δόξης καὶ τιμῆς (Τὰ φῶτα ἐν ἀρσενικοῖς ζῳδίοις — δυστυχίας σημεῖον).

F. 267. ργ'. Περὶ πράξεως (Σκόπει εἴ τις τῶν ἀστέρων—ἀπερικτήτους).

F. 267v. ρδ'. Περὶ τεκνώσεως (Ὅρα τοὺς συσχηματιζομένους — ἀφαιρέτης).

ρε'. Περὶ συμπτώσεων (Ὁ Κρόνος ἐν τροπικῷ ζῳδίῳ — ποιεῖ).

F. 268. ρϛ'. Περὶ τῆς ἐν ξενιτ<ε>ίᾳ τελευτῆς (Οἱ τοὺς ἀναιρετικοὺς τόπους — ἢ διάμετρος <?>).

ρζ'. Περὶ τοῦ εἴ ἐστιν πόλεμος (Σκόπει κατὰ τὴν ὥρα<ν> — πόλεμος).

ρη'. Περὶ πολυκτημοσύνης καὶ ἀκτημοσύνης (Τὸν κλῆρον τῆς τύχης — νυκτερινούς).

ρθ'. Περὶ κτημάτων καθαιρέσεως (Δεῖ ὁρᾶν τοὺς συσχηματιζομένους — προσνεύσεως).

F. 268v. ρι'. Περὶ κληρονομ<ι>ῶν (Ὁ Κρόνος τῇ κτητικῇ τύχῃ — κληρονομήσουσιν).

ρια'. Περὶ τοῦ πότε τέξονται αἱ γυναῖκες ἢ συλλήψονται (Ἡμέρα κ' — ποιοῦσιν).

ριβ'. Ἄλλως, εἰ συλλαμβάνῃ *** (Ὁ οἰκοδεσπότης τοῦ ε' τόπου — ἀγαθοποιῶν).

ριγ'. Περὶ τοῦ γνῶναι τὸν σκοπὸν τοῦ ἐρωτῶντος, περὶ τίνος θέλει ἐρωτᾶν (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ἀπόκρινε[?]).

q. On Failure (The Sun being present – they indicate).

F. 264. pha'. On Rumor (According to the horoscope of rumor; [redacted] true is).

ab'. On Success (Look at the stars that signify — incomplete).

ag'. On Seditions and Civil (ind. factional rightly) of war and slaughter (Ares being in conjunction with the 9th — or of kings).

F. 265. ad'. On How the Outcome Ought to Come About (When Saturn or Ares – pleasant).

ae'. On Gain (Look at the house rulers – by no means).

af'. On the Receipt of Property (If indeed in agreement [redacted] para- will receive).

az'. On What Someone Seeks Whether It Comes to Pass (Look at the lord of the midheaven- of the thread — the thing sought).

F. 265. 508. On friendship and enmity (The questioner from the lord [redacted] indicates).

F. 266. 509. Otherwise (Concerning those living together'— shows).

110. On knowing the day on which someone will die, with the time of death being taken as established (Of a fixed or bicorporeal — expected).

F. 266. 111. Otherwise (Having become evident — say death).

112. On rank and glory and honour (The lights in masculine signs — a sign of misfortune).

F. 267. 113. On occupation (Consider whether any of the stars are without acquisition). F. 267. 114. On begetting children (Look at those configured together — aphairetic).

115. On coincidences (Saturn in a tropical sign — produces). F. 268. 116. On death in a foreign land (Those in the destructive places — or the diameter <?>).

107. On whether there is war (Examine according to the hour. [redacted] .. war).

108. On abundance of possessions and lack of possessions (The lot of fortune — nocturnal).

109. On the loss of possessions (One must observe those in aspect — inclination).

F. 268. 110. On inheritances (Saturn in the acquisitive fortune — inheritances).

111. On when women will give birth or conceive (Day 20 — they bring about).

112. Otherwise, if she conceives *** (The lord of the 5th place — benefics).

113. On knowing the intention of the questioner, about what he wishes to ask (See the lord of the ascendant [redacted] answer [?]).

ριδ'. Ἄλλως περὶ τοῦ αὐτοῦ (Δεῖ τὸν ἐρωτῶντα — φήμης).

F. 271v. ριε'. Περὶ τοῦ εἰ τέλος λάμβει (*sic*, tab. λάβοι) τὸ ζητούμενον (Εἰ τέλος ἕξει τὸ ζητούμενον etc.).

ριϛ'. Ποῖοι τῶν ἀστέρων ἀνήκουσι τῷ κυανῷ, καὶ ποῖοι τῷ χλοάζοντι (Ὁ Κρόνος καὶ ὁ Ἑρμῆς — ἀναλογῆ).

F. 272. ριζ'. Ἄλλως περὶ οὗ τις ἐρωτᾷ (Ἐπεὶ οἰκοδεσποτικοὶ τρόποι — ματαιολογίας).

F. 273. ριη'. Περὶ ἀποδήμου εἰ ἐπανήξει θᾶττον (Ὁ ἐρωτῶν περὶ ἀποδήμου — πόλεως καὶ χώρας).

F. 273v. ριθ'. Περὶ τῶν εἰς ἡγεμονίας καὶ ἀρχὰς πόλεων καὶ χώρας περὶ ἐμπομένων (l. περιεπομ.) [hic tit. in textu deest] (Δέον τὸν κλιματάρχη — φωτῶν).

ρκ'. Περὶ ἀποδημίας ἐξ ἀνεπιγράφου (Ἐάν τις ἐκ τῆς πατρῴας — ἀγαθόν).

F. 274v. ρκα'. Περὶ ξενιτείας (Ξενιτ<ε>ίαν δὲ χρονίζουσαν — σημαίνει).

F. 275. ρκβ'. Περὶ γονέων τίς τούτων προτελευτᾷ (Λάβε τὴν γενεθλιακὴν ἡμέραν — ἡ μέθοδος).

F. 275v. ρκγ'. Περὶ τοῦ ποιῆσαι ἄσπραγράμματα. — Editum in appendice.

ρκδ'. Περὶ τοῦ ζητοῦντος ὠφεληθῆναι (Ὁ ζητῶν ὠφεληθῆναι παρά τινος — ἄγει).

F. 276. ρκε'. Περὶ ὁρίων ὡροσκοπούντων (Ὅρια Κρόνου ὡροσκοποῦντα — εἰρήκαμεν).

F. 279v. ρκϛ'. Περὶ οἰκοδομῆς καὶ καθαιρέσεως (Ἐὰν οἰκοδομεῖν μέλλεις — κακοποιῶν).

F. 280. ρκζ'. Περὶ ἀποδήμου πῶς πράξας ἀπανήξει (Ὁ ὡροσκόπος δηλοῖ τὸν ἀπόδημον — ἀκολούθως).

F. 281. ρκη'. Περὶ ἀναγωγῆς πλοίου, καὶ ἐξόδου ἀπὸ τοῦ σχηματισμοῦ τῶν ἀστέρων (Ἐὰν ἡ Σελήνη τύχῃ ὑπὲρ γῆν — προειρημένα).

F. 282v. ρκθ'. Ἄλλως (Σελήνη ὑπὸ Ἄρεως καὶ Ἑρμοῦ — πλοίαν(?) σημαίνει).

ρλ'. Περὶ δεσμῶν ἀπὸ τοῦ σχηματισμοῦ τῶν ἀστέρων πρὸς τὴν Σελήνην (Σελήνη θεωρουμένη ὑπὸ Διὸς — λέγε).

F. 283v. ρλα'. Περὶ πολέμου (Γέγραπται ὄπισθεν ἐν τῷ ξα' κεφαλαίῳ τοῦ βιβλίου).

ρλβ'. Περὶ κλήρου κρίσεως (Σκόπει τὴν γενομένην ἔκλειψιν — γίνεται).

F. 285. ρλγ'. Περὶ τοῦ περιπάτου τῶν ζ' πλανήτων (Ἰστέον ὅτι διεκβαλεῖν δεῖ — ἀποτελεσματογραφίαν).

F. 286. ρλδ'. Ἀντιόχου ὅσα οἱ ἀστέρες ἐν τοῖς τόποις τοῦ θέματος τυχόντες σημαίνουσι. — Editum in appendice.

F. 288v. ρλε'. Τελέσματα (in tab. ἀποτελέσματα) τῆς τῶν ἀπλανῶν ἀστέρων ἐποχῆς. (Ἐαν οὖν εὑρὼν ... ὑποτάξωμεν) Partim editum in appendice.

114. Otherwise on the same subject (The questioner must — rumour).

F. 271. 115. On whether the matter sought reaches its conclusion (sic, tab. láboi) (If the matter sought will have an end etc.).

116. Which of the stars belong to the blue color, and which to the green (Saturn and Mercury – correspondence).

F. 272. 117. Otherwise concerning what someone asks (Since the house-ruling methods [redacted] of vain talk).

F. 273. 118. Concerning the traveler abroad, whether he will return soon (The one asking about the traveler abroad – of city and country).

F. 273. 119. Concerning those sent to hegemonies and offices of cities and countries (1. periepom.) [this title is missing in the text] (It is necessary for the climate-ruler – of the lights).

120. Concerning travel abroad, from an untitled section (If someone from the paternal – good).

F. 274. 121. On sojourning abroad (A prolonged sojourn abroad — signifies).

F. 275. 122. On parents: which of them dies first (Take the natal day — the method).

F. 275. 123. On making white letters. — Published in the appendix.

124. On the one seeking to benefit (The one seeking to benefit from someone — leads).

F. 276. 125. On the bounds of the horoscope (The bounds of Saturn in the horoscope — we have stated).

F. 279. 126. On building and demolition (If you are about to build — of malefics).

F. 280. 127. On the traveler abroad, how he will fare upon return (The horoscope indicates the traveler abroad — accordingly).

F. 281. 128. On the setting sail of a ship, and departure according to the configuration of the stars (If the Moon happens to be above the earth — the aforementioned).

F. 282. 129. Otherwise (Moon under Ares and Hermes signifies [redacted] voyage (?)).

130. On bonds according to the configuration of the stars in relation to the Moon (Moon observed under Jupiter — say).

F. 283. 131. On war (It is written behind in the 71st chapter of the book).

132. On the lot of judgment (Examine the eclipse that has occurred — comes about).

F. 285. 133. On the course of the 7 planets (It must be known that one must cast out [redacted] astrological effects).

Г. 286. 134. Antiochus: what the stars signify when they occur in the places of the theme. — Edited in the appendix.

Г. 288. λα. Effects (in the table: outcomes) of the epoch of the fixed stars. (For if, having found ... we shall set out below) Partly edited in the appendix.

F. 297. ρλϛ'. Περὶ ἐμπαθῶν τόπων, ἤτοι μελῶν τῶν ἐν(l. αἰν)ιγματωδῶν ζῳδίων Κριοῦ Ταύρου Λέοντος Παρθένου (Καὶ ἄλλοι δὲ τόποι — ἀφροδισίοις).

F. 298v. ρλζ'. Περὶ σινοποιῶν μοιρῶν ἤτοι τόπων τῶν σινουμένων τὰς ὄψεις (Πολλοὶ μὲν οὖν — βλαβερά).

F. 302. ρλη'. Περὶ συναφῶν καὶ ἀπορροιῶν τῆς Σελήνης πρὸς τοὺς ἀστέρας, ὅσα ἐν τοῖς γενεθλίοις σημαίνει (Κενοδρομοῦσα ἡ Σελήνη — πράγμασιν).

F, 306. ρλθ'. Περὶ τῆς ἀκριβοῦς κατὰ σῶμα κολλήσεως καὶ ἀπορροίας (Λαμβάνειν δεῖ ἑκάστου τῶν ἀστέρων — τὰ τῆς τύχης).

F. 307. ρμ'. Περὶ τυραννίδος (Ἐάν τις τυρανίσας <*sic*> θέλῃ — παραδεδόσθαι).

F. 308v. ρμα'. Περὶ ἀπὸ τῶν ὁρίων τῆς Σελήνης μαθεῖν τὰ ἀπο[λ]λόμενα (Ζήτει τὴν φάσιν ἣν ποιεῖται — ἔνδοξα).

F. 309v. ρμκ'. Περὶ πόλεως ἠρημωμένης ἢ τόπου, ἀνακτίζεται ἢ οὔ, κατοικεῖται <ἢ οὐ κατοικεῖται add. tabula>, καὶ ὑπὸ τίνος οἰκοδομεῖται (Ἐκ μὲν τοῦ ὡροσκόπου ληπτέον — συναφάς).

F. 310v. ρμγ'. Περὶ πόλεως εἰ πολυορκεῖται <*sic*> (Ἐὰν ἐρωτηθῇς περὶ πώλεως <*sic*> — τουναντίον).

F. 311. ρμδ'. Περὶ καταρχ[ικ]ῆς πολεμικῆς (Ἐκ τοῦ ὡροσκόπου ληπτέον <*sic*> — στρατοῦ σημαίνει).

F. 312. ρμε'. Ἐὰν θέλῃ τις πολιορκῆσαι πόλιν καὶ εἰρήνην ὡσαύτως εὑρεῖν (Δεῖ φυλάξαι τὸν Ἥλιον — τὴν πόλιν λήψῃ).

F. 312v. ρμϛ'. Καταρχὴ πολεμική, ἐξ ἧς γνωρίζεται πᾶσα ἡ τοῦ πολέμου ἀναστροφή (Ἐκ τοῦ ὡροσκόπου γνωρίζεται — οὐ μὴ σφάλωμεν).

F. 313. ρμζ'. Ἀποτελέσματα κοσμικὰ τῶν συνδέσμων ἐν τῇ ἐκλείψει (Ἐπὰν τύχῃ ὁ σύνδεσμος — κλίμασι).

F. 313v. ρμη'. Περὶ δεξιῶν καὶ εὐωνύμων σχημάτων (Δεξιὰ δὲ λέγουσι τρίγωνα — τοῦ Ζυγοῦ). Τέλος.

12 = Plut. 28, cod. 34. — Membran., cm. 26 × 21, ff. 1-170 (24v vac.). Adiecta sunt II folia chartac. in principio, III in fine, saec. XI (cf. tamen infra ad f. 143r). — Fol. Iv index latinus inabsolutus. Inter fol. 56 et 57 multa interciderunt : vide infra. Post f. 108 " videtur folium excidisse „ [Kroll]. Post f. 129 duo folia desunt et ea media quaternionis (recte rec. manus infra scripsit: λείπει φύλλα β') „ Wachsmuth, p. XIX. — Ex indice latino praefixo apparet hunc librum fine mutilum esse atque duo folia deesse videntur. Legebatur olim " *Prophetia de fine machumeticae sectae quo anno erunt quinque planetes in bonis signo* (sic ?) *quae est ad chartas huius libri 171 id est* ροα' „ (cf. cod. 7, f. 240). — Codicem inabsolutissime descripsit Bandini, II, p. 59-62; eiusdem " indicem non plenum quidem sed multo pleniorem Bandiniano „ dedit Ludwich, pp. 125. 6. Cf. Wachsmuth, p. XIV, Engelbrecht, p. 12 ss. Nuperrime W. Kroll (*Philologus*, 1898, p. 123 sqq.) de astrologis quibus opera huius libri tribuenda sint, disseruit; quorum commentariorum praecipua in usum nostrum concedente auctore transtulimus.

Γ. 297. ρλς'. On the degrees of affliction, that is, the limbs of the enigmatic Signs of Aries, Taurus, Leo, Virgo (And other degrees also — [redacted] the venereal).

Γ. 298. ρλζ'. On the degrees that cause harm, that is, the places that injure the eyes (Many then — harmful).

Γ. 302. ρλη'. On the applications and separations of the Moon with respect to the stars, and what they signify in nativities (The Moon void of course — Moon — [redacted] matters).

Γ. 306. ρλθ'. On the precise bodily conjunction and separation (It is necessary to take for each of the stars — the matters [redacted] of fortune).

Γ. 307. ρμ΄. On tyranny (If someone who has seized power wishes — to have been handed down [redacted] handed down).

Γ. 308. ρμα'. On learning from the bounds of the Moon what things are being lost (Seek the phase which it makes — [redacted] glorious).

Γ. 309. ρμκ'. On a desolated city or place, whether it is being restored or not, whether it is inhabited or not inhabited (as added in the table), and by whom it is being built (From the ascendant one must take [redacted] applications).

Γ. 310. ρμγ'. On whether a city is under siege (sic) (If you are asked about a city (sic) — on the contrary).

C. 311. 144. On the inauguration of war (From the horoscope one must take <sic> [redacted] signifies the army).

F. 312. 145. If someone wishes to besiege a city and likewise to find peace (One must guard the Sun — you will take the city).

G. 312. 146'. A martial katarchē, from which the entire course of the war is determined (From the horoscope it is determined that [redacted] we shall not err).

G. 313. 147'. Cosmic results of conjunctions in the eclipse (When the conjunction occurs — in the climes).

G. 313. 148'. On right and left configurations (They call right the trines — [redacted] Libra). End.

12 = Pluto. 28, code 34. [redacted] Membrane., cm. 26 × 21, f. 1–170 (24' vac.). Two paper folios have been added at the beginning, three at the end, from the 11th century (cf. however below at f. 143*). Fol. I' contains an incomplete Latin index. Between fol. 56 and 57 much has been lost: see below. After f. 108* a folio appears to have been lost, [Kroll]. After f. 129 two folios are missing, being the middle leaves of a quaternion (correctly a later hand wrote below: λείπει φύλλα β'), Wachsmuth, p. XIX. From the prefixed Latin index it is evident that [redacted] book is mutilated at the end and two folios appear to be missing. There was once read a Prophecy concerning the end of the Mohammedan sect, in what year five planets will be in a favorable sign (sic?), which is at page 171 of this book, that is poa', (cf. cod. 7, f. 240). The codex was described most incompletely by Bandini, II, p. 59–62; an index of the same, not complete indeed but far more complete than that of Bandini, was provided by Ludwich, pp. 125–6. Cf. Wachsmuth, p. XIV, Engelbrecht, p. 12 ff. Most recently W. Kroll (Philologus, 1898, p. 123 sqq.) discussed the astrologers to whom the works of this book are to be attributed; the principal parts of those commentaries we have translated for our use with the permission of the author.

F. 1. Ἑρμοῦ ἰατροῦ μαθηματικὰ [l. ἰατρομαθηματικὰ] πρὸς Ἄμμωνα Αἰγύπτιον[1] (Τὸν ἄνθρωπον ὦ Ἄμμον φέρε κόσμον ὄντα καὶ ἀφομοιοῦται — κοσμικῆς συμπαθείας τοῖς ἀνθρώποις γίνεται οὐδέν), cf. cod. 7, f. 221. — Ab editione Ideleriana I 387 sqq. 430 sqq. paululum differt hic codex.

F. 5. Περὶ χειρουργησίων : Γαλινοῦ καὶ περὶ κατακλίσεως νοσούντων (Νομὰς καὶ ὄγκους οἱ ἰατροὶ χειρουργήτωσαν λειψιφωτούσης τῆς Σελήνης — αἴτια τῶν νόσων ἐντεῦθεν γνωρίζεται). — F. 6. Περὶ Κριοῦ (Ἐὰν γὰρ γένηται κατάκλισις Σελήνης — ἐν πᾶσιν ἀδιάπτωτος). — F. 7. Περὶ Ταύρου | Περὶ τω <*sic*> κατὰ τὸν Ταῦρον σχηματισμοῦ (Ἐὰν δὲ τῆς Σελήνης οὔσης ἐν Ταύρῳ — ἀφαιρούντων διαιτᾶν). — F. 8. Περί ἐκλείψεως (Ἐὰν δὲ τῆς Σελήνης ἐκλειπούσης — συμπεσὼν σωθήσεται) Περὶ Διδύμων (Ἐὰν δὲ τῆς Σελήνης οὔσης Διδύμοις — ἀπαλλάσσονται τῆς νόσου). — F. 9. Περὶ Καρκίνου (Ἐὰν δὲ τῆς Σελήνης οὔσης ἐν Καρκίνῳ — παραμυθήσονται αἱ νόσοι). — F. 9ᵛ. Περὶ Λέοντος (Ἐὰν δὲ τῆς Σελήνης etc. — ἀνατροπιάζων σωθήσεται). — F. 10ᵛ. Περὶ Παρθένου (Ἐὰν δὲ τῆς Σελήνης etc. — χρήσεις παραιτεῖσθαι). — F. 11. Περὶ Ζυγοῦ (Ἐὰν δὲ τῆς Σελήνης etc. — εἶναι νόσους). — F. 12. Περὶ Σκορπίου (Ἐὰν etc. — δυνάμενα ῥευματίζειν). — F. 12ᵛ. Περὶ Τοξότου (Ἐὰν etc. — περὶ τὴν διάμετρον). — F. 13. <Περὶ Αἰγόκερω> (Ἐὰν etc. — γυμνάσια τρέπεσθαι). — F. 13ᵛ. Περὶ Ὑδροχόου (Ἐὰν etc. — σώζονται). — F. 14. Περὶ Ἰχθύων (Ἐὰν etc. — στρόφους ποιεῖ). — Ed. Kühn, cf. ad cod. 7, f. 225 sqq.

F. 16. Περὶ κατακλίσεως· ἐπιτομὴ τῶν Παγχαρίου. — Editum in appendice.

F. 18. Περὶ κατακλίσεων καὶ νόσων· ἄλλη σκέψις. — Editum in appendice.

F. 21. Κανόνιον τοῦ Τρισμεγίστου Ἑρμοῦ; post canonem sqr. textus : Ἡ δὲ ὑπὸ Πετοσίρεως[2] προσεχθεῖσα <*sic*> τῷ βασιλεῖ Νεχεψὼ μέθοδος ᾗ καὶ Πυθαγόρας ἐχρῆτο ... ὁ κίνδυνος ἢ οὔ. Κανόνιον Πετοσίρεως, post can. text. Ἰ<σ>τέον μέντοι ὅτι οἱ ἀρξάμενοι — τῇ τῆς Σελήνης κινήσει.

F. 22. Καταρχαὶ κατὰ Ζηνάριον. — Editum in appendice.

F. 22ᵛ. Ψῆφος περὶ ἀρρωστούντων δόκιμος (Ἐάν τις ἐν κυριακῆς ἢ τετράδης κατακλιθῇ — κυριακῆς ἢ τετράδης).

F. 23. Ψῆφος τοῦ Ὑφίλαι ἐπὶ τῶν κθ'. Inc. Β Κθ ΝΗ Γ' κθ' πζ' etc. — qθ' κθ' μωοα' : ρ' κθ' μλ'.

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[1] Haec et sequentia usque ad. f. 28 repetuntur in codice Parisino 1991, s. XV, ff. 25-57ᵛ. Cf. infra p. 62, n. 2.

[2] Cf. Riess, *Nechepsonis et Petosiridis fragm.*, fr. 38.

F. 1. Hermes the Physician's mathematical [1. iatromathematical] works addressed to Ammon the Egyptian (Man, O Ammon, being a world and is assimilated — nothing of cosmic sympathy toward men comes about), cf. cod. 7, f. 221. — This codex differs slightly from the Idelerian edition I 387 sqq. 430 sqq.

C. 5. On surgical procedures: of Galen and on the lying down of the sick (Nomads and tumors, physicians shall operate when the Moon is waning – the causes of diseases are recognized from this). - F. 6. On Aries (For if the lying down occurs of the Moon — infallible in all things). - F. 7. On Taurus | On the configuration according to Taurus (But if the Moon being in Taurus, taking away, to diet). - F. 8. On eclipse (But if the Moon being in eclipse, having fallen together, he will be saved) On Gemini (But if the Moon being in Gemini — they are freed from disease). - F. 9. On Cancer (But if the Moon being in Cancer — the diseases will be soothed). - F. 97. On Leo (But if the Moon etc. suffering from overturning he will be saved). - F. 10. On Virgo (But if the Moon etc. — to avoid uses). — Γ. 11. On Libra (But if the Moon etc. - to be diseases). - F. 19. On Scorpio (If etc. — capable of causing fluxions). - E'. 12. On Sagittarius (If etc. - concerning the diameter). F. 13. <On Capricorn> (If etc. - to turn to exercises). - F. 13. On Aquarius (If etc. - they are saved). - F. 14. On Pisces (If etc. - causes colic). — Ed. Kuhn, cf. ad cod. 7, f. 225 sqq. On lying down: an epitome of Pankharios.— Published in the appendix.

C. 16. nF.

III. 18. On decumbiture and diseases: another examination. Edited in appendix.

F. 21. Canon of Trismegistus Hermes; after the canon sqr. text: The method introduced by Petosiris to king Nechepso, which Pythagoras also used ... the danger or not. Canon of Petosiris, after the can. text. It should be known that those who began -- by the motion of the Moon.

F. C.22. Katarchai according to Zenarius. — Edited in appendix.

C. 22'. A reliable calculation concerning the sick (If someone takes to bed on a Sunday or Wednesday – Sunday or Wednesday).

F. 23. Calculation of Hypsilas on the 29. Inc. Β Κθ ΝΗ Γ' κθ' πζ' etc. ath' kth' mooa' : r' kth' ml'.

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1 These and the following up to f. 28 are repeated in Codex Parisinus 1991, s. XV, ff. 25-57. Cf. below p. 62, n. 2.

2 Cf. Riess, fragment of Nechepsoni et Petosiridis, fr. 38.

F. 23ᵛ. Ἕτερος ψῆφος τοῦ Ὑφίλε <*sic*> ἐπὶ τῶν τριάκοντα.
Ψῆφος τοῦ Ὑφίλαι ἐπὶ τῶν λς'.

F. 24. Περὶ κατακλίσεων (Ἐν ταῖς κατακλίσεσι τῶν νοσούντων σκέπτου τόν τε ὡροσκόπον - ἔσται τὸ κακόν).
Περὶ ἐμέτου καὶ καθάρσεως (Ἐν Κριῷ καὶ Ταύρῳ τῆς Σελήνης οὔσης — ἐν τῷ καταβιβάζοντι συνδέσμῳ).

F. 25. Πῶς δεῖ σκέπτεσθαι τὰς μεταφορὰς τῶν χρόνων καὶ τὰ συμβαίνοντα ἐν αὐτῷ <*sic*> ἐν ταῖς τέσ<σ>αρσι τροπαῖς τοῦ ἐνιαυτοῦ (Ἐπεὶ οὖν ἡ ἀρχὴ τοῦ χρόνου γίνεται Ἡλίου ὄντος ἐν τῇ ἀρχῇ τοῦ Κριοῦ — τῆς πρώτης ἰσημερίας).

F. 25ᵛ. Περὶ τῶν τεταρ τημορίων τοῦ ἐνιαυτοῦ (Ἔπεὶ οὖν εὕρηνται — καὶ αὐτὸς ὁ ἀγαθὸς τῷ αὐτῷ εἶναι νόμιζε).

F. 28ᵛ. Εἰς τὰ Πτολεμαίου ἀποτελέσματα (rubr.). Inc. Τὰ προοίμια ὁ Πτολεμαῖος ποιεῖται πρὸς τοὺς τὴν ἀστρολογίαν μὴ οἰομένους εἶναι τέχνην. Des. Εἰς τὸ πρῶτον βιβλίον τῶν Πτολεμαίου πρὸς Σύρον ἀπὸ τελεσμάτων <*sic*>. Deinde inc. lib. II (f. 51ᵛ) Διαίρεσις τῆς καθολικῆς ἐπισκέψεως (Τὰ μὲν δὴ κυριώτερα τῶν πινακικῶν προεκτεθειμένων...). Des. τὸν τοῦ πολλαπλασιασμοῦ τὸν γενόμενον φήσομεν εἶναι τὸν χρόνον τῆς κολλήσεως[1].

F. 58ᵛ. Τοῦ αὐτοῦ Θεοφίλου ἐπισυναγωγὴ περὶ κοσμικῶν καταρχῶν[2] [αὐτοῦ expunctum sed alio, ut vid., atramento] (Τὴν τοῦ ἔτους ἀρχὴν — καθὼς ὑπετάξαμεν). Editum in appendice.

F. 59ᵛ. Ἀποτελέσματα τοῦ ἐναυσιαίου χρόνον καθὼς ἐκ τῶν ἀρχαίων συνήγαγον (Πῶς ὀφείλει λαμβάνεσθαι — καθεξῆς περὶ τῶν λοιπῶν).

F. 60ᵛ. Κλῆρος βασιλέως ἀπὸ Ἡλίου εἰς Σελήνην etc. = cod. 8, f. 173ᵛ.

F. 61. Περὶ τοῦ ἐνιαυσιαίου δεσπότου = cod. 8, f. 175ᵛ.
Περὶ μηνός (Δεῖ ἡμᾶς σκέπτεσθαι — ἡμέραν κακόν).
Πετόσειρις Νεχεψῶ[3] περὶ μηνὸς ἀγαθοῦ καὶ φαύλου (Οὐδὲ τοῦτο ἄτοπόν σε γνῶναι μέγιστε βασιλεῦ — διὰ τὸν Καρκίνον καὶ μάλιστα τῶν λοιπῶν ἀστέρων δυνόντων) accedunt scholia marginalia[4] = cod. 8, f. 177ᵛ.

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[1] Foll. 28ᵛ-56ᵛ complectunctur commentarii anonymi in Ptolemaei tetrabiblum a. 1559 Basileae impressi lib. I et II pag. 1-63 lin. 21 τόπους. Fol. 56 desinit septimus quaternio, hic multa intercidisse iam vidit vir quidam doctus saec XVI qui in marg. fol. 56ᵛ adnotavit λείπεται τέτταρα(?) φύλλα. Quae sequuntur fol. 57ʳ usque ad fol. 58ᵛ habentur in libro IV eiusdem commentarii a pag. 176 usque ad paginam 179 lin. 37. — Omnia contulit Boll, cui haec debemus.

[2] Quae foliis 58ᵛ-75 invenies, repetuntur ff. 59-80 cod. Parisini 1991 (cf. supra, p. 61, n. 1).

[3] Nechepsonis περὶ μηνὸς opus esse dubitanter coniecit Kroll collatis Marcianis, 335, f. 340ᵛ, 336, f. 278ʳ.

[4] Cf. Riess, *Nechepsonis et Petosiridis fragmenta*, p. 365, nº 20 sqq., qui tamen ab hoc differt. Aliam Petosiridis Nechepsoni epistolam in cod. Mutinensi 174, f. 262 inveniri notavit Kroll.

III. 23. Another calculation of Hypsicles on the thirty.

Calculation of Hypsicles on the 36.

III. 24. On decumbiture (In the decumbitures of the sick, examine the horoscope — the evil will be).

On vomiting and purging (When the Moon is in Aries and Taurus — in the descending node).

III. 25. How one must examine the transitions of years and the events occurring therein at the four solstices of the year

(Since, therefore, the beginning of the year occurs when the Sun is in the at the beginning of Aries — of the first equinox).

III. 25. On the quarters of the year Since therefore they have been found –

and consider the good one himself to be the same by the same law).

III. 28. On the Apotelesmatics of Ptolemy (rubr.). Inc. The proems Ptolemy addresses to those who do not consider astrology to be an art. Des. On the first book of Ptolemy's

to Syrus from the Apotelesmatics <sic>. Then inc. book II (f. 517)

Division of the universal consideration (The more important indeed of the tabular matters set out beforehand...). Des. the product of multiplication we shall say that the resulting number is the time of the conjunction 1.

III. 58. Of the same Theophilus, a collection on cosmic inaugurations [αὐτοῦ expunctum sed alio, ut vid., atramento] (The

beginning of the year — as we have arranged below. Edited in the appendix.

III. 59. Apotelesmatics of the annual period as collected from the ancients (How it ought to be taken in sequence concerning the

remaining matters).

III. 607. Lot of the king from the Sun to the Moon etc.[1] — cod. 8, f. 173.

III. 61. On the lord of the year = cod. 8, f. 175.

On the month (It is necessary for us to consider — a day of evil).

Petosiris to Nechepso 3 on the good and bad month (Neither is this improper for you to know, O greatest king – on account of Cancer and especially of the remaining stars setting) accedunt scholia marginalia 4 = cod. 8, f. 177.

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1 Fols. 28–56 contain anonymous commentaries on Ptolemy's Tetrabiblos, printed at Basel in 1559, Books I and II, pp. 1–63, line 21 τόπους. Fol. 56 ends the seventh quaternion; a learned man of the 16th century had already noted that much had been lost here, writing in the margin of fol. 56: λείπεται τέτταρα (?) φύλλα. What follows, fol. 57r through fol. 58, is found in Book IV of the same commentary, from p. 176 to p. 179, line 37. All collations were done by Boll, to whom we owe these findings.

* What is found on fols. 58–75 is repeated on ff. 59–80 of cod. Parisinus 1991 (cf. above, p. 61, n. 1).

• That the περὶ μηνός work belongs to Nechepso was tentatively conjectured by Kroll, collating Marciani 335, f. 340, and 336, f. 278r.

* Cf. Riess, Nechepsonis et Petosiridis fragmenta, p. 365, no. 20 sqq., who however differs from this. Kroll noted that another letter of Petosiris to Nechepso is found in cod. Mutinensis 174, f. 262.

F. 65. Ἀποτελέσματα κοσμικὰ τῶν συνδέσμων (Ἐπὰν τύχῃ ἀναβιβάζων Κρόνος, ὁ καταβιβάζων σὺν τῷ Ἡλίῳ — τοῖς ὑποκειμένοις κλίμασιν).
Περὶ ὑετῶν δόκιμον ἀπὸ φωνῆς Σύρου τινός = cod. 7, f. 149v. Cf. Taurinens. CVII, 10, f. 36v [*Studi ital.*, IV, 219]. Editum in appendice.

F. 66. Περὶ καταστημάτων τῶν ζ' ἀστέρων Ἰουλιανοῦ = cod. 7, f. 149v. Editum in appendice.

F. 67v. Ἐξ ὧν ἡ Σελήνη καὶ οἱ ἀστέρες βλάπτονται (Χρὴ δὲ γινώσκειν ἐξ ὧν ἡ Σελήνη — οὐ δοκεῖ ἀσθενῆ εἶναι) = cod. 7, f. 151v.

F. 68. Περὶ συνοδοπανσελήνων, περὶ καταρχῆς = cod. 7, f. 152v. Editum in appendice.
Περὶ καταρχῆς (Ἐπὶ πάσης καταρχῆς σκόπει τὸ ζῴδιον ὅπου τυγχάνει οὖσα ἡ Σελήνη — τοιούτῳ σχήματι) = cod. 7, f. 153.

F. 69. Ἄλλως περὶ καταρχῆς (Ὁ περὶ καταρχῆς λόγος καταλαμβάνεται — ταχέως τε λειωθήσεται) — cod. 7, f. 154.

F. 69v. Ἀποτελέσματα του <*sic*> ἀναβιβάζοντος καὶ καταβιβάζοντος (Ἐὰν ὁ ἀναβιβάζων γένηται μετὰ τοῦ Διὸς — οὔτε ὠφελήσει).

F. 70. Περὶ καταρχῆς τρόπου (Ἀπὸ τοῦ ὡροσκόπου τοίνυν ληψόμεθα — θεωρεῖται) = cod. 7, f. 154.
Περὶ τῶν φωστήρων (Ἐπὶ πάσης καταρχῆς ἐὰν μὲν ὁ Ἥλιος — τῆς καταρχῆς).

F. 70v. Περὶ Ἡλίου τοῦ ἐν ταῖς καταρχαῖς (Τὸν δὲ Ἥλιον χρὴ λαμβάνειν ... ἀβλαβῶς τὰ τῆς καταρρῆς διατεθήσεται).
Περὶ τῆς *** ἐν ταῖς καταρχαῖς τῆς Σελήνης (Ὁρᾶν δὲ χρὴ τίνι τῶν ἀστέρων — σημαίνει) = cod. 7, f. 154v.

F. 71v. Ἀνάκρισις ἐκ τῆς τῶν ἀστέρων συγκράσεως περὶ οὗ τις ἐρωτᾶν βούλεται Man. alt. superscr. Τεύκρου[1] (Ἐάν τις προσέλθῃ ἐρωτῶν τῶν βασιλικῶν — τοιοῦτοι καὶ ῥέμβοι).

F. 72v. Τῶν ἀστέρων ἀποκαταστάσεις (Ὁ τοῦ Ἑρμοῦ ἀστὴρ — ἀνατολὴ ρλς').
Περὶ τοῦ τρόπου τοῦ ἐρωτῶντος ἡμᾶς (Ἴδε τὸ ὡροσκοποῦν ζῴδιον ... οἱουδήποτε)
Ἄλλως (Πράγματος ὅταν ... παρουσίαν).
Περὶ ὧν ἐρωτώμεθα (Ἐὰν ὡροσκοπῇ Κρόνος ἐν ἑσπερίων ἀστέρων — ὑποκείμενον).

F. 73. Ποταπὴ ἡ καταρχὴ (Παρατηρητέον οὖν τὸν ἀνατολικὸν — καταστοχάζεσθαι) = cod. 7, f. 155.
Τί τὸ εἶδος τῆς καταρχῆς (Τὸ μὲν οὖν αὐτὸ τῆς καταρχῆς εἶδος — ἀστέρων θέσεως) = cod. 7, f. 155v.

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[1] De Teucro Babylonio vide von Gutschmid, *Kleine Schriften*, t. II, p. 677, 708 s. et Kroll, *Philologus*, 1898, p. 128. Cf. infra ad f. 134v.

F. 65. Cosmic effects of conjunctions (Ἐπάν τύχῃ ἀναβιβάζων Κρόνος, ὁ καταβιβάζων σὺν τῷ Ἡλίῳ — τοῖς ὑποκειμένοις κλίμασιν).

On rains, a reliable account from the voice of a certain Syrian [illegible] cod. 7, f. 149. Cf. Taurinens. CVII, 10, f. 36 [Studi ital., IV, 219]. Edited in the appendix.

F. 66. On the constitutions of the 7 stars, by Julian [illegible] cod. 7, f. 149. Edited in the appendix.

Γ. 67. From which the Moon and the stars are harmed (It is necessary to know from which the Moon [illegible] does not seem to be weak) [illegible] code. 7, f. 151.

F. 68. On conjunctions and full moons, on the inauguration [illegible] code. 7, f. 152. Edited in the appendix.

On the inauguration (For every inauguration examine the sign where the Moon happens to be [illegible] in such a configuration) cod. 7, f. 153.

C. 69. [illegible] in such a configuration) cod. 7, f. 153.

Otherwise on the inauguration (The discourse on the inauguration is comprehended — and will quickly be smoothed out) — cod. 7, f. 154.

Γ. 697. Effects of the <sic> ascending and descending node (If the ascending node comes to be with Jupiter — nor will it be of benefit).

Γ. 70. On the manner of the inauguration (From the horoscope therefore we shall take [illegible] is considered) = cod. 7, f. 154.

On the luminaries (For every inauguration if the Sun — of the inauguration).

G. 70. On the Sun in Inaugurations (One must take the Sun... the matters of the inauguration will be arranged without harm).

On the *** of the Moon in Inaugurations (One must observe which of the stars [illegible] signifies) === cod. 7, f. 154.

G. 71. Inquiry from the mixture of the stars concerning whatever one wishes to ask.

Second hand superscribed: Of Teucer (If someone comes asking about royal matters — such persons are also wanderers).[1]

G. 72. The returns of the stars (The star of Mercury, rising, [illegible] 136°).

On the manner of the one questioning us (See the ascending zodiac sign... of whatever kind)

*Otherwise (Of a matter when ... presence).

On what we are asked (If Saturn rises as ascendant among the evening stars - the subject).

F. 73. What kind is the inception (One must therefore observe the eastern [illegible] to conjecture) [illegible] code. 7, f. 155.

What is the form of the inception (The form of the inception itself – the position of the stars) == cod. 7, f. 155.

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1 On Teucer of Babylon see von Gutschmid, Kleine Schriften, vol. II, p. 677, 708 f. and Kroll, Philologus, 1898, p. 128. Cf. infra ad f. 134.

Διαίρεσις καταρχική (Στοχαζόμεθά γε μὴν ἐκ τοῦ ὡροσκόπου — αἰτιατικὰ ζῳδια) — cod. 7, f. 155.

F. 73v. Στοχασμὸς τῆς καταρχῆς (Ἡ τῶν ζῳδίων ἰδιοτροπία — τόπους τοῦ ζῳδιακοῦ) = cod. 7, f. 155v.

F. 74. Περὶ τῆς δυνάμεως τῶν ἀποτελουμένων ἐκ τῶν ἀστέρων καὶ τῶν ζῳδίων (Ἰδίᾳ μὲν οὖν κατὰ τὴν οἰκείαν — ἀποτελοῦσιν).
Ἄλλως (Καὶ οὕτως — καταρχὴν δηλοῖ).
Ἄλλως (Ὁ Κύριος τοῦ ὡροσκόπου — ἢ τὸν ὡροσκόπον) — cod. 7, f. 156.

F. 74v. Ἄλλως ἐπὶ πάσης καταρχῆς (Σκέψαι τὸν Ἥλιον — μὴ πταίσῃς) = cod. 7, f. 156.
Ἄλλως (Ἐὰν μὲν γὰρ ὁ κύριος — ἐυτονώτεροι γίνονται).
Ἄλλως (Σκέψαι πάντοτε — ἀγαθά) = cod. 7, f. 156v.
Ἄλλως (Ἐὰν τὰ φῶτα τύχῃ — οὐδαμιναί).

F. 75. Περὶ τοῦ καταρχῆς κυριεύοντος ἀστέρος (Ἐὰν γὰρ ὁ κυριεύων — τὰ πράγματα) = cod. 7, f. 56v.
Ποταπὸς ὁ τρόπος τῆς καταρχῆς (Δεῖ σκοπεῖν τὴν Σελήνην — δυσκατορθότερον) = cod. 7, f. 156v.
Ἐὰν ὠφέλιμόν ἐστι τὸ πρᾶγμα ἢ βλαβερόν (Ἐὰν ὠφελιμόν ἐστι ἢ βλαβερὸν τὸ πρᾶγμα σκοπῶμεν τὸ ἰδιότροπον — οἰκείους τόπους) = cod. 7, f. 157.

F. 75v. Περὶ τοῦ τρόπου καὶ τῆς δυνάμεως τῆς καταρχῆς (Τὸ μὲν ποιὸν ἑκάστου — ἀδύνατοι) = cod. 7, f. 157.
Κοινῶς περὶ καταρχῆς (Χρὴ σκέπτεσθαι τοὺς οἰκοδεσπότας — αἴτιος) = cod. 7, f. 157.

F. 76. Ἄλλως (Ἐπὶ πάσης καταρχῆς — τῆς τύχης).
Ἄλλως περὶ καταρχῆς (Οἱ μὲν ἐπίκεντροι ἀστέρες — ἀδρανεῖς καθιστῶσιν).
Ἄλλως (Καθόλου μὲν — μετριώτεροι).

F. 76v. Σύνοψις πινακικὴ (Συντομώτατα δὲ ἂν βούλῃ — γίνονται).
Τὰ β' κεφάλαια τῆς ιβ' τρόπου τῶν καταρχῶν (Τοῦ δευτέρου τόπου — εὐπραγία).
Ἄλλως (Ἀγαθοποιὸς ἐπὼν . . . χρημάτων ποιεῖ) | Ἄλλως.

F. 77. Τὰ τρία κεφάλαια τῆς δωδεκατρόπου τῶν καταρχῶν (Ἡ Σελήνη κυριεύουσα τοῦ ὡροσκόπου — ἐκ τῶν φίλων βλάβην ἕξει).

F. 77v. Περὶ ἀγορασίας (Ὑποτίθεται εἶναι τὴν μὲν Σελήνην — λείψεται).
Περὶ εὑρέσεως ἀπο[λ]λομένων (Ἔστω ὁ ὡροσκόπος τὸ ἀπολωλὸς — οἰκία εἶναι λέγε).

F. 78. Περὶ κριτηρίων (Ὁ ὡροσκόπος ἔσται ὁ κατήγορος — οὕτως ἀποφαίνου).—Editum in *Studi ital. di Filol. class.*, VI, p. 26-27.
Περὶ δραπετῶν (Ὁ ἀποδιδράσκων ἐν τροπικοῖς — εὐαλώτους ποιεῖ). — Editum ib., p. 27.

Inceptional division (We conjecture indeed from the ascendant the — causative signs) - cod. 7, f. 155.

F. 73. Conjecture of the inception (The particular character of the signs - places) cod. of the Zodiac) [redacted] 7, f. 155v.

G. 74. On the power of the effects produced by the stars and the Zodiacal signs (Each one individually according to its own nature — they produce [redacted]fects). *Otherwise (And thus — indicates the [redacted]auguration).

*Otherwise (The Lord of the horoscope — or the horoscope) cod. 7, f. 156.

G. 747. Otherwise for every inauguration (Consider the Sun — without without err-error) = cod. 7, f. 156.

*Otherwise (For if the lord — they become stronger). *Otherwise (Always consider — good things) = cod. 7, f. 156. *Otherwise (If the luminaries happen — of no co[redacted]sequence).

G. 75. On the star ruling the inauguration (For if the ruling — the matters) = cod. [redacted]: 56.

What is the manner of the inauguration (One must observe the Moon — [redacted] more difficult to accomplish) = cod. 7, f. 156.

Whether the matter is beneficial or harmful (Let us consider whether the matter is beneficial or harmful by examining its particular nature — appropriate places) = cod. 7, f. 157.

G. 75. On the manner and power of the inception (The quality of each — impossible) = cod. 7, f. 157.

Generally on inception (One must consider the lords of the houses — responsible) = cod. 7, f. 157.

G. 76. Otherwise (In every inception — of fortune).

*Otherwise on inception (The planets in angular houses — render ineffective).

*Otherwise (In general — more moderate).

G. 76. Tabular synopsis (Most concisely, if you wish — they come about).

The 2nd chapters of the 12th mode of inceptions (Prosperity of the second [redacted]ace).

*Otherwise (A benefic planet present . . . produces wealth) | Otherwise.

G. 77. The three chapters of the dodecatropos of inceptions (The Moon ruling the horoscope — will suffer harm from friends). G. 77. On purchasing (It is assumed that the Moon — will be lacki[redacted]g).

On the finding of lost things (Let the horoscope be the lost thing — [redacted]say it is a house).

Γ. 78. On Judges (The horoscope will be the accuser — thus declare).—Published in Studi ital. di Filol. class., VI, p. 26-27.

On Fugitives (The one who runs away in tropical [redacted]igns makes [them] easy [redacted] catch). Published ibid., p. 27.

F. 78v. Περὶ κλεπτῶν (Ὁμοίως δὲ καὶ — μεταρυθμίζεται).
Περὶ ὧν ἐρωτώμεθα φίλοι εἰσὶν ἢ ἐχθροί (Χρὴ σκέπτεσθαι τὰς συμπαθείας — ἀσυμπαθῶς) = cod. 7, f. 188.
Τὰ δ' κεφάλαια τῆς δωδεκατρόπου τῶν καταρχῶν (Ὁ τέταρτος τόπος τῶν καταρχῶν — ψόγους).
Καταρχὴ πότερον ἀληθὲς ἢ ψευδὲς τὸ πρᾶγμα (Τὰ στερεὰ ζῴδια — σημαίνει) = cod. 7, f. 188.
Ἄλλως (Οἱ φωστῆρες ἐν ἀγαθοποιῶν ὁρίοις — καταρχήν).
F. 79. Τὰ ε' κεφάλαια τῆς δωδεκατρόπου τῶν καταρχῶν (Παρατήρει τὰ δύο φῶτα — ἔγκυός ἐστιν).
Περὶ ἀρρένων ἢ θηλυκῶν κυήσεων ἢ ἐγγαστρίων (Περὶ ἀρρενικῶν καὶ θηλυκῶν — θήλειαν) = cod. 7, f. 188.
Εὐδόκιμος ἡ καταρχὴ ἢ οὔ (Ἔτι οὖν ἐν ταῖς καταρχαῖς — ὑπόθεσιν).
Ὅτ' ἂν ἐρωτώμεθα εὐδοκιμεῖ τις ἐν τῷ ἐλπιζομένῳ ἢ οὔ (Τοῦ κλήρου τῆς τύχης τοὺς λαχόντας — προσνεύσεως) = cod. 7, f. 188v.
F. 79v. Ἄλλως εἰ ἔχει ἐγγάστριον (Ὁ τοιοῦτος τρόπος — σημαίνει) = cod. 7, f. 188v.
Ἄλλως — Ἄλλως — Ἄλλως — Ἄλλως = cod. 7, ib.
F. 80. Ἄρρεν ἢ θῆλυ τὸ ἐγγάστριον (Ἥλιος ἐὰν γένηται τετράγωνος — ἔχει) — Ἄλλως = cod. 7, f. 189.
Τὰ ϛ' κεφάλαια τῶν ιβ' τῶν καταρχῶν (Στῆσον τὰ δ' κέντρα — συνδέσμων).
Ἄλλως περὶ ἀρρώστων (Περὶ μὲν ἀσθενειῶν — ἀποφαίνεσθαι).
F. 80v. Ἔτι περὶ κατακλίσεων ἐφ' ὧν γινώσκομεν τὰς γενέσεις (Ἐὰν ἐννεαδικὸς τύχῃ — γένηται) = cf. cod. 7, f. 237.
F. 81. Περὶ οὗ ἐρωτώμεθα ποῦ ἔχει ἡ νόσος σημεῖον (Ἔστω τὸ μεσουράνημα κεφαλὴ — σημαίνει) = cod. 7, f. 237.
F. 81v. Τὰ ζ' κεφάλαια τῆς ιβ' τρόπου τῶν καταρχῶν· περὶ ἀνδρογύνων ἀτέκνων ποῖος αὐτῶν στεῖρος εἶ [l. ᾖ] (Λάβε τὸν ἄνδρα ἐκ τοῦ ὡροσκόπου — λέγε στειρεύειν) = cod. 7, f. 189v.
Ἐὰν πεπόρνευκεν (Σκέψαι τὸν Ἥλιον — λέγε) = cod. 7, f. 189v.
Ἄλλως | <ἄλλως>.
F. 82. Περὶ τοῦ γνῶναι τὸν εἰσιόντα πρός σε ποῖον σκοπὸν ἔχει (Ἐὰν τύχῃ ἡ Σελήνη — ὁ τῆς Ἀφροδίτης) = cod. 7, f. 175.
F. 82v sine titulo. Ἰστέον ὅτι ἐάν τις σοι — δῆλον ὅτι μαρτυροῦντος. (τοῦτο τὸ κεφάλαιον εὑρήσεις καὶ εἰς τὸ ϛβ' τὸ μαυρον <?> εἰς φύλ(λ)ον κ' ἀπὸ τῆς ἀρχῆς).
Πρὸς δυστοκοῦσαν γυναῖκα — Πρὸς τὸ μὴ ἐκτρῶσαι — Πρὸς παιδία κακομαθὴ ὄντα πρὸς πᾶσαν μάθησιν — Ὀκυτοκίαν (αν erasa) — εἴτε τεθνηκός[1].

[1] Has quatuor magicas formulas edidit Kroll, *Philologus*, 1898, p. 131.

Γ. 78. On Thieves (Likewise also — is reformed).

On those we are asked about whether they are friends or enemies (One must consider the sympathies [illegible]sympathetically) == – cod. 7, f. 188.

The four chapters of the dodecatropos of the katarchai (The fourth place of the katarchai... [illegible]ensures).

Katarchē whether the matter is true or false (The fixed Signs – signifies) === cod. 7, f. 188.

*Otherwise (The luminaries in the terms of benefics — katarchē).

Γ. 79. The five chapters of the dodecatropos of the katarchai (Observe the two lights — sh[illegible] is pregnant).

On male or female conceptions or pregnancies (On male and female — fem[illegible]le) = cod. 7, f. 188.

Whether the katarchē is auspicious or not (Still then in the katarchai... [illegible] hypothesis).

When we are asked whether someone will be well-regarded in what is hoped for or not (Of those who obtained the [illegible]t of Fortune — incli[illegible]n) cod. 7, f. 188.

Γ. 79. Otherwise whether she has a pregnancy (This kind of method — signifies) [illegible] code. 7, page 188.

*Otherwise [illegible] Otherwise [illegible] *Other[illegible]se *Otherwise == cod. 7, ib.

Γ. 80. Whether the fetus is male or female ("If the Sun becomes square [illegible] has) –'Otherwise [illegible] code. 7, f. 189.

The 3 chapters of the 12 of the katarchai (Set the 4 centers - [illegible] conjunctions).

*Otherwise on the sick (On illnesses – to declare).

F. 80v. Also on decumbiture charts for which we know the nativities (If it falls on a nine-day cy[illegible]le — may become) = cf. cod. 7, f. 237.

Γ.81. On what we are asked about, where the disease has its sign (Let the midheaven be the hea[illegible] — signifies) = cod. 7, f. 237.

G. 81. The 7 chapters of the 12th method of the katarchai; on androgynous and childless persons, which of them is sterile [1. j] (Take the man from the horoscope - declare sterile) = cod. 7, f. 189.

If one has engaged in prostitution (Examine the Sun - [illegible] declare) = cod. 7, f. 189.

*Otherwise | <otherwise>.

G. 82. On knowing what purpose the one who comes to you has in mind (If the Moon should happen to be — that of Venus) [illegible] cod. 7, f. 175.

F. 82v without title. It should be known that if someone to you [illegible] as is clear from the testimony.

(this chapter you will also find in the 22nd, the black one <?> at folio 20 from the beginning).

For a woman in difficult labor — For preventing miscarriage — For children who are hard to teach in every subject — Oxytocic (an erased) [illegible] whether dead.

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[1] Kroll published these four magic formulas in Philologus, 1898, p. 131.

Ποταπὸν ἕξει τέλος ἕκαστον τῶν πραττομένων γνῶναι οὕτως (Ἐπιβλέπου τῆς Σελήνης τὰ φῶτα — ἢ τετράγωνον) = cod. 7, f. 176.

F. 83. Ἰουλιανοῦ περὶ καταρχῶν (Ὁ δὲ θεῖος Πετώσιρις — χρῷ τῷ ὡροσκόπῳ) = cod. 7, f. 158v. — Editum in appendice.

F. 83v. Σχόλια Λέοντος φιλοσόφου εἰς τὴν ὡριμαίαν. — Editum in appendice.

Περὶ τῆς τῶν ιβ' τόπων διακρίσεως· Οὐάλεντος. Sequuntur tria scholia, quorum extremum des. Φωτίου τοῦ πατριάρχου. — Editum in appendice.

F. 84r. Ἐκ τῶν Ἀντιόχου θησαυρῶν ἐπιλύσεις καὶ διήγησις πάσης ἀστρονομικῆς τέχνης <Prooemium> (Τίνος ἕνεκα — ἐστιν ὕδωρ). — F. 85. α'. Περὶ ἀρρενικῶν καὶ θηλυκῶν ζῳδίων καὶ ἀρρενουμένων καὶ τεθηλυμμένων τόπων καὶ ἀστέρων. — F. 85v. β'. Περὶ αἱρέσεως τῶν ἀστέρων. — γ'. Περὶ τῆς τῶν ιβ' ζῳδίων κράσεως. — F. 86. δ'. Περὶ ζῳδίων λεπρωδῶν καὶ ἀλφωδῶν καὶ ψοροποιῶν ἢ λιχίνων. — ε'. Περὶ ζῳδίων ἀσελγῶν. — ϛ'. Περὶ ζῳδίων σινοποιῶν εἰς τοὺς ὀφθαλμούς. — ζ'. Περὶ ὑψωμάτων καὶ ταπεινωμάτων. — F. 86v. η'. Περὶ ἐναντιωμάτων τῶν ἀστέρων. — F. 87. θ'. Περὶ τῆς τῶν τριγωνικῶν δεσποτῶν αἱρέσεως. — ι'. Περὶ τῶν λϛ' δεκανῶν καὶ τῶν παρανατελλόντων αὐτοῖς καὶ προσώπων. — F. 87v. ια'. Περὶ τῶν ἀπλανῶν λαμπρῶν ἀστέρων καὶ τῶν προανατελλόντων δυνάμεων. — ιβ'. Περὶ τῶν ὁρίων κατ' Αἰγυπτίους καὶ Πτολεμαῖον καὶ λαμπρῶν καὶ σκιαιρῶν <*sic*> μοιρῶν. — F. 88. ιγ'. Περὶ τῶν ἀναφορῶν τῶν ζ' κλιμάτων. — ιδ'. Περὶ τῆς τῶν ζῳδίων μελοθεσίας. — ιε'. Περὶ τριγώνων καὶ τετραγώνων καὶ διαμέτρων καὶ τῶν ἀσυνδέτων κ. τ. λ. — F. 88v. ιϛ'. Περὶ τῶν ἀσυνδέτων ζῳδίων καὶ συμπάθειαν ἐχόντων πρὸς ἄλληλα. — F. 89. ιζ'. Περὶ τετραγώνων συμπαθῶν τε καὶ ἀσυμπαθῶν. — ιη'. Περὶ τῶν δωδεκατημορίων τῶν ἀστέρων. — F. 89v. ιθ'. Περὶ ἀκουόντων καὶ βλεπόντων [ἄλληλα ζῳδίων add. m. altera]. — κ'. Περὶ ἐπιθεωρίας. — κα'. Περὶ ἀκτινοβολίας. — κβ'. Περὶ δεξιῶν καὶ ἀριστερῶν πλευρῶν. — κγ'. Περὶ δορυφορίας τῶν ἀστέρων. — F. 90. κδ'. Περὶ δορυφορίας παραιρέτων. — κε'. Περὶ συμφωνίας. — κϛ'. Περὶ ἐπιδεκατίας. — κζ'. Περὶ κακώσεων καὶ ἀχρηματίστων τόπων. — κη'. Περὶ χρηματιζόντων [καὶ ἀγαθῶν καὶ πρακτικῶν τόπων τοῦ πίνακος add. alia m.]. — κθ'. Περὶ ἰδιοπροσωπίας (σω superscr.). — λ'. Περὶ μετοχῆς. — F. 90v. λα'. Περὶ ἀντανάλυσεως. — λβ'. Περὶ δεσποτείας ἀλλήλων. — λγ'. Περὶ οἰκοδεσπότου. — λδ'. Περὶ κολλήσεως. — λε'. Περὶ συναφῆς. — λϛ'. Περὶ μεσεμβολήσεως. — λζ'. Περὶ παραλλαγῆς. — λη'. Περὶ συνδέσμου. — λθ'. Περὶ κενοδρομίας. — μ'. Περὶ ὁμορ-

How to know what end each of the things being done will have, as follows (Observe the lights of the Moon - or the square) = cod. 7, f. 176.

F. 83. Julian on Inceptions (The divine Petosiris - use the horoscope) === cod. 7, f. 158. — Published in the appendix.

F. 83. Scholia of Leo the Philosopher on the horary. — Published in the appendix.

On the distinction of the 12 places: Valens. Three scholia follow, the last of which ends with Photius the Patriarch. — Published in the appendix.

F. 84v. From the Treasuries of Antiochus: solutions and exposition of the entire art of astronomy <Prooemium> (Why water exists). — F. 85. 1. On masculine and feminine Signs and masculinized and feminized places and stars. — F. 85. 2. On the sect of the stars. — 3. On the mixture of the 12 signs. — F. 86. 4. On leprous, scaly, and mangy or lichenous Signs. — 5. On lascivious signs. — 6. On Signs that cause injury to the eyes. — 7. On exaltations and depressions. — F. 86. 8. On the oppositions of the stars. — F. 87. 9. On the choice of the lords of the triplicities. — 10. On the 36 decans and the signs rising alongside them and their faces. — F. 87v. 11. On the bright fixed stars and their rising powers. — 12. On the terms according to the Egyptians and Ptolemy, and bright and shadowy <sic> degrees. — F. 88. 13. On the ascensions of the 7 climes. — 14. On the melothesia of the Signs. — 15. On trines, squares, diameters, and disconnected signs, etc. — F. 88. 16. On disconnected Signs and those having sympathy with one another. — F. 89. 17. On sympathetic and unsympathetic squares. — 18. On the dodecatemoria of the stars.— F. 89. 19. On signs hearing and seeing [one another, add. second hand]. — 20. On overseeing. — 21. On ray-casting. — 22. On right and left sides. — 23. On the bodyguard of the stars. — F. 90. 24. On the bodyguard of the praetorians. — 25. On harmony. — 26. On the tenth-part. — 27. On afflictions and inactive places. — 28. On active [and good and effective places of the table, add. another hand]. — 29. On proper appearance (σω superscribed). — 30. On participation. — F. 90v. 31. On counter-resolution. — 32. On mutual lordship. — 33. On the oikodespotes. — 34. On conjunction. — 35. On application.

36. On interpolation. — 37. On parallax. — 38. On conjunction. — 39. On void course. 40. On neigh

ροήσεως. — μα'. Περὶ ἐμπερισχέσεως. — μβ'. Περὶ τῶν ἐν δυνάμει ἀστέρων. — F. 91. μγ'. Περὶ λαμπηνῶν. — μδ'. Περὶ τοῦ πῶς χαίρουσιν οἱ ἀστέρες. — με'. Περὶ τῶν ὑπαύγων ἀστέρων. — μς'. Περὶ τῶν χρόνων τῶν κέντρων καὶ ἐπαναφορῶν καὶ ἀποκλιμάτων. — F. 91v. μζ'. Περὶ κλήρων σημασίας. — μη'. Τὰ αὐτῶν ἀποτελέσματα. — F. 92. Περὶ τῶν τελείων καὶ ἐλαχίστων ἐτῶν. — Πῶς ἄν τις μάθοι τὰς προθέσεις τῶν ζῳδίων καὶ τὰς ὥρας τῶν κλιμάτων. — F. 93. Περὶ τῶν μεγίστων ἐτῶν καὶ τελείων ἀποκαταστάσεων τῶν ἑπτὰ ἀστέρων. — Περὶ τῶν ἀσυνδέτων ἀστέρων πρὸς τὰ φῶτα. — Ἀποτελέσματα τῶν δορυφοριῶν τοῦ Ἡλίου = cf. cod. 7, ff. 191-196v. — Omnia edita sunt in appendice.

F. 93v. Περὶ τῆς ἐκ τῶν οἰκείων ἐνεργειῶν καὶ μορφώσεων ἐφηρμοσμένης τοῖς τοῦ ζῳδιακοῦ τμήματος διαφόρου προσηγορίας = cod. 7, f. 197. — Editum in appendice.

F. 94v. Ἐκ τῶν κοσμικῶν ἀποτελεσμάτων (Τότε εἰσὶν ἀλληθή <*sic*> — ὑπάρχων).

F. 95. Τὰ σημαινόμενα ἐνταῦθα ἔσεσθαι· ἄνεμοι βροχαὶ βρονταὶ πρηστῆρες αὐχμοὶ λιμοὶ λοιμοὶ σεισμοί etc. (Περὶ τροπῆς ἀέρων ἐκ τῶν Χαλδαικῶν καὶ Αἰγυπτιακῶν ἐν ἐπιτομῇ — ἑῷος ἀνατολικος γαλινότατος καὶ εὐκρινής) = cf. cod. 7, f. 198 et cod. 8, f. 130.

F. 98. Ὅσα σημαίνουσιν οἱ πλανόμενοι ἀστέρες ἐν ἑκάστῳ τῶν ζῳδίων γινόμενοι· Κρόνος Κριῷ. Inc. Κρόνος ἐν Κριῷ γινόμενος εἰ διαμέσου γένηται τῶν ζῳδίων etc. — F. 99. Ζεὺς (Ὅσα ὁ Ζεὺς ἐν τοῖς ζῳδίοις γινόμενος σημαίνει). — F. 100v. Ἄρης (Περὶ ὧν ὁ Ἄρης σημαίνει ἐν τοῖς ζῳδίοις). — F. 100v. Ἀφροδίτη (Περὶ ὧν ἡ Ἀφροδίτη σημαίνει ἐν τοῖς ζῳδίοις). — F. 102. Ἑρμῆς (Περὶ ὧν ὁ Ἑρμῆς σημαίνει ἐν τοῖς ζῳδίοις). — F. 103. Ἑρμῆς Ἰχθύσιν explic. κρύψιν δὲ ἑῴαν ποιούμενος βροτῶν <*sic*> ἐστιν κινητικός = cf. cod. 7, f. 199v.

F. 103. Περὶ τῆς τῶν πλανομένων ἀστέρων φυσικῆς ἰδιοτροπίας καὶ τῶν ἀπλανῶν [Πτολεμαίου add. m. s. XV]. Inc. Ἀρξάμενοι περὶ τῆς ἑκάστου τῶν οὐρανίων ἰδιοτροπίας καὶ τῆς ἐν ἑκάστῳ τῶν ἀστέρων etc. — F. 105. Περὶ τῶν βοριοτέρων τοῦ ζῳδιακοῦ (Τῶν δὲ ἐν ταῖς βορειοτέραις — τοῦ Ἑρμοῦ). — Περὶ τῶν νοτιωτέρων τοῦ ζῳδιακοῦ (Τῶν δ' ἐν τοῖς νοτιωτέροις — ἡμᾶς). — F. 105v. Περὶ τῶν ὡρῶν τοῦ ἔτους (Καὶ τῶν ὡρῶν δὲ τοῦ ἔτους — ὁ χειμῶν). — F. 106. Περὶ μερῶν τοῦ ὁρίζοντος (Ὁμοίως δὲ καὶ τῶν τεσσάρων — δυνάμεις) = Ptolemaei Tetrab. I, 2 (fin.); I, 3. 6-9 (init.) (contulit Boll).

F. 106v. Περὶ τῆς τοῦ Κυνὸς ἐπιτολῆς (Παρετήρησαν — τοὐναντίον) Hephaestionis Thebani, lib. I, cap. 33, pp. 91-94 (Engelb.), *Studi ital.*, p. 10-11 = cf. *infra*, f. 123v.

ροήσεως. — 41. On encompassment. — 42. On the planets in power. — ΓF. . 91. 43. On bright stars. — 44. On Γ. 44. On how the planets rejoice. — 45. On the stars under the rays of the sun. — 46. On the times of the centers and succeedents and cadents. - F. 91'. 47. On the significance of lots. — 48. Their effects. Γ. 92. On the perfect and minimum years. How one might learn the positions of the Zodiac signs and the hours of the climates. — Γ'. 93. On the greatest years and perfect restorations of the seven planets. On the disconnected planets in relation to the luminaries. - Effects of the bodyguards of the Sun cf. cod. 7, ff. 191-196. Omnia edita sunt in appendice.

Γ. 93. On the different designation applied to the divisions of the Zodiac based on their proper activities and configurations cod. 7, f. 197. - Published in the appendix.

F. 94'. From the cosmic results (Then they are true <sic) existing).

F. 95. The things signified here are to occur: winds, rains, thunders, whirlwinds, droughts, famines, pestilences, earthquakes etc. (On the change of the air from the Chaldean and Egyptian sources in epitome — the morning eastern wind, most calm and temperate) = cf. cod. 7, f. 198 et cod. 8, f. 130. What the

F. C.98. wandering stars signify when entering each of the Zodiac signs: Saturn in Aries. Inc. Saturn entering Aries, if it passes through the middle of the Zodiac signs etc. - F. 99. Zeus (What Zeus signifies when entering the zodiac signs). - F. 100. Ares (On what Ares signifies in the Zodiac signs). - F. 100'. Aphrodite (On what Aphrodite signifies in the zodiac signs). - F. 102. Hermes (On what Hermes signifies in the zodiac signs). - F. 103. Hermes in Pisces, explic. but making concealment of the boiling of mortals <sic> is stimulating = cf. cod. 7, f. 199.

F. 103. On the natural characteristics of the wandering stars and the fixed stars [Ptolemy add. m. s. XV]. Inc. Having begun on the particular nature of each of the celestial bodies and that which is in each of the stars etc. - F. 105. On the stars north of the Zodiac (Of those in the more northern regions — of that of Hermes). - On the stars south of the Zodiac (Of those in the more southern regions — us). – F. 105. On the seasons of the year (And of the seasons of the year — winter). — F. 106. On the parts of the horizon (Likewise also of the four — powers) = Ptolemaei Tetrab. I, 2 (fin.); I, 3. 6-9 (init.) (contulit Boll).

F. 106. On the rising of the Dog Star (They observed — on the contrary) Hephaestionis Thebani, lib. I, cap. 33, pp. 91-94 (Engelb.), Studi ital., p. 10-11 = cf. infra, f. 123v.

F. 107v. Ὅσα δὲ ἀποτελοῦσιν οἱ ε' πλάνητες ἐν τοῖς δωδεκατημορίοις κατὰ τὴν τοῦ ἄστρου ἀνατολὴν ταῦτα ἐστίν (Κρόνος ἐν μὲν Καρκίνῳ — τυγχά <*sic*>) = Heph., p. 91,28-96, 29 (Engelb.), *Studi* etc., ibid. — Inter ff. 108v-109 videtur folium excidisse.

F. 109 sine tit. Ἥλιος ἐκλείπων — σημαινομένων | ὅσα ἡ Σελήνη περὶ ἀέρων σημαίνει (Σελήνη δὲ ἐκλείπουσα — Ὑδροχόου). — Περὶ ὧν ἐν ἐκλίψεσι σημαίνουσιν οἱ ε' ἀστέρες (Ἐν ταῖς ἐκλείψεσιν — ὡς ἐπὶ τὸ πλεῖστον ἐσημειώσαντο).

F. 110. Φυσικὴ θεωρεία περὶ τῶν γινομένων σεισμῶν ὡς οἱ παλαιοῖ[1] (Καθώλου τοίνυν — εὑρήματα τοσαῦτα) = cf. cod. 7, f. 203, ed. Wachsmuth in ed. Lydi, 1897, p. 172 s.

F. 113v. Περὶ σεισμῶν προσημείωσις (Ἃ δὲ καὶ περὶ — τὰ σύμπαντα).— Ed. ibid., pp. 173-75.

F. 114v. Σχόλιον ἀπὸ φωνῆς Συμεῶν μοναχοῦ τοῦ χρυσογράφου εἰς τὰ προκείμενα δύο κανώνια περὶ σεισμῶν (Τὸν ἀστέρα τὸν κύριον — ἔτυχεν ἀποφαίνου). — Ed. ibid., p. 175.

Περὶ καθολικῶν ἐπισκέψεων καὶ ἀποτελεσμάτων (Τούτων οὕτως — φώτων) = Heph. ibid., 20. pp. 75-81; *Studi* etc., p. 9.

F. 117. Ἀποτελέσματα γιγνομένων ἐκλείψεων καὶ τῶν κομητῶν (Ἀνέγραψαν δὲ καὶ οἱ παλαιοὶ — ἐπιγνῶναι) = Heph. ibid., 21, pp. 82-89; *Studi*, ibid.

F. 121. Περὶ τῶν ἐν ταῖς ἐκλείψεσι σημείων (Τὰ δὲ ἐν ταῖς ἐκλίψεσι — σημαίνει) = Heph. ib., cap. 22, pp. 89-91; *Studi*, ibid.

F. 122. Περὶ τῶν ἐν ταῖς ἐκλείψεσι χρωμάτων καὶ κομητῶν (Ἐπιτηρητέον τὲ — μέρει) = Heph. ibid., cap. 23, pp. 97-99; Wachsmuth, *op. cit.*, p. 167-69; *Studi*, ibid.

F. 123. Ὅσα ἡ Σελήνη ἐν τῇ τοῦ Κυνὸς ἐπιτολῇ ἑκάστῳ ζῳδίῳ διερχομένη σημαίνει (Ἡ τοῦ Κυνὸς ἐπιτολὴ γίνεται — τετραπόδων ἀπωλείαν) = *Geoponica*, I, 8 (p. 15, ed. Beckh).

F. 123v. Περὶ τοῦ ζῳδιακοῦ (Ὁ ζῳδιακός — τῶν ἀγαθοποιῶν μαρτυρούμενα).

F. 124. Περὶ ἐπιτελ<λ>όντων καὶ δυόντων ἀστέρων καὶ ἐφημερίδων καλουμένων καὶ ἐν ταῖς ἀνατολαῖς καὶ δύσεσιν αὐτῶν ποιούντων ἀνέμους, ταραχὰς καὶ βίας θαλάσσης, ὄμβρους τε καὶ εὐδίας καὶ ὅσα ἄλλα τοιαῦτα· γίνονται δὲ ταῦτα ἐκ τῶν φαινομένων ἀστέρων (Μηνὶ Ἰαννουαρίῳ etc. — πολὺς βορρᾶς) = Clodii Calendarium, ed. Wachsmuth, *Lydus*, pp. 117-155, 10.

F. 130 sine titulo. <Pauli Alexandrini> .... μέθοδον τῆς τῶν κλήρων εὑρέσεως. Cf. imaginem photographicam f. 132v. — Partim editum in appendice.

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[1] Folia 110-129 huius libri foliis 1-24 codicis Parisini 1991 (cf. *supra*, p. 62, n. 2) respondent.

F. 107v. Whatever the 5 planets produce in the dodecatemoria according to the rising of the star, these are (Saturn in Cancer — happens <sic>) Heph., p. 91,28-96, 29 (Engelb.), Studi etc., ibid. - Between ff. 108-109 a folio appears to have fallen out. F. 109 without title. The Sun in eclipse — of the things signified | whatever the Moon signifies concerning the air (The Moon in eclipse — Aquarius). — On what the 5 stars signify in eclipses (In the eclipses — as for the most part they have noted).

F. 110. Physical theory on the earthquakes that occur as the ancients [described] 1 (Generally then so many findings) = cf. cod. 7, f. 203, ed. Wachsmuth in ed. Lydi, 1897, p. 172 s.

F. 113. On the prognostication of earthquakes (Those things also concerning — the universes). — Ed. ibid., pp. 173-75.

F. 114. Scholion from the voice of Symeon the monk, the chrysographer, on the two canons set forth concerning earthquakes (The star the lord – happened to declare). — Ed. ibid., p. 175.

On general observations and outcomes (These things thus – of the lights) - Heph. ibid., 20. pp. 75-81; Studi etc., p. 9. F. 117. Outcomes of eclipses that occur and of comets (The ancients also recorded — to recognize) Heph. ibid., 21, pp. 82-89; Studies, ibid.

F. 121. On the signs in eclipses (Those things in the eclipses signify) = Heph. ib., cap. 22, pp. 89-91; Studi, ibid.

F. 122. On the colors in eclipses and comets (One must observe — part) Heph. ibid., cap. 23, pp. 97-99; Wachsmuth, op. cit., p. 167-69; Study, ibid.

F. 123. What the Moon signifies as it passes through each zodiac sign at the rising of the Dog Star (The rising of the Dog Star occurs – loss of four-footed animals) = Geoponica, I, 8 (p. 15, ed. Beckh).

F. 123. On the Zodiac (The zodiac – attested by the benefics). F. 124.

On the rising and setting stars and those called ephemerides, and the winds, disturbances and violence of the sea, rains and fair weather and all other such things they produce at their risings and settings; and these arise from the visible stars (In the month of January etc. — much north wind) = Clodii Calendarium, ed. Wachsmuth, Lydus, pp. 117-155, 10. F. 130 sine titulo. <Pauli Alexandrini>. method for finding the lots. Cf. imaginem photographicam f. 139. - Partim editum in appendice.

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[1] Folia 110-129 of this book correspond to folia 1-24 of codex Parisinus 1991 (cf. supra, p. 62, n. 2).

F. 133v. Περὶ ἐνεργείας τῶν ιβ' ζῳδίων (Ἀρσενικά· Κριὸς — θηριῶδες· Τοξότης) ed. Ludwich, *Maximi et Amm. rel.*, pp. 105-110.

F. 134. Περὶ ἀποτελεσμάτων τῶν ιβ' ζῳδίων (Σημαίνειν φασὶν — πραγματευομένους. — Editum ibid., pp. 110-112.

F. 134v. Περὶ τῶν παρανατελώντων τοῖς ιβ' ζῳδίοις· κατὰ Τεύκρον (Κριῷ· τῷ Κριῷ παρανατέλουσιν Ἁλιεὺς — συμφωνίαν πραγματωμαρτύρων κληρονόμων δηλοῖ) [1].

F. 136v. Κατάστασης καὶ παρατήρισης περὶ τῶν ὡρῶν ἑκάστης ἡμέρας πῶς δεῖ ἡμᾶς ἀναστρέφεσθαι· εἰ δὲ ὑπόθεσις ἐστὶν ἀπὸ τῶν ζ' ἀστέρων (Πρώτη ἡμέρα ἐστὶν Ἡλίου — καὶ ἅπαν τὸ γενόμενον ἐν αὐτῇ ἐπιβλαβές).

F. 137. Ἡμεροδρόμιον Πάππου τῶν διεπόντων καὶ πολευόντων (Ἑβδόμῃ ἡμέρᾳ Κρόνου· ὡρᾳ πρώτῃ ἐάν τις πλεύσῃ — τῶν κδ' ὡρῶν) [2].

F. 137v. Περὶ τῶν σιμασιῶν τοῦ πολεύοντος καὶ διέποντος ἀστέρος· ὅπως οἱ ἑπτὰ πλάνητες πῶς ἄγονται ἐν ἑκάστῃ ἡμέρᾳ καὶ ὥρᾳ· καὶ ποῖος ἀστὴρ ποίαν ἡμέραν ἐπέχει· καὶ ποίας ὥρας δεσπόζει. Inc. Ἡμέρᾳ σαββάτῳ Κρόνου. ὥρᾳ πρώτῃ Κρόνος πολεύει καὶ διέπει .... item ἡμέρᾳ κυριακῇ Ἡλίου etc. sqr. nullo spatio intermisso: Περὶ τοῦ πολεύοντος καὶ διέποντος (Τὸν πολεύοντα καὶ διέποντα ἐφ' ἑκάστης γεννέσεως καὶ ἐπὶ πάσης ἡμέρας σκοπεῖν δεῖ — ἔχει ἡ ἀκολουθία) = cod. 7, f. 209. Item:

F. 140. Περὶ τῶν σχημάτων τῆς Σελήνης. Inc. Τὰ τῆς Σελήνης σχήματα ἃ καὶ φάσεις λέγονταί εἰσιν ι' = cod. 7, f. 209.

F. 140v. Ἐκ τῶν Εὐτοκίου ἀστρολογουμένων. — Exordium editum est in appendice.

F. 142. Τὸ δὲ σχῆμα τοῦ θεάματος (in fine τέλος τοῦ θέματος), alia tab. 143. Τοῦτο δὲ συμβήσεται ὑποτεθέντος τοῦ ἐνιαυτοῦ ἡμερῶν τξε' μόνον· τοῦτο καὶ οἱ ἀρχαῖοι σοφοὶ τῶν Αἰγυπτίων.... ὁ δὲ Ουάλης προκρίνει τὸν ἐνιαυτὸν ἔχειν ἡμέρας τξεδ' ... Expl. τὴν τοῦ Κυνὸς ἐπιτολήν, sqr. sine ulla intermissione:
Περὶ τῶν ἐναντιομάτων τῶν ἀστέρων (Τίνος ἕνεκεν οἱ οἶκοι Ἡλίου καὶ Σελήνης ἐναντιοῦνται τοῖς οἴκοις τοῦ Κρόνου .... καὶ ῥυπαρὸν τῆς φύσεως τοῦ ἀστέρος) sqr. sine intermissione:

F. 143v. Περὶ τῶν μεγίστων ἐτῶν καὶ τελίων ἀποκαταστάσεων τῶν ζ' ἀστέρων (Κρόνος ποιεῖ τὴν μεγίστην ἀποκατάστασιν δι' ἐτῶν σξε'. Ζεὺς δι' ἐτῶν υκζ' — ἐν μέρει δὲ τοῦ κόσμου) = cf. *supra*, f. 93.

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[1] De Teucro Babylonio, cf. *supra*, ad 71v. — Idem excerptum π. τ. παραν. in cod. Paris. 2506, f. 119v invenitur, cf. Porphyrii, *Introd. in Ptolem.*, f. 200, ed. 1559 et Psellum περὶ παραδόξων ἀναγωσμάτων, p. 147, Westermann.

[2] Cf. Hultsch, *Pappi Alexandrini quae supers.*, Berlin, 1875, III, praef., p. XII.

F. 133. On the activity of the 12 zodiac signs (Masculine: Aries — bestial: Sagittarius) ed. Ludwich, Marimi et Amm. rel., pp. 105-110.

F. 134. On the effects of the 12 zodiac signs (They say it signifies those engaged in business. — Edited ibid., pp. 110-112.

F. 134. On the paranatellon of the 12 zodiac signs, according to Teucer (With Aries, the Fisherman rises alongside Aries — denotes agreement of those acting as witnesses and heirs) [1].

F. 136. The constitution and observation concerning the hours of each day, how we ought to conduct ourselves; and if there is a premise from the 7 stars (The first day is of the Sun — and everything that happens in it is harmful).

F. 137. Hemerodromion of Pappus concerning the rulers and governors (On the seventh day of Saturn; in the first hour, if one sails — of the 24 hours) [2].

F. 137. On the significations of the ruling and governing star; how the seven planets proceed on each day and hour; and which star holds which day and which hours it governs. Inc. The day of Saturday belonging to Saturn. In the first hour, Saturn rules and governs *** likewise on Sunday belonging to the Sun, etc. sqr. with no intervening space: On the ruler and governor (One must examine the ruling and governing planet for each nativity and for every day — the sequence follows) = cod. 7, f. 209. Item:

Γ. 140. On the Phases of the Moon. Inc. The phases of the Moon, which are also called apparitions, are 10 = cod. 7, 1. 209.

Γ. 140. From the Astrological Works of Eutokios. -- Exordium editum is in the appendix.

C. 142. The figure of the observation (at the end: end of the theme), another tab. 143. This will occur on the assumption that the year has only 365 days; this also the ancient wise men of the Egyptians.... but Valens prefers the year to have 365¼ days ... Expl. the rising of the Dog Star, sqr. sine ulla intermissione:

On the oppositions of the stars (For what reason the houses of the Sun and Moon are opposed to the houses of Saturn .... and the impurity of the nature of the star) sqr. sine intermissione: Γ.

143. On the greatest years and complete restorations of the 7 stars (Saturn completes the greatest restoration in 265 years. Jupiter in 427 years — · in a part of the world) = cf. supra,

f. 93.

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1 On Teucer of Babylon, cf. supra, ad 71v. — The same excerpt π. τ. παραν. is found in cod. Paris. 2506, f. 119, cf. Porphyrii, Introd. in Ptolem., f. 200, ed. 1559 and Psellum περὶ παραδόξων ἀναγωσμάτων, p. 147, Westermann.

2 Cf. Hultsch, Pappi Alexandrini quae supers., Berlin, 1875, III, praef., p. XII.

Ἔτους ϛυιϛ' ἐποχαὶ τῶν ἀπλανῶν τῶν ἐν τῇ ἀράχνῃ τοῦ ἀστρολάβου[1].

F. 144. Καθολικὴ παραγγελία περὶ καταστημάτων· Σύρου = cod. 8, f. 143. — Editum in appendice.

F. 144v. Ἐπίθετα ὀνόματα τῶν ζ' ἀστέρων. — Editum in appendice.
Περὶ τῶν ὑπαλλήλων ἑπτὰ ἡλικιῶν (Ζεὺς γεροντικὴν ἡλικίαν ἔχει ὁ Κρόνος ἔτη λϛ' πρεσβυτικὴν ἡλικίαν ἔχει ὁ Ζεὺς ἔτη ιβ' — ἡ σελήνη ἔτη δ').
Ἔτη μέγιστα καὶ μέσα καὶ ἐλαχιστα ἀστέρων (Κρόνος μέγιστα ἔτη νζ' — ἐλάχιστα κε').

F. 145. Πόσα ἔτη μερίζει ἕκαστον ζῴδιον καὶ τὰ τέλεια ἔτη τῶν ἀστέρων (Μερίζει δὲ ὁ μὲν Ὑδροχόος ἔτη λ' — καὶ γίνονται ος').
Κριοῦ δωδεκατημόριον manus rec. in mg. addidit Πτολεμαίου[2] (Τὸ μὲν οὖν τὸ Κριοῦ δωδεκατημόριον καθώλου μέν ἐστιν διὰ τὴν ἰσημερινὴν ἐπισημασίαν — sqr. de ceteris signis usque ad Pisces; explic. τὰ δε νότ<ια> ὑδατώδη).

F. 146. Περὶ τροπικῶν καὶ ἰσημερινῶν καὶ τῶν ἄλλων δύο κέντρων (Καθόλου τοίνυν εἰσὶν διαφοραὶ τῶν καλουμένων τροπικῶν — φυσικῆς ἰδιοτροπίας).

F. 146v. Περὶ σχηματισμοῦ τῶν ἀστέρων (Οἰκειοῦνται δ' ἀλλήλοις τῶν μερῶν τοῦ ζῳδιακοῦ — διὰ τὴν τῆς Ἀφροδίτης συνοικοδεσποτίαν).

F. 148. Περὶ ὑψωμάτων (Τὰ δὲ καλούμενα τῶν πλανομένων ὑψώματα — ταπεινοῦται).

F. 148v. Περὶ τῶν ὁρίων τῶν πέντε ἀστέρων (Ὁ δὲ τῶν ὁρίων τύπος τῆς ὅλης ἐπιβολῆς — ἔκθεσις τοιαύτη) sqr. f. 149 tabula inscripta : ὅρια κατὰ Πτολεμαίον, deinde altera f. 149v : Ὅρια κατ' Αἰγυπτίους, textus autem iterum procedit : διεῖλον δέ τινες καὶ ἐσέτη — παντελῶς τυγχάνουσιν explic. πίναξ περὶ ἧς δεσπόζουσιν οἱ ἀστέρες = Paul. Alexandr., fol. C, 3v, ed. 1586.

F. 151. Περὶ σχημάτων τῶν ἀστέρων (Τούτων οὕτως ἐκτεθημένων αἱ κατὰ μέρος ἔφοδοι — συσχηματιζόμενοι).

F. 151v. Περὶ τῆς τῶν μετεώρων ἐπισκέψεως (Πρὸς δὲ τὰς κατὰ μέρος — κατὰ μέτρον τις ἐρευνῶν οὐκ ἀστοχήσει τοῦ σκοποῦ).

F. 153. Καθολικὴ ἐπιτήρησις πρὸς Σελήνην περὶ κεραυνῶν καὶ ἄλλων καταστημάτων ἐκ τῶν Λαβεῶνος καθ' ἑρμηνείαν παρὰ λέξιν

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[1] *Man setzt die Hs., gewöhnlich in's XI Jahrh.; ich möchte nicht entschieden in Abrede stellen, dass sie 907 geschrieben sein kann, vgl. f. 35v die Notiz über Photios* [Kroll, *l. c.*].

[2] F: 145-152v ex Ptolemaei Tetrabiblo paucis mutatis excerpta sunt (cap. II, 10; I, 9, 11, 15-19; II, 11). Contulit Boll.

Epochs of the fixed stars on the spider of the astrolabe for the year 616.

Γ. 144. General instruction concerning conditions of Syrus cod. 8, f. 143. — Editum in appendice.

Γ. 144. Epithets of the 7 stars. — Editum in appendice.

On the seven successive ages (Zeus has the age of old age, Saturn has 36 years, Zeus has the venerable age of years 12' [redacted] the moon 4 years).

Greatest, middle, and least years of the stars (Saturn greatest years 5[redacted] least 25).

Γ. 145. How many years each zodiac sign allots and the perfect years of the stars (Aquarius allots 30 years — and they come to 76). On the dodecatemory of Aries, a later hand added in the margin: "of Ptolemy" (Now the dodecatemory of Aries is in general due to the equinoctial sign — sqr. on the other signs up to Pisces; ends: the southern watery ones).

Γ. 146. On the solstitial and equinoctial points and the other two centers (In general, then, there are differences among those called the tropical [redacted] points of natural character).

Γ. 146. On the configuration of the stars (The parts of the Zodiac are associated with one [redacted]other — on account of the co-rulership of Venus).

Γ. 148. On the exaltations (The so-called exaltations of the wandering stars are hu[redacted]bled).

Γ. 148. On the terms of the five stars (The scheme of the terms is an exposition of the whole arrangem[redacted] as follows) sqr. f. 149 table inscribed: terms according to Ptolemy, then another f. 149: Terms according to the Egyptians, and the text proceeds again: but some divided also into years — those who h[redacted]pen to be entirely explic. table concerning which stars have rulership = Paul. Alexandr., fol. C, 3*, ed. 1586.

Γ.151. On the Configurations of the Stars (Given that these have been set out in this way, the particular approaches – forming configurations).

Γ. 151v. On the Observation of Atmospheric Phenomena (But for the particular — one who investigates in due measure will not miss the mark). Γ. 153. General observation in relation to the Moon concerning thunderbolts and other atmospheric conditions, from the works of Labeo, interpreted word for word.

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1 The manuscript is usually placed in the 11th century; I would not wish to assert decisively that it cannot have been written in 907, cf. f. 35 the note on Photios [Kroll, l. c.].

4 F: 145–152 are excerpts from Ptolemy's Tetrabiblos with minor alterations (cap. II, 10; I, 9, 11, 15–19; II, 11). Collated by Boll.

ἀπὸ τῆς θερινῆς τροπῆς (Κριὸς εἰ κατὰ τὴν πρώτην — ἔξω μειωθήσονται) = cf. cod. 7, f. 212. — Edidit Wachsmuth, *Lydus,* pp. 93-95.

F. 153ᵛ. Περὶ καταρχῶν λόγων (Γίνοσκαι <*sic*> ὅτι ἡ Σελήνη τὰ οἰκεῖα — κακίαν καὶ ἔστιν).
Αἱ χῶραι συνοικειούμεναι τοῖς ιβ' ζῳδίοις (Κριός. Κατὰ μὲν Πτολεμαῖον — ἰνδικῆς χώρας) ed. Ludwich, *Maximi et Ammonis reliquiae,* pp. 112-119.

F. 155. Τί σημαίνει ἕκαστον τῶν ζῳδίων καὶ τῶν ἀστέρων καί τίνων δεσπόζουσι. — Ποῖα τῶν εἰδῶν ἀνήκει ἐν ἑνὶ ἑκάστῳ ἀστέρι. — Καὶ ἐκ τῶν μεταλλικῶν. — Τί ἐκληρώσατο ἕκαστος τῶν ἀστέρων ἀπὸ τῶν ζῴων (Κρόνος ἐκληρώσατο — τὰ χειροήθη) — Ed. Ludwich, ib., pp. 119-122.

F. 156. Περὶ τῶν ἐν ταῖς ἐκλείψεσι σημείων (Τὰ δὲ ἐν ταῖς ἐκλείψεσι — σημαίνει) = cf. antea, f. 121. — Ed. Ludwich, pp. 122-125.

F. 156ᵛ. Περὶ τῶν ἡλιακῶν καὶ σεληνιακῶν διοσημείων καὶ τῶν ἐξ αὐτῶν καθολικῶν ἀποτελεσμάτων (Ἰστέον ἐν πρώτοις — κατ' ἀλλήλων ἐπιβουλάς). — Ed. Wachsmuth, *Lydus,* pp. 17-25.

F. 157ᵛ sine tit. Κριός. Εἰσὶν δὲ Κριοῦ μὲν ὡροσκοποῦντος οἱ τικτόμενοι ... itemque de aliis signis; explic. κατὰ τὴν θείου Πτολεμαίου μέθοδον ἣν εὑρίσκομεν σχέδον ἐπὶ πάντων ἀληθευούσαν. = Hephaest. Theb.; II, 2.

F. 158. Ἐκ τῶν κλιμακτήρων χρόνοι λε' ἤγουν ἔτη (Ἡ μία μοῖρα ποιεῖ ἔτος ἕν — καὶ μῆνες ια').

F. 158ᵛ. Περὶ καθολικῶν καταρχῶν καὶ παρατηρήσεων (Τὴν βασιλικὴν τάξιν — προειρημένων) = Hephaest. Theb., III, 5-6. — Ed. Olivieri, *Studi ital.,* VI, pp. 12 sqq.

F. 164. Οἱ κλιμακτῆρες λαμβάνονται κατὰ τὸν φιλόσοφον Ἡλιόδωρον[1] ἐννεακαιδεκαχῶς (α' ἀπὸ συναντήσεως τῶν ἀστέρων πρὸς Ἥλιον — τῷ ἡγουμένῳ).
Μαξίμου περὶ καταρχῶν μεταφρασθὲν πεζῇ λέξει ἐκ τῶν ἡρωϊκῶν μέτρων (Εἰ δ' ἄγε — τὸ ἀπολόμενον). — Ed. Ludwich, pp. 79-96.

F. 167. Περὶ τῶν ιβ' ζῳδίων καὶ τῆς τούτων συνόψεως (Ὁ ζῳδιακὸς κύκλος κινεῖται λόξως διειρημένος <*sic*> εἰς τμήματα ιβ' ἅτινα καλεῖται ζῴδια — πρὸς δὲ τὸ συλλήβδην αὐτὰ νοεῖν οὕτως ἐκτεθείσθω)[2] = Paulus Alexandr. cap. 1, ed. 1586, A, 1ᵛ-4ᵛ.

F. 168ᵛ. Περὶ ὧν ποιοῦνται φάσεων οἱ ε' ἀστέρες πρὸς τὸν Ἥλιον (Ποιοῦνται δὲ φάσεις πρὸς τὸν Ἥλιον οἱ περιπολοῦντες ἀστέ-

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[1] De Heliodoro, cf. supra, p. 57, n. 1 ad cod. 11, f. 261.

[2] Cf. cod. 7, f. 214ᵛ. Reliqua omnia paucis exceptis cum cod. 7, f. 215-216ᵛ fere consentiunt.

from the summer solstice (Aries, if at the first — will diminish outside) = cf. cod. 7, f. 212. — Edited by Wachsmuth, Lydus, pp. 93–95.

Г. 153. On the Beginnings of Discourses (Know <sic> that the Moon its proper wickedness and it is).

The regions associated with the 12 zodiac signs (Aries. According to Ptolemy — [illegible] the Indian region) ed. Ludwich, Maximi et Ammonis reliquiae, pp. 112–119.

Г. 155. What each of the Zodiac Signs and Stars signifies and what they govern. — W[illegible]ch of the forms belong to each individual star. [illegible] And from the metallurgical [texts]. — What each of the stars was allotted from the living creatures (Saturn was allotted [illegible] manual) [illegible] Ed. Ludwich, ib., pp. 119-122.

F. 156. On the signs in eclipses (The signs in eclipses signify) = cf. ante, f. 121. - Ed. Ludwich, pp. 122-125.

F. 156. On the solar and lunar omens and their universal effects (It should be known first — plots against one another). — Ed. Wachsmuth, Lydus, pp. 17-25.

F. 157v without title. Aries. Those born with Aries on the ascendant are . . . and likewise concerning the other signs; ends: according to the divine Ptolemy's method, which we find to be accurate in nearly all cases. = Hephaest. Theb.; III, 2.

F. 158. Times of 35 climacteric years (One degree makes one year — and [illegible] months).

F. 158. On universal inaugurations and observations (The royal order — of [illegible] aforementioned) - Hephaest. Theb., III, 5-6. Ed. [illegible] Olivieri, Italian Studies, VI, pp. 12 sq.

F. 164. The climacteric periods are reckoned nineteen-fold according to the philosopher Heliodorus[1] (1st from the meeting of the stars with the Sun — to the [illegible] preceding one).

Maximus on inaugurations, translated into prose from heroic meters (Come now — that which is lost). - Ed. Ludwich, pp. 79-96.

F. 167. On the 12 zodiac signs and their synopsis (The Zodiac circle moves obliquely, divided <sic> into 12 sections which are called signs; and [illegible] to comprehend them collectively, let them be set out as follows) = Paulus Alexandr. cap. 1, ed. 1586, A, 14.

F. 168. On the phases which the 5 planets make with the Sun (The planets that revolve make phases with the Sun —

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1 On Heliodorus, cf. above, p. 57, n. 1 ad cod. 11, f. 261.

* Cf. cod. 7, f. 214". All the remaining items, with few exceptions, almost agree with cod. 7, f. 215-216.

ρες — καὶ αἱ μὲν πρὸς τὸν Ἥλιον τῶν ἀστέρων γινόμεναι δοροφορίαι) = ibid., f. E 2, 1-3, 4.

F. 169. Περὶ ὧν ἐπέχουσι κατὰ δεκανῶν προσώπων ἐν τοῖς ιβ' ζῳδίοις οἱ περιπολεύοντες ζ' ἀστέρες post breve prooemium, haec sqr. capp. = ibid. B, 4ᵛ.

Ἐρώτησις περὶ πολέμου (Ὅταν πυνθάνονται σου — αὐτῶν).

Πότε κινοῦσιν (Βλέπαι ὁμοίως τοὺς κυρίους — ποιεῖσθαι).

Διὰ πόσου δὲ χρόνου (Ἴδε αὐτῶν τὰς ἀπὸ τόπου — σχηματογραφίαν).

Περὶ πολιορκουμένων πόλεων (Δεῖ σκοπεῖν τὸν ὡροσκόπον — κακοποιοὶ δὲ ἅλωσιν).

F. 170. Περὶ ἐπιστρατείας (Ὅταν τις πυνθάνεται σου — ἐπίκεντροι ὄντες).

Περὶ λόχου καὶ δόλου καὶ ἐνέδρας (Ἐάν τις λόχον — ἐνεχόμενος).

Ἄλλο (Ἔστω ὁ Ἑρμῆς σὺν τῇ Σελήνῃ — κυρίους).

Περὶ τῶν πολιορκουμένων πόλεων (Περὶ δὲ τῶν πολιορκουμένων πόλεων — ἔσεσθαι σημαίνει).

F. 170ᵛ. Πρὸς τὸ πολιορκῆσαι πόλιν (Ἔστω ἡ Σελήνη λιψηφωτοῦσα — βραδύτητα).

Εἰς τὸ πῆξαι κορτίναν (Ἐὰν ἐπιτραπεὶς — κίνδυνον φέρῃ).

Ἐκ τοῦ ι' κεφαλαίου τῆς ιβ' τρόπου τῶν καταρχῶν. (Ἐὰν γίνε Des. fol. 170 et codex).

13 = Plut. 28, cod. 36. — Chartac., saec. XV, cm. 22,7 × 16,5, ff. 102. Adiecta sunt singula folia in principio et fine custodiae loco. Cf. Bandini, II, p. 62.

Conspirat cum cod. 11, sed desinit in cap. 73, lib. II, Apomasaris quod inscribitur Περὶ τοῦ ὅτι ἐὰν ὁ Ζεὺς τύχῃ ἐπικρατήτωρ ἐν γενέσει καὶ ὁρᾷ τὸν ὡροσκόπον, ποιεῖ μεγάλην δυστυχίαν (f. 101ᵛ).

things and things towards the Sun of the stars are happening scouts) = ibid., f. E 2, 1-3, 4.

F. 169. On what the seven wandering stars hold sway over according to the faces of the decans in the 12 signs of the zodiac: after a brief prooemium, these following chapters, ibid.[1]B, 4°.

Question concerning war (When they ask you – of them). When do they set in motion (He looks likewise at the lords – to make). In how much time (See their positions from place – the schematography).

On besieged cities (One must examine the horoscope – but the malefics bring capture).

F. 170. On military expedition (When someone asks you [illegible] in the centers being).

On ambush and deceit and treachery (If someone an ambush [illegible] being held ...nus).

Another (Let Hermes be together with the Moon [illegible] lords).

On besieged cities (Concerning besieged cities — [illegible] signifies that [illegible]t will be).

F. 170. On besieging a city (Let the Moon be in the west giving light — slowness).

On pitching a tent (If one having been entrusted — brings danger).

From the 10th chapter of the 12th mode of the katarchai. (If it happens Des. fol. 170 et codex).

18 = Pluto. 28, code 36. — Paper, 15th century, cm. 22.7 × 16.5, ff. 102. Added single leaves at the beginning and end serve as guards. Cf. Bandini, II, p. 62.

Agrees with cod. 11, but ends at ch. 73, bk. II, of Apomasar, which is entitled Περὶ τοῦ ὅτι ἐὰν ὁ Ζεὺς τύχῃ ἐπικρατήτωρ ἐν γενέσει · καὶ ὁρᾷ τὸν ὡροσκόπον, ποιεῖ μεγάλην δυστυχίαν (f. 101v).

III. CODICES QUORUM NONNULLIS FOLIIS EXCERPTA SERVATA SUNT ASTROLOGICA

14 = Plut. 28, cod. 22. — Chartac., cm. 23 × 16,5 s. XV, ff. 101, cf. Bandini, t. II, p. 41.

F. 97ᵛ. Πῶς ὀφείλει εὑρεῖν τὸ ζῳδιον ἐν ᾧ ἐγεννήθης (Λάβε τὰ στοιχεῖα τοῦ ὀνόματος — ὅτι τοιοῦτον ἐστὶ τὸ ἐρωτημ<ένον>).

F. 99ᵛ. Περὶ ἀστέρων (Μάθε οὖν τί δηλοῦσιν οἱ ε' ἀστέρες — μόνος μόνης).

F. 101ᵛ. Περὶ θύσαυρου <*sic*> ἢ πραγματος (Μέλης οὖν γνωρίσαι ἐν τίνι τόπῳ κητς<= κεῖται> τὸ ζητούμενον — εἰς τον ιε'ον οἴκω πρὸσεκτηκως).

15 = Plut. 28, cod. 23. — Membran., cm. 18,3 × 14,5 s. XIII, ff. 121, cf. Bandini, p. 42.

F. 119ᵛ sine titulo. Ὁ μὴν Μάρτιος· ἀρχη μηνὸς καὶ πρώτος ἐν μήσει (?) τοῦ ἐνιαυτοῦ. — F. 120ᵛ. Καὶ πρὸς τοὺς ἀστέρας τοὺς ἐκλειπτικούς; quae manus altera iterum in ff. 120ᵛ-121 exaravit.

16 = Plut. 58, cod. 13. — Membran. in-4° mai., ff. 36, scriptus Venetiis anno 1491, manu Iohannis Rhosi Cretensis. Cf. Bandini, p. 449, Wachsmuth, *op. cit.*, p. xv.

Post Φρουνούτου (lege Cornuti) opusculum de diis invenitur :

F. 31. [Lydi] excerptum Περὶ κομητῶν καὶ τῶν ἄλλων ἀστεροειδῶν cf. supra, cod. 5.

17 = Plut. 75, cod. 19. — Chartac. cm. 25 × 17,6, s. XIV, ff. 193. In primo folio legitur : Τοῦτό τὸ ἰατροσόφιον ἔνε τοῦ πάπα Μανουὴλ τοῦ Μαρμαρᾶ, cf. Bandini, t. III, p. 167.

F. 168. ιδ' <Ζῳδια τῶν ἀνδρῶν>. Εἰ γεννηθῇ νεωτρος ἐν καιρῷ ζῳδίου τοῦ Ταύρου — ἐτῶν Γ'· κίνδυνον διαβα<ίνει> (in marg. ἔσται ἡμέρᾳ σαββατ' ὥρᾳ δείπνου).

F. 182. Ζῳδια τῶν γυναικῶν ΙΓ' (Εἰ γεννηθῇ κόρη ἐν καιρῷ ζῳδίου τοῦ Κριοῦ — πολλὰ χαρῇ, διὰ πρεσβειῶν f. 188) sqr. notula " *quaere reliqua in princip.* „, revera in principio codicis folium exstat 189 signatum quod continet libelli continuatio-

III. CODICES OF WHICH ASTROLOGICAL EXCERPTS ARE PRESERVED IN SOME FOLIOS

14=nt. Float. 28, code 22. [redacted] Paper, cm. 23 × 16.5, s. XV, ff. 101, cf. Bandini, II, p. 41.

F. 97. How one should find the zodiac sign in which you were born (Take the letters of the name, for [redacted]uch is the question being asked). tion>).

F. 99v. On the stars (Learn then what the 5 stars signify — [redacted]alone only).

F. 101. On treasure <sic> or matter (Meles thus to ascertain in which place the sought-thing lies, looking to the 15th house).

15 = Plut. 28, cod. 23. — Parchment, cm. 18.3 × 14.5, 13th century, ff. 121, cf. Bandini, p. 42.

F. 119 Without title. The month of March: the beginning of the month and the first in the mid[redacted] (?) of the year. – F. 190. And concerning the ecliptic stars; which a second hand again wrote out in ff. 120–121.

16 = Plut. 58, cod. 13. — Parchment, in-4° maj., ff. 36, written in Venice in the year 1491, by the hand of Johannes Rhos of Crete. Cf. Bandini, p. 449, Wachsmuth, op. cit., p. xv. After the opusculum of φρουνούτου (read Cornutus) on the gods, there is found: F. 31. [Lydus] excerpt On Comets and Other Star-like Bodies, cf. above, cod. 5.

17 = Plut. 75, cod. 19. - Chartac. cm. 25 × 17,6, s. XIV, ff. 193. On the first folio one reads: Τοῦτο τὸ ἰατροσόφιον ἔνε τοῦ πάπα Μανουὴλ τοῦ Μαρμαρά, cf. Bandini, t. III, p. 167.

F. 168. 14th <Zodiac signs of men>. If a young man is born at the time of the zodiac sign of Taurus — of 3 years; he passes through danger> (in the margin: it will be on a Saturday at the hour of supper).

F. 182. Zodiac signs of women, 13th (If a girl is born at the time of the zodiac sign of Aries — much joy, through intercessions f. 188) sqr. notula quaere reliqua " in princip. indeed at the beginning of the codex there exists a folio numbered 189 which contains the continuation of the booklet

nem τῆς ὑπεραγίας θεοτόκου καὶ πάντων τῶν ἁγίων — θέλει δώσειν).

18 = Plut. 80, cod. 23. — Chartac., in-8°, saec. XV, ff. 25, cf. Bandini, ibid., p. 212, Wachsmuth, *l. c.*, p. xv.

Post Theophrasti characteres taeterrime scriptae leguntur astrologicae disputationes haece :

F. 12. Περὶ τῶν ἡλιακῶν καὶ σεληνιακῶν διοσημείων κ. τ. λ. = Lydus, *De ostentis*, c. 9.
F. 16v. Περὶ κεραύνων = Lydus, *ibid.*, c. 43-52 (p. 95 sqq. Wachsmuth).
F. 19r. Περὶ σεισμῶν = Lydus, *ibid.*, c. 53-58 (p. 107 sqq.).
F. 22. Τὰ μέρη τῆς σφαίρας οἰκήματα. [Epitome Chaldaïcae doctrinae vulgaris. Wachsmuth].
F. 00. Πῶς δυνάμεθα εὑρεῖν τὸ ζῴδιον καὶ τὴν μοῖραν ἔνθα ἔστιν ὁ Ἥλιος.

In ea παραδείγματος ἕνεκα dies quidam anni 936 post Augustum Caesarem ponitur " Multis correctionibus ac lituris scatet eiusmodi opusculum, propereque ac non sine oscitantia videtur exaratum " (Bandini).

19 = Acquisti e doni 175 s. XIV, cf. Rostagno, *Studi ital.*, VI (propediem edetur).

F. 44r. Fragmentum astrologicum incipit : ἐν δὲ τὸ Ταύρο στρογκηλοπρόσωπον λευκὸν διὰ τὸ εἶναι οἶκον τοῦ Λέοντος. — Des. ἐστότε ὑπόκυρτον διατο.....ὸς.

20 = Codex Antinori Chartac. cm. 21-15, ff. 394, saec. XV, scripsit Manuel Atrapes. Cf. cod. Reginens. gr. 181 apud Stevenson, p. 121-123. Descripsit Rostagno *Codici greci Laurenziani, appendice 2* (*Studi ital.*, t. I, 1893, p. 213 sqq.).

Farraginem medicam continet cuius nonnulla ad astrologiam spectare videntur :

F. 241v. Περὶ ἐπισημασιῶν (Μηνὶ Μαρτίῳ ιθ' καὶ κγ' etc. Εἰς τὰς τοσαύτας ἡμέρας — κινεῖν εἰς τὰς τοιαύτας ἡμέρας).
F. 242. Περὶ τῶν ἡμερῶν τῆς Σελήνης (Ἡμέρᾳ α' τῆς Σελήνης Ἀδὰμ ἐπλάσθη — ἡμέρᾳ λ' τῆς Σελήνης Σαμουὴλ ἐγεννήθη ὁ προφήτης — ὁ νοσῶν τάχιον ὑγιαίνει). Expl. f. 245.

21 = Codex Riccardianus 10. Chartac. miscell., ff. 354. — F. 328-337 cm. 39 × 22, s. XV. Videtur idem librarius scripsisse qui codices Laur-Ashburnh. 1440, 1443 exaravit. Descr. Vitelli *Studi Italiani*, II, 1894, p. 479 ss.

the continuation of the most holy Theotokos and all the saints – he will give).

18 = Pluto. 80, code 23. [redacted] Chartac., in-8, sec. 15, ff. 25, cf. Bandini, ibid. **p. 212, Wachsmuth, *l. c.*, p. xv.**

After the characters of Theophrastus, most wretchedly written, the following astrological discussions are read:

F. 12. On solar and lunar signs, etc. = Lydus, De ostentis, c. 9.

F. 16°. Περὶ κεραύνων = Lydus, ibid., c. 43-52 (p. 95 sqq. Wachsmuth).

F. 19. Περὶ σεισμών = Lydus, ibid., c. 53-58 (p. 107 sqq.).

F. 92. The parts of the sphere as houses. [Epitome of the common Chaldean doctrine. Wachsmuth].

F. 00. How we can find the zodiac sign and the degree where the Sun is located.

In it, by way of example (παραδείγματος ἕνεκα), a certain day of the year 936 after Augustus Caesar is given. "Such a small work is full of many corrections and erasures, and it appears to have been written hastily and not without carelessness" (Bandini).

19 = Acquisti e doni 175 s. XIV, cf. Rostagno, Studi ital., VI (propediem edetur). F. 44. An astrological fragment begins: ἐν δὲ τὸ Ταύρο στρογκη-λοπρόσωπον λευκὸν διὰ τὸ εἶναι οἶκον τοῦ Λέοντος. -- Ends: ἐστότε ὑπόκυρτον διατο..... ός.

20 = Codex Antinori, paper, cm. 21-15, ff. 394, 15th century, written by Manuel Atrapes. Cf. cod. Reginens. gr. 181 in Stevenson, p. 121-123. Described by Rostagno, Codici greci Laurenziani, appendix 2 (Studi ital., vol. I, 1893, p. 213 sqq.).

It contains a medical miscellany, some parts of which appear to relate to astrology:

F. 241. On weather signs (On the 19th and 23rd of March, etc. For so many days – to move on such days). F. 242. On the days of the Moon (Day 1 of the Moon, Adam was formed – on day 30 of the Moon, Samuel the prophet was born – the sick person recovers more quickly). Ends at f. 245.

21 = Codex Riccardianus 10. Paper, miscellaneous, ff. 354. F. 328-337, cm. 39 × 22, 15th century. It appears to have been written by the same scribe who copied codices Laur. -Ashburnh. 1440, 1443. Described by Vitelli, Studi Italiani, II, 1894, p. 479 ff.

Continent folia haec tractatum astronomicum initio mutilum cuius primum caput 15[b] (p. 17-45, l. 13, ed. Wachsmuth) servatum inscribitur Πῶς ἔστιν εὑρεῖν πόσοις ἐν χρόνοις ἕν ἑκάστου <*sic*> ζῴδιον ἀναφέρεται καὶ πόσοις δύνει.

F. 333[r] incipit cap. Περὶ τῶν δώδεκα οἰκοδεσποτειῶν etc.

22 = Codex Riccard. 12. Chartac. cm. 29 × 21,2, ff. 178, saec. XV. Scripsit ff. 116-167 Nicodemus monachus, cetera alii. Descrip. Vitelli ibid. p. 481 sqq.

F. 168[v]. Astrologica quaedam (Ἰστέον ὅτι τὴν α' χιλιάδα τῶν τοῦ κόσμου ἐτῶν — γινώσκει τὰ κρύφια).

These folios contain an astronomical treatise that is mutilated at the beginning, whose first chapter 15' (p. 17-45, l. 13, ed. Wachsmuth) is preserved and inscribed Πῶς ἔστιν εὑρεῖν πόσοις ἐν χρόνοις ἓν ἑκάστου <sic> ζῴδιον ἀναφέρεται καὶ πόσοις δύνει.

F. 333r incipit cap. About the twelve inns etc.

22: Codex Riccard. 12. Paper. cm. 29 × 21.2, ff. 178, 15th century. Ff. 116-167 written by Nicodemus the monk, the rest by others. Described by Vitelli ibid. p. 481 sqq.

F. 168. Certain astrological matters (Ἰστέον ὅτι τὴν α΄ χιλιάδα τῶν τοῦ κόσμου ἐτῶν [redacted] γινώσκει τὰ κρύφια).

INDEX CODICUM

Affinitates codicum praestantiores.

Cod. 7, ff. 2-19 = Cod. 10, ff. 3-23.
Cod. 7, ff. 99-247 consentiunt fere omnino cum cod. 8, ff. 33-170.
Cod. 7, ff. 20-274 = Cod. 10, ff. 27-265.
Cod. 11 = Cod. 13 (mutilus).

Annorum notae in codd. obviae.

Cod. 11 a. 1542.
Cod. 12 (f. 143ᵛ) a. 907 ?
Cod. 16 a. 1491.

S(criptores), p(ossessores) codd.

Laurentius de Medicis, cod. 3 (P.).
Antonius Magliabechi, cod. 6 (P.).
[Nicodemus monachus, cod. 22] (S.).
Ἰωάννης ὁ Ἀβράμιος, cod. 10 (S.).
Petrus Medici (?), cod. 7 (P.).
Comes Iohannes Mirandulanus, cod. 3, cod. 7, cod. 8 (P.).
Angelus Politianus, cod. 8 (P.).
Πάπα Μανουὴλ τοῦ Μαρμαρᾶ, cod. 17 (P.).
Manuel Atrapes, cod. 26 (S.).

Consensus Numerorum.

Laurent.,	Plut.	28,	cod.	7 = 1	Laurent.,	Plut.	28,	cod.	36 = 13
„	„	28	„	13 = 7	„	„	28	„	27 = 5
„	„	28	„	14 = 8	„	„	58	„	13 = 16
„	„	28	„	16 = 10	„	„	75	„	19 = 17
„	„	28	„	17 = 2	„	„	80	„	23 = 18
„	„	28	„	20 = 3	Laurent.,	Acquisti	175		= 19
„	„	28	„	22 = 14	„	cod. Antinori			= 20
„	„	28	„	23 = 15		Magliabech.	7		= 6
„	„	28	„	27 = 4		Riccardian.	10		= 21
„	„	28	„	33 = 11		„	12		= 22
„	„	28	„	34 = 12					

INDEX OF CODICES

The more notable affinities among the codices.

Code. 7, ff. 2-19 = Code. 10, ff. 3-23.
Cod. 7, ff. 99-247 agree almost entirely with cod. 8, ff. 33-170.
Cod. 7, ff. 20-274 = Cod. 10, ff. 27-265.
Cod. 11 = Cod. 13 (mutilated).

Year notes found in the codices.

Code. 11 a. 1542.
Code. 12 (f. 143) a. 907
Code. 16 a. 1491.

S(criptors), p(ossessors) of the codices.

Lawrence of Medicis, cod. 3 (P.).
Anthony Magliabechi, cod. 6 (P.).
[Nicodemus the monk, cod. 22] (S.).
Ioannes Abramios, cod. 10 (S.).
Peter the Medici (), cod. 7 (P.).
Count John Mirandulanus, cod. 3, cod. 7, cod. 8 (P.).
Angelus Politianus, cod. 8 (P.).
Papa Manuel of Marmara, cod. 17 (P.).
Manuel Atrapes, cod. 26 (S.).

Consensus of Numbers.

Laurent., Plut. 28, cod. 7 = 1
" " " 13 = 7
" " " 14 = 8
" " " 17 = 10
" " " 20 = 2
" " " = 3
" " " = 14
" " " = 15
" " " = 4
" " " = 11
" " " 34 = 12

Laurent., Plut. 28, cod. 36 = 13
" " 28 " 27 = 5
" " 58 " 13 = 16
" " 75 " 19 = 17
" " 80 " 23 = 18
Laurent., Acquisti 175 = 19
" code Antinori = =
20nMagliabech. 7 = 6
Riccardian. 10 =
" 12 = 22

APPENDIX

APPENDIX

TESTIMONIA POTIORA

Ex Vettio Valente (scr. inter a. 161-180 p. C. n.).

Προοίμιον.

Οὐάλης Μάρκῳ χαίρειν. Ὅσα μὲν ὁ θειότατος βασιλεὺς εἴρηκε Νεχεψὼ ὁ τὴν ἀρχὴν ποιησάμενος τῆς ιγ' βίβλου, ἐν τοῖς προσυντεταγμένοις ὑφ' ἡμῶν καὶ ἄλλων πόνοις κατημαξευμένα ἐστίν. νυνὶ δὲ
5 ταύτην συντάσσω λειπομένην ἐν οὐδενί. ὅτι μὲν οὖν μυστικῇ συνέσει τὴν ὑφήγησιν πεποίηται καὶ ἀρχηγὸς τῆς εἰς ταῦτα εἰσόδου καὶ ἡμῖν ἐγένετο, πρόδηλον· τό τε ὁμολογεῖν περὶ τῶν ἡμαρτημένων αὐτῷ πρότερον, ἐξ ὑστέρου δὲ κατωρθωμένων ἀνδρὸς ἀγαθοῦ καὶ σοφοῦ ἀπολογίαν καὶ διάνοιαν ἐπιφερομένου, καὶ τὸ καταφρονεῖν ὅλης τῆς βασι-
10 λείας καὶ τυραννίδος <παρὰ> τὸ περὶ τὰ τοιαῦτα ἐσπουδακέναι ἐμπείρου καὶ πεποιθότος καὶ ἐρωτικὴν καὶ προτρεπτικὴν θεωρίαν ἐνδεικνυμένου τοῖς μεταγενεστέροις. οὐδέ γε αὐτὸν μεθεῖλκεν ἀνάγκη βιωτικὴ καὶ πλάνη φιλάργυρος, ὥσπερ πολλοὺς τῶν νῦν· ὅθεν ἀποδεκτέος ὁ τοιοῦτος.

15 Ὁ δὲ σοφώτατος Κριτόδημος ἐν τῇ ἐπιγραφομένῃ αὐτοῦ ὁράσει συνεκτικωτάτῃ πολλῶν μαρτυρίων ἀρχὴν τοιαύτην ἐποιήσατο· ἤδη ποτὲ πελαγοδρομήσας καὶ πολλὴν ἔρημον διοδεύσας ἠξιώθην ἀπὸ θεῶν λιμένος ἀκινδύνου τυχεῖν καὶ μονῆς ἀσφαλεστάτης· ἄλλως τε καὶ ὁ Τίμαιος καὶ <ὁ> Ἀσκλατίων καὶ ἕτεροι πλεῖστοι: οὗτοι μὲν οὖν
20 καλλονῇ λόγων ἐνεχθέντες καὶ τερατολογίᾳ οὐ κατὰ τὰ ἐπαγγέλματα τὰ ἔργα ἐπέδειξαν οὐδὲ τὰς συντάξεις πλήρεις καὶ ἐπιλελυμένας, ἀλλὰ λειπομένας ἐν πολλοῖς τισιν ἀεὶ τῶν ἐντυγχανόντων· ἐν πᾶσι δὲ τὸ σκολιὸν καὶ ἐφθονημένον καὶ ἀναλυόμενον καὶ ἐπιπλεκόμενον· καὶ μηδεμιᾷ ὁδῷ διευθύνοντες, ἀλλὰ προσεισφέροντες αἵρεσιν αἱρέσει καὶ ἀνα-

1 Ex cod. Bodlei. Selden. 22, saec. XVII, descr. Riess (cf. mus. Rhen., LII, 339). 2 an del. ὁ? βίβου ταῖς 5 μυστικῶς ut vid. συνέξει 6 εἰς] ἐκ (possis ἐνταῦθα) 8 κατορθωμένου 9 ἀπολ. καὶ διάν. suspectum καὶ τὸ καταφρονεῖν] καθὸ καταφρονεῖ (tuetur Cumont scribens in v. 10 τό <τε> περὶ) 13 πολλοῖς 15 ὅρασις 16 nolui ἁμαρτιῶν 17 cf. mus. Rhen., l. c. ποτὶ 17 ἄρημον διωδεύσας 18 de ἄλλως τε dubito 19 ἀσκλατίων an ἀκλατίων incertum; cf. infra Palchum v. 15 et Lydum v. 12. Cave Ἀσκλάπων conicias; nomen est aegyptiacum, cf. *Berlin. Urk.*, I, 14, c. 3, l. 10 (255 p. C.) 21 οὐδὲν πλήρης 22 τῶν ἐντυγχανόντων non intellego 23 nempe ἀναδυόμενον

PRINCIPAL TESTIMONIES

From Vettius Valens (writing between 161–180 A.D.).

Preface.

Valen to Marcus, greetings. As for what the most divine king Nechepso, who composed the beginning of the 13th book, has said, these matters have been well-trodden in the works previously compiled by us and others. But now I am composing this, leaving nothing out. That he made his exposition with mystical understanding and became for us too the leader of the entry into these matters is clear; and the acknowledgment of his earlier errors, and afterward of his corrections, carries the defense and intention of a good and wise man, and the contempt for the whole kingdom and tyranny on the part of one experienced and confident in devotion to such matters, displaying an amorous and hortatory contemplation to those who came after. Nor did the necessity of livelihood and the wandering love of money draw him away, as it does many of the present day; wherefore such a man is to be commended.

15 The most learned Critodemus, in his work entitled "Drasis," which is a most comprehensive compilation of many testimonies, made such a beginning: "Having once sailed the open sea and traversed a great wilderness, I was deemed worthy by the gods to reach a safe harbor and a most secure abode." And likewise Timaeus and Asclation and very many others — these men, carried away by the beauty of words and by marvel-mongering, did not demonstrate works in accordance with their promises, nor did they present their treatises as complete and fully resolved, but always leaving them deficient in many points for those who encountered them; and in all things there was obscurity, jealous withholding, ambiguity, and entanglement; and guiding by no single path, but adding sect upon sect and

1 From cod. Bodlei. Selden. 22, 17th century, described by Riess (cf. Mus. Rhen., LII, 339). 2 delete δ? βίβου ταῖς 5 μυστικῶς as it appears συνέξει 6 εἰς] ἐκ (one might read ἐνταῦθα) 8 κατορθωμένου 9 ἀπολ. καὶ διάν. suspect καὶ τὸ καταφρονεῖν] καθὸ κατα-φρονεῖ (defended by Cumont writing in v. 10 το <τε> περί) 13 πολλοῖς 15 ὅρασις 16 I was unwilling to write ἁμαρτιῶν 17 cf. Mus. Rhen., l. c. ποτί 17 ἄρημον διώδεύσας 18 I have doubts about ἄλλως τε 19 ἀσκλατίων or ἀκλατίων uncertain; cf. below Palchus v. 15 and Lydus v. 12. Beware of conjecturing Ασκλάπων; the name is Egyptian, cf. Berlin. Urk., I, 14, c. 3, l. 10 (255 B.C.) 21 οὐδὲν πλήρης 22 τῶν ἐντυγχανόντων I do not understand 23 namely ἀναδυόμενον

πομπίμους βίβλους πλάνης μᾶλλον ἢ ἀληθείας τεκμήρια. Ὁ μὲν οὖν Κριτόδημος πλῆθος θεωρημάτων κεκτημένος καὶ τοῖς ἄλλοις συγκεκοσμημένος καὶ δυνάμενος σαφῶς διερμηνεῦσαι διὰ τῆς τούτων τῶν ὀργάνων φαντασίας ἠμαύρωσε τὴν ἐπιστήμην. ἐγὼ δὲ ἐν ταῖς προσυντεταγμέναις μοι βίβλοις οὔτε κενῶν οὔτε ματαίων ὕθλων πόνους διήνυσα, etc. [W. K.]

3 συγκεκοσμιμένος 5 κενῶς οὔτε ματέως ἄθλων

Ex Palchi libro apotelesmatico (scr. saec. V exeunte).

C. ρλε'. Ἡμεῖς μὲν οὖν τῇ τοῦ θειοτάτου Πτολεμαίου διδασκαλίᾳ ἀκολουθήσαντες ἐτολμήσαμεν ἀπογράφεσθαι μὲν περὶ τῆς ἐνεργείας καὶ τῆς ποιότητος τῶν λ' λαμπρῶν ἀστέρων· ἵνα δὲ μνησθῶμεν καὶ τῶν πρὸ αὐτοῦ γραψάντων περὶ τῆς τῶν ἀπλανῶν ἀστέρων <φάσεως> καὶ περὶ τῆς τῶν παρανατελλόντων δυνάμεως ταῦτα παρεκτιθέμεθα. Βαβυλώνιοι μὲν οὖν καὶ Χαλδαῖοι σχεδὸν πρῶτοι ἐφεῦρον τὴν τῶν φαινομένων γνῶσιν, καθὼς ἔγνωμεν ἐκ τῶν προγενεστέρων ἡμῶν. Ἱστοροῦσι γὰρ οὗτοι καὶ Ἀπολλώνιον τὸν Μύνδιον καὶ Ἀρτεμίδωρον *** συνέγραψε δὲ καὶ περὶ αὐτῶν ὁ Βηρωσὸς καὶ ὁ Ἐφῆς. Καὶ τῶν ἡμετέρων δὲ πρόγονοι τῶν Αἰγυπτίων ἐμνήσθησαν καὶ ἀπετέλεσαν περὶ αὐτῶν· ἐξ ὧν πρῶτος ἐγένετο Ἑρμῆς καὶ ἔγραψεν ἐν τοῖς κοσμικοῖς ἀποτελέσμασι περὶ τῆς τοῦ Κυνὸς ἀνατολῆς, καί ὁ Νεχάω τε καὶ ὁ Κερασφόρος καὶ ὁ Πετόσσιρις καὶ ὁ Νεχεψῶ καὶ ἄλλοι τινὲς ἀπὸ διαφόρων κλιμάτων ἔγραψαν περὶ αὐτῶν καὶ μάλιστα ὁ Τιμαῖος καὶ <ὁ> Ἀσκλατίων· ἀπὸ δὲ τούτων τῶν συγγραφέων ὠφεληθέντες οἱ μεταγενέστεροι αὐτῶν ἐτήρησαν ἐν διαφόροις τόποις καὶ πολλοῖς τὰς ἀνατολὰς καὶ τὰς δύσεις καὶ τὰς ἄλλας αὐτῶν ἐπισημειώσεις ἃς ποιοῦνται ἐν ὁποίῳ κλίματι, καὶ ἀπεγράψαντο τὸ ποιητικὸν τῆς ἐνεργείας <αὐ>τῶν σχεδὸν πρὸς ἡμέραν, Μέτων μὲν καὶ Ἀπολλινάριος καὶ Εὐκτήμων ἐν Ἀθήναισι καὶ Δοσίθεός τε ἐν Ἰωνίᾳ καὶ Κάλλιππος ἐν Ἑλλησπόντῳ καὶ Φίλιππος ἐν Πελοποννήσῳ καὶ Φωκίδι καὶ Λοκρίδι, Ἵππαρχός τε ἐν Βιθυνίᾳ· καὶ φέρονται ἐν ἑκάστῳ τῶν προειρημένων ἀνδρῶν συντάγματα περὶ τῆς τῶν ἀπλανῶν ἀστέρων .... Καὶ Ἀντίοχος δὲ καὶ Βάλης καὶ Ἀντίγονος καὶ Ἡραΐσκος καὶ ἄλλοι τινὲς πολλὰ καὶ διάφορα ἔγραψαν περὶ τῆς δυνάμεως αὐτῶν, καθὼς ἔγκειται ἐν τοῖς συγγράμμασι αὐτῶν, καὶ Σεραπίων δὲ καὶ μετ'

3 Cod. Angel. 29, f. 141ᵛ. — Hoc fragmentum cum notulis quibusdam edidi in *Revue de l'Instr. publ. en Belg.*, 1897, p. 8 s. 4 φάσεως suppl. 8 μένδιον cod. 9 lacunam indicavi. Ἐφῆς nomen ignotum fort. corrupt. 12 νευχάω cod. 15 ὁ suppl., cf. sup. Valentem v. 19. 19-22 Μέτων ... Βιθυνίᾳ ex Ptolemaei Appari-tionibus (cf. Lydus, ed. Wachsmuth, p. 275, 6 ss.) 19 αὐτῶν] τῶν cod. μεθ' ὧν cod. 22 Λοκρίδι] βραχίδι cod. 24 Post ἀστέρων aliena in cod. irrepserunt βαλῆς cod. 26 ἔγκειντα cod.

books of transmission that are evidence of error rather than truth. Now Critodemus, possessing a multitude of theorems and adorned with other qualities and being able to expound clearly through the appearance of these instruments, obscured the science. But I, in the books previously composed by me, did not toil through empty or vain prattle, etc.

[W. K.]

3 adorned together 5 emptily nor vainly of labors

From the apotelesmatic book of Palchus (written at the end of the 5th century).

Ch.35. We, therefore, following the teaching of the most divine Ptolemy, have dared to record concerning the activity and quality of the 30 bright stars; and in order that we may also recall those who wrote before him concerning the rising of the fixed stars and concerning the power of the paranatellonta, we set forth the following. The Babylonians and Chaldeans were among the first to discover the knowledge of the phenomena, as we have learned from those who came before us. For they also record Apollonius of Myndus and Artemidorus *** and Berossus and the Ephesian also wrote about them.And the ancestors among our own Egyptians also made mention of them and treated of them; among whom Hermes was first and wrote in the cosmic apotelesmatic works concerning the rising of the Dog Star, and Nechao and Cerasphorus and Petosiris and Nechepso and certain others from various climes wrote about them, and especially Timaeus and Ascletion; and the later writers, having benefited from these authors, observed in various and many places the risings and settings and other notations which they make regarding whichever clime, and recorded the productive effect of their activity nearly day by day — Meton and Apollinarius and Euctemon in Athens, and Dositheus in Ionia, and Callippus in the Hellespont, and Philippus in the Peloponnese and Phocis and Locris, and Hipparchus in Bithynia; and treatises concerning the fixed stars are attributed to each of the aforementioned men.... And Antiochus and Bales and Antigonus and Heraiscus and certain others wrote many and various things concerning their power, as is contained in their writings, and Serapion and after

3 Cod. Angel. 29, f. 141. — I published this fragment with some notes in Revue de l'Instr. publ. en Belg., 1897, p. 8 s. 4 φάσεως suppl. 8 μένδιον cod. 9 lacunam indicavi. Ἐφης unknown name, perhaps corrupt. 12 νευχάω cod. 15 δ suppl., cf. sup. Valentem v. 19. 19-22 Μέτων ***Βιθυνία from Ptolemy's Apparitions (cf. Lydus, ed. Wachsmuth, p. 275, 6 ss.) 19 αὐτῶν] τῶν cod. μεθ' ὧν cod. 22 Λοκρίδι] βραχίδι cod. 24 After αστέρων extraneous matter crept into cod. βαλῆς cod. 26 ἔγκεινται cod.

αὐτὸν Πτολεμαῖος γινόμενος ἀπετέλεσε περὶ αὐτῶν. Ἀλλ' οὐδεὶς ὧν προεῖπον ἀνδρῶν μετήγαγεν ἐκ τοῦ ἀστρονομουμένου τὰς νῦν αὐτῶν οὖσας ἐποχὰς οὐδὲ τὸ ποιητικὸν τῆς κράσεως αὐτῶν. [F. C.]

1 ἀπετέλεσαν?

Ex libro Lydi de ostentis (scr. c. ann. 560 p. C. n.).

C. 2. Ἁρμόδιον δὲ εἶναι νομίζω τῷ περὶ τῶν τοιούτων γράφειν ἐθέλοντι, πόθεν τε ἡ τῶν τοιούτων κατάληψις ἤρξ[ατο, λέγ]ειν, καὶ ὅθεν ἔσχε τὰς ἀφορμάς, καὶ ὅπως ἐπὶ τοσοῦτον προ[ῆλθεν] ὡς καὶ αὐτούς, εἰ θέμις εἰπεῖν, Αἰγυπτίους ὑπερβαλεῖν. τούτων [γὰρ δή, μετὰ] Ζωροάστρην
5 τὸν πολύν, Πετόσιρις τοῖς εἰδικοῖς τὰ [ἐν γένει διαπλέ]ξας πολλὰ μὲν κατ' αὐτὸν παραδοῦναι βιάζεται, οὐ πᾶ[σι δὲ παρα]δίδωσι ταῦτα, μόνοις δὲ τοῖς καθ' αὑτόν, μᾶλλον δὲ ὅσοι καὶ [αὐτῶν] πρὸς στοχασμοὺς ἐπιτηδειότεροι. Ἀντίγονος δὲ μετ' ἐκεῖνον δι[έκριν]ε μὲν καὶ διήρθρωσε τὴν παράδοσιν, πρὸς δὲ τὸ πυκνὸν [τῶν ἐν τῇ ἀστρ]ονομίᾳ γραμμῶν ἀπο-
10 κλίνας ἀμύθητον ὄχλον [καὶ ἀσαφείας πάσης ἀ]νάμεστον τῇ γραφῇ συγκατέθετο. τὰ γὰρ Ἀριστοτέλει εἰρημένα γνωριμώτατα. Ἡλιόδωρος δὲ καὶ Ἀσκλατίων, ἔτι καὶ Ὠδαψὸς ὁ Θηβ[αῖος καὶ ὁ Αἰγιεὺς] Πολλῆς καὶ ὁ θειότατος πρὸ αὐτῶν Πτολεμαῖος, οὐ μέχρι παντὸς ἴσχ[υσ]αν τὴν παλαιὰν ἀσάφειαν τοῦ πράγματος ἐκβαλεῖν, καίτοι γε
15 σφόδρα καὶ τοῦτο ποιῆσαι σπεύσαντες. [F. C.]

Deinde loquitur Lydus de Tagete, Tarchonte, Tarquitio Etruscorum disciplinae sacrae interpretibus et de aliis scriptoribus latinis.

Ed. Wachsmuth (1897), p. 6. 5 ἰδικοῖς C(aseolinus). γενικὰ συμμ[]ξας coni. Kroll. 12 Pro Asclatione dubitanter proposuit Hase Ascletarionem quo de cf. Sueton. Domitian. c. 15. Sed cf. supra Valentem v. 19. Ὠδαψός scripsit Wachsmuth pro Δαψός ex Hephaestione. καὶ ὁ Αἰγιεὺς suppl. Wachsmuth ex Suida.

Ex libro apotelesmatico Masalae (770-820? p. C. n.)[1].

Λόγος τοῦ σοφωτάτου Μασάλα περιέχων τὸν ἀριθμὸν τῶν βιβλίων, ὧν ἐξέθετο ἕκαστος τῶν παλαιῶν σοφῶν, καὶ τὰς δυνάμεις τῶν βιβλίων.

Εἶπεν ὁ Μασάλα ὅτι· εἶδον τοὺς παλαιοὺς σοφοὺς ἔχοντας ἀμφιβο-
5 λίας περὶ ὑποθέσεων τινῶν ἀστρονομικῶν, ὧν σοφῶν πλῆθος γέγονε

1 Cod. Vaticanus graecus 1056, saec. XIV, f. 242 s. Plagulam cum codice denuo contulit J. Bidez.

[1] De Masala vel potius "Maschallah al-Misri" qui vixit temporibus Almansoris et Almamunis chalifarum, cf. Salmasius, *De annis climactericis*, p. 309, et Steinschneider, *Die hebräischen Uebersetzungen des Mittelalters*, p. 599-603.

Ptolemy, having become his [follower], completed [his work] concerning them. But none of the men I mentioned before transferred from astronomical observation their current positions nor the productive quality of their mixture. [F. C.]

1 were

From the book of Lydus on portents (written c. 560 A.D.).

C. 2. I consider it fitting for one who wishes to write about such matters to tell whence the grasp of such things began, and from where it took its starting points, and how it advanced to such a degree as to surpass even the Egyptians themselves, if one may say so. For among these [indeed, after] Zoroaster the great, Petosiris, having interwoven the specific with the general, is compelled to hand down many things according to his own view, yet does not transmit these to all, but only to those of his own circle, or rather to those among them who are more suited to conjectures. Antigonus after him distinguished and articulated the tradition, but inclining toward the density of the lines in astronomy, he consented to an innumerable crowd [and one full of all obscurity] in his writing. For what was said by Aristotle is most well-known. Heliodorus and Asclatión, and further Odapsus the Theban and the man from Aegium, Polles, and the most divine Ptolemy before them, were not able entirely to expel the ancient obscurity of the matter, even though they strove greatly to do this. [F. C.]

Then Lydus speaks of Tages, Tarchon, Tarquitius, interpreters of the sacred Etruscan discipline, and of other Latin writers.

Ed. Wachsmuth (1897), p. 6. 5 ἰδικοῖς Caseolinus). in general συμμίξας coni.nKroll. 12 For Asclation Hase doubtfully proposed Ascletarion, on which cf. nSueton. Domitian c. 15. But cf. above Valente v. 19. 'Ndawóç wrote Wachs-nmuth for Δαψός from Hephaestion. καὶ ὁ Αἰγιεύς suppl. Wachsmuth from Suida.

From the apotelesmatic book of Masala (770–820? A.D.)[1].

Discourse of the most wise Masala, containing the number of the books which each of the ancient sages set forth, and the powers of the books.

Masala said: I have seen the ancient sages having ambigu-

5 ities concerning certain astronomical subjects, of which sages a multitude has arisen

1 Cod. Vaticanus graecus 1056, saec. XIV, f. 242 s. Plagulam cum codice denuo contulit J. Bidez.

[1] Concerning Masala, or rather "Maschallah al-Misri," who lived in the times of the caliphs Almansur and Almamun, cf. Salmasius, De annis climactericis, p. 309, and Steinschneider, Die hebräischen Uebersetzungen des Mittelalters, p. 599–603.

τῶν βιβλίων· καὶ διὰ τοῦτο σύγχυσις γίγνεται τοῦ νοὸς τοῦ ταῦτα ἀναγινώσκοντος. ἐγὼ δὲ ἐξεθέμην τὴν τοιαύτην βίβλον, συνοπτικῶς δηλώσας ἐν αὐτῇ τὰ ἀναμφίβολα καὶ τὰ τῶν λόγων κρείττονα ἀπό τε τῶν βιβλίων τοῦ Πτολεμαίου καὶ τοῦ Ἑρμοῦ, τῶν μεγάλων σοφῶν καὶ πολυμαθῶν, ὡσαύτως καὶ ἀπὸ τῶν βιβλίων τῶν καταλειφθέντων παρὰ τῶν πρὸ ἐμοῦ τοῖς παισὶν αὐτῶν εἰς κληρονομίαν. Οἱ ἐκθέμενοι δὲ τὰ βιβλία εἰσὶν οὗτοι·

Ὁ Ἑρμῆς ἐξέθετο βιβλία κδ'· ἀφ' ὧν εἰσι γενεθλιαλογικὰ ιϛ', περὶ ἐρωτήσεων ε', περὶ τῶν μοιρῶν τῶν ζῳδίων δύο, καὶ περὶ λογισμοῦ α'.

Ὁ Πλάτων βιβλία ζ'· ἤγουν περὶ γενεθλίων ε', καὶ περὶ ἐρωτήσεων β'.

Ὁ Δωρόθεος βιβλία ια'· ἤγουν περὶ γενεθλίων δ', περὶ ἐρωτήσεων γ', περὶ λογισμοῦ γ', καὶ περὶ τῶν συνόδων α'.

Ὁ Δημόκριτος βιβλία ιδ'· ἤγουν περὶ γενεθλίων ϛ', περὶ ἐρωτήσεων δ', περὶ τῶν συνόδων δύο, περὶ λογισμοῦ α', καὶ περὶ τῶν κλιμάτων α'.

Ὁ Ἀριστοτέλης βιβλία ι'· ἤγουν περὶ γενεθλίων γ', περὶ ἐρωτήσεων δύο, περὶ τῆς δυνάμεως τῶν ἀστέρων καὶ τῶν ζῳδίων καὶ τῆς συμφωνίας αὐτῶν ε'.

Ὁ Ἀντικοὺς[1] βιβλία ζ'· ἤγουν περὶ γενεθλίων ε', καὶ περὶ ἐρωτήσεων β'.

Ὁ Οὐάλης βιβλία δέκα ἔχοντα τὰς δυνάμεις τῶν ὅλων βιβλίων.

Ὁ Ἐρασίστρατος βιβλία ι<α'>· ἤγουν περὶ γενεθλίων δ', περὶ τῆς δυνάμεως τοῦ Ἡλίου πρὸς τοὺς ἀστέρας α', περὶ λογισμοῦ α', περὶ ἐρωτήσεων δύο, περὶ τῶν συνόδων δύο, καὶ περὶ τῶν φαρταρίων α'.

Καὶ ὁ Στόχος[1] βιβλία ϛ'· ἤγουν περὶ γενεθλίων γ', περὶ ἐκλείψεων α', περὶ συνόδων α', καὶ περὶ εὐτυχιῶν καὶ ἀτυχιῶν α'.

Οἱ δὲ Πέρσαι ἐξέθεντο βιβλία μδ'· εἰς ἃ καὶ ἐδήλωσαν τά τε παρεληλύθοτα καὶ τὰ μέλλοντα· ἐξέθεντο δὲ καὶ ἕτερα δύο μεγάλα καὶ ἀναγκαῖα βιβλία, τὸ μὲν πρῶτον περὶ γενεθλίων καὶ τὸ ἕτερον περὶ ἐρωτήσεων, ἔχον ἕκαστον βιβλίον κεφάλαια α' (?), ἔχον ἕκαστον αὖθις κεφάλαιον λόγους δ'· ἃ καί ἐστιν ἀποδεδομένα εἰς Ἰνδίαν μὴ ἐκβληθέντα πρὸς ἡμᾶς.

Ταῦτά εἰσι τὰ βιβλία τὰ εὑρεθέντα ἐν ταῖς ἡμέραις ἡμῶν, περὶ ὧν καὶ, ὡς εἴρηται, ἐδήλωσα, ὅπως γνώσητε ὅτι πολλὰ ἐκοπίασα πρὸς τὸ παρεκβαλεῖν καὶ ἐκθεῖναι τὴν παροῦσαν βίβλον ἀπὸ τῶν ῥηθέντων βιβλίων συνοπτικῶς ἐν τέσσαρσι λόγοις. [A. O.]

8 γενέθλια λογικά cod. 19 γεθλίων cod., ut infra 27. 21 βιβλίων] an ἀστέρων? 22 ι' cod., α' add. 25 γενεθλίων, νε suprascr. cod. 30 α'] ἃ cod. Numerus corruptus. 31 ἀποπεθόμενα (π alterum dubium est) cod. Scripsi ἀποδεδομένα. Ἰνδία cod.

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[1] [Ἀντικοὺς haud aliud est atque Ἀντίοχος (cf. *supra*, p. 66), quod nomen arabice *Antikus* scriptum erat. Στόχος quid significet nescio, nisi forte ex Στωϊκός corruptum sit. Mirum est Ptolemaei tetrabiblum non commemorari. — F. C.]

of books; and on this account confusion arises in the mind of the one who reads these things. I, however, have set forth such a book, briefly indicating in it the unambiguous matters and those superior in argument, from the books of Ptolemy and Hermes, the great and learned sages, and likewise also from the books left behind 5 by those before me to their children as an inheritance. Those who set forth the books are these:

Hermes set forth 24 books, of which 16 are on nativities, 5 on questions, 2 on the degrees of the Zodiac signs, and 1 on calculation.

Plato wrote 7 books, namely 5 on nativities and 2 on questions. 40

Dorotheus wrote 11 books, namely 4 on nativities, 3 on questions, 3 on calculation, and 1 on conjunctions.

Democritus wrote 14 books, namely 3 on nativities, 4 on questions, 2 on conjunctions, 1 on calculation, and 1 on climates.

15

Aristotle wrote 10 books, namely 3 on nativities, 2 on questions, and 5 on the power of the stars and the Zodiac signs and their harmony.

Anticus [wrote books [1] 7 books; that is, 5 on nativities, and on questions — on] ... 2 on questions. 20

Vettius Valens wrote ten books containing the powers of all books. Erasistratus wrote 21 books, namely 4 on nativities, 1 on the power of the Sun in relation to the stars, 1 on calculation, 2 on questions, 2 on conjunctions, and 1 on the phartaria.

And Stochus wrote 3 books, namely 3 on nativities, 1 on eclipses, 25 1 on conjunctions, and 1 on fortunes and misfortunes.

The Persians set forth 44 books, in which they revealed both past and future things; they also set forth two other great and necessary books, the first on nativities and the other on questions, each book containing 1 (?) chapter, and each chapter again containing 4 discourses; these have been transmitted to India and have not been brought forth to us.

These are the books found in our days, about which, as has been said, I have made known, so that you may know that I labored greatly to compile and set forth the present book from the aforementioned 35 books, synoptically in four discourses. [THE. THE.]

8 birthday logical cod. 19 birthday cod., ut infra 27. 21 books] an star n22 ' cod., a' add. 25th birthday, ne suprascr. cod. 30 a] & cod. Numerus corruptus. n31 perished (π alterum dubium est) cod. Scripsi results, India cod.

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1 [Αντικούς is nothing other than Αντίοχος (cf. above, p. 66), which name was written in Arabic as Antikus. What Στόχος signifies I do not know, unless perhaps it is corrupted from Στωϊκός. It is remarkable that Ptolemy's Tetrabiblos is not mentioned. — F. C.]

Ex libro apotelesmatico Apomasaris († 885 p. C. n.)[1].

Indicis librorum prohibitorum aevi byzantini, ni fallor, fragmentum hic habemus, librorum scilicet in bibliotheca palatii Cpolitani asservatorum (cf. Richter, *Quellen der byz. Kunstgesch.*, 1897, p. 411). De bibliotheca Chalifarum Bagdadae vix est cogitandum, nam farrago ista apotelesmatica quae Apomasaris nomen prae se fert, partim certe posterius apud Graecos confecta est. Etenim si huic libro credendum esset, Apomasar mira rerum futurarum divinatione astrologorum qui post mortem eius scripserunt, nomina praenovisset. Ergo ex codicibus qui Constantinopoli in palatio exstabant alii (τὰ κοινά) petenti cuivis commodabantur, alii vero (τὰ κωλυόμενα) legi non poterant, et ex catalogo horum operum titulos qui ad disciplinam suam pertinerent, excerpsit hariolus quidam illius temporis. Quod tempus accurate definiri nequit, et dum plura ex Apomasaris, ut haberi vult, interprete edita sint, coniecturis abstinere praestat. Termini tamen extremi sunt saeculum decimum quo vixit Isac ben Salomon et annus 1388 quo descriptus est codex Angelicanus. — Mirum est tamen, si res ita se habet, quam multa opera ex orientis linguis versa vel certe orientalibus scriptoribus tributa in imperatorum palatio fuerint et fieri potest ut hic index ad bibliothecam quandam arabicam pertineat, ubi Stephani Alexandrini, Ps. Aristotelis, Palchi, Hermetis, Valentis scripta e graeco sermone translata cum vernaculis libris asservabantur. Nominibus quae nobis quidem aliunde cognita erant, notulam addidimus ut aliquid saltem ad antiquissimum codicum catalogum recte aestimandum conferremus. Semiticarum litterarum peritioribus cetera commendamus.

Περὶ τῶν ἀποκειμένων ποτὲ ἐν τῷ παλατίῳ βιβλίων μαθηματικῶν καὶ μὴ διδομένων.

Εἶπεν ὁ αὐτὸς (sc. ὁ Ἀπομάσαρ) ὅτι τὰ ἀποτελεσματικὰ βιβλία τὰ ἀποκειμένα ἐν τῷ παλατίῳ καὶ μὴ διδόμενα τινὶ εἰς ἀνάγνωσιν ἀλλὰ
5 κωλυόμενα εἰσὶ ταῦτα·

Τὸ ἀποτελεσματικὸν τοῦ Στεφάνου τοῦ Ἀλεξανδρέως[2].

Τοῦ Ἀριστοτέλους[3].

Τοῦ Θεοφίλου τοῦ υἱοῦ τοῦ Θωμᾶ[4].

E cod. Angelic. 29, an. 1388, f. 52, cap. οϛ' (= A) Idem excerptum, mutilum quidem, in cod Vatic. 1506, s. XIV, f. 204ᵛ (V) invenit F. Boll, qui apographum suum comiter mihi misit. — Folium 52 cod. A extrema parte exesum nova charta affixa, in qua verba oculis iam subducta transcripserat, glutinator sanavit. 1-2 βι]βλίων ... διδομένων A m. 2. 3-4 βιβλία ... διδό]μενα A m. 2. 4-5 κωλυομένων (*sic*) ... ἀποτελεσματικὸν A m. 2. 6 τοῦ ἀλεξάνδρου τὸ ἀπ. τοῦ στεφάνου AV.

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[1] Cf. supra, p. 40, n. 1.

[2] Cf. supra cod. 7, f. 240 (p. 20, n. 1).

[3] Cf. supra Masalae excerptum v. 16. [Ex hoc libro Ps. Aristotelico multa fragmenta e lingua arabica in latinam versa servavit liber a Petro Lichtenstein editus qui inscribitur *Iudicum in indiciis astrorum novem liber*, Basileae 1571 cum Albohazeno impressus atque his seorsum editus — F. B.]

[4] Theophili Edesseni filii Thomae fragmentum ex cod. 12, f. 56ᵛ infra edetur, ubi de scriptore nonnulla invenies.

From the apotelesmatic book of Apomasar (died 885 A.D.) [1].

We have here, unless I am mistaken, a fragment of an index of prohibited books from the Byzantine era, namely of books kept in the library of the palace at Constantinople (cf. Richter, Quellen der byz. Kunstgesch., 1897, p. 411). One can hardly think of the library of the Caliphs at Baghdad, for this apotelesmatic miscellany which bears the name of Apomasar was, at least in part, certainly compiled later among the Greeks. Indeed, if this book were to be believed, Apomasar would have foreknown by a remarkable divination of future things the names of astrologers who wrote after his death. Therefore, from the codices which existed in the palace at Constantinople, some (tà κοινd) were lent to anyone who requested them, while others (tà κwλνόμeνα) could not be read, and from the catalogue of these works some soothsayer of that time excerpted the titles pertaining to his own discipline. The exact time cannot be precisely defined, and as long as more works from Apomasar's interpreter, as he would have it, have been published, it is preferable to refrain from conjectures. The extreme limits, however, are the tenth century, in which Isaac ben Solomon lived, and the year 1388, in which the Angelicus codex was copied.It is remarkable, however, if matters stand thus, how many works translated from the languages of the East, or at least attributed to Eastern writers, were present in the palace of the emperors; and it is possible that this index belongs to some Arabic library, where the writings of Stephanus of Alexandria, Ps.-Aristotle, Palchus, Hermes, and Valens, translated from Greek, were preserved together with vernacular books. To the names which were already known to us from other sources, we have added a brief note, so that we might contribute at least something toward a proper assessment of this most ancient catalogue of codices. The rest we commend to those more skilled in Semitic letters.

On the mathematical books once stored in the palace and not given out.

The same (sc. Apomasar) said that the astrological books stored in the palace and not given to anyone for reading but withheld are the following:

The astrological work of Stephanus of Alexandria. 2. Of Aristotle.

Of Theophilus, son of Thomas *.

From cod. Angelic. 29, year 1388, f. 52, cap. oç' (= A). The same excerpt, though mutilated, in cod. Vatic. 1506, s. XIV, f. 204 (V) was found by F. Boll, who kindly sent me his copy. Folio 52 of cod. A, having been eaten away at its extreme edge, was repaired by the binder with a new piece of paper affixed, on which he had transcribed words already hidden from view. 1–2 βι]βλίων ... διδομένων A m. 2. 3–4 βιβλία ... διδό]μενα A m. 2. 4–5 κωλυομέ-νων (sic) ... ἀποτελεσματικὸν A m. 2. 6 τοῦ ἀλεξάνδρου τὸ ἀπ. του στεφάνου Αν.

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1 Cf. above, p. 40, n. 1.

* Cf. above cod. 7, f. 240 (p. 20, n. 1).

8 Cf. above the excerpt of Masala, v. 16. [From this Pseudo-Aristotelian book, many fragments translated from Arabic into Latin were preserved by the book edited by Petrus Lichtenstein, entitled Iudicum in indiciis astrorum novem liber, Basel 1571, printed together with Albohazeno and also issued separately – F. B.]

* A fragment of Theophilus of Edessa, son of Thomas, from cod. 12, f. 56v will be edited below, where some information about the author will be found.

Καὶ ἡ βίβλος τοῦ ἑρμηνευτοῦ Πάλχου[1].
Καὶ ἡ βιβλος τοῦ Χαμάσου[2].
Καὶ ἡ βίβλος τοῦ Χάλεκ.
Καὶ ἡ βίβλος Ἰσαὰκ τοῦ Σολομῶνος[3].
Καὶ ἡ βίβλος Ἰωάννου τοῦ υἱοῦ Χάλετ. 5
Ἡ βίβλος τοῦ περὶ ἐμπορίας.
Ἡ βίβλος Ἰωάννου τοῦ υἱοῦ Μούσουρ περὶ ἀναποδισμῶν καὶ ταπεινώσεων.
Ἡ βίβλος τοῦ ἀπὸ τῆς εὐδαίμονος Ἀραβίας[4].
Ἡ βίβλος ἡ περιέχουσα τὰς ὠφελείας τῶν ἀστέρων ἐν τῷ στοιχειω- 10
ματικῷ τινὸς Βαβυλωνίου ἀνεπιγράφου.
Καὶ ἡ βίβλος τοῦ Ἀρτασέστρου ἡ περιέχουσα τὸν παρανατέλλοντα ἑκάστης μοίρας καὶ εὑρεθέντα διὰ πείρας ἀληθοῦς.
Καὶ ἡ βίβλος τῶν μυστηρίων τοῦ Ἑρμοῦ[5].
Καὶ ἡ βίβλος τοῦ Χαρανιώτ(ου), ἥτις εὑρίσκεται παρ' Ἑβραίοις. 15
Καὶ ἡ βίβλος τοῦ Βαβυλωνίου Φαρέχ.
Ἡ βίβλος ἡ περὶ τῶν μυστηρίων τῆς ἀστρονομίας·
Ἡ βίβλος τοῦ Οὐάλεντος περὶ τῶν παρανατελλόντων ἑκάστης μοίρας[6].
Ἡ βίβλος τοῦ Μασάλλα περὶ ἀκριβῶν ἐνθυμήσεων[7]. 20
Ταῦτά εἰσι τὰ κωλυόμενα βιβλία· τὰ δὲ λοιπὰ ἀποτελεσματικά εἰσι κοινά. [F. C.]

1 καὶ omis A. 5 σολμ A : σολομῶντος V. 5 ἰω A. 6 ἐμπειρίας V. 7 μουσίου V. De Μωϋσοῦ cogitavi — Reliqua omissa sunt in V. 8 ταπεινώσεων] Codicis compendium sic legendum esse videtur, quamvis ταπεινωμάτων exspectes. 13 ἀληθ' vel ἀχηθ' A. Vix est nomen proprium. 15 Χαρανιωτ' A. ἡβραίοις A.

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[1] Liber Palchi idem est sine dubio qui in cod. 11, f. 193 ss. servatur. Cur ἑρμηνευτής dictus sit non satis intellego.

[2] Chamasus non alius esse videtur atque Hamza Ispahanensis (Hamza ben Alhasan Alisfahâni) qui circa ann. 961, p. C. n. notissimam historiam scripsit (*Hamzae Ispahanensis annalium libri V*, ed. Gottwaldt 1844 s.). Nam et astronomiae, ut temporum rationis investigator, peritus fuit (cf. Albîrûnî, *Chronology of ancient nations*, ed. Sachau, 1879, p. 61 s. et passim).

[3] Isak ben Salomon Israeli, philosophus et medicus c. ann. 950 mortuus, medio aevo apud gentes occidentis quoque celeberrimus fuit (Cf. Steinschneider, *Die hebräischen Uebersetz. des Mittelalters*, t. I, § 223 s. [p. 338] et § 479 s. [755 sqq.]. Etsi a mysticis doctrinis non abhorruit (Steinschneider, § 227), astrologiam tamen coluisse non videtur.

[4] Quis Hermetis Trismegisti liber ita designetur incertum.

[5] Agitur fortasse de libro quodam astrologico Sabaeorum Carrhensium in hebraïcam linguam translato, cf. Chwolsohn, *Die Ssabier*, t. I, p. 715, t. II, p. 464. " Liber Haranitarum", (ktāvā d'hārānāîê) Syris quoque notus erat, cf. Payne-Smith, *Lexic. Syr.* s. v., t. I, p. 1376. — Formam tamen Χαρανιώτ(ου ?), aliud innuere videtur.

[6] De Vettio Valente ne plura hic verba faciamus, cf. Riess in Pauly-Wissowa, *Realenc.*, t. II, c. 1822, supra p. 79.

[7] Cf. supra, p. 81, n. 1.

And the book of the interpreter Pachos.[1]
And the book of Chamasos[2].
And the book of Chalek.
And the book of Isaac, son of Solomon.[3]
And the book of John, son of Chalet[4]
The book on commerce.
The book of John, son of Mousour, on retrogradations and depressions.
The book from Felix Arabia.
The book containing the benefits of the stars in the elemental work of a certain unnamed Babylonian.
And the book of Artaestros, containing the paranatellonta of each degree, found through true experience.
And the book of the mysteries of Hermes.[6]
And the book of Chraniotus), which is found among the Hebrews.
And the book of Pharech the Babylonian.
The book on the mysteries of astronomy;
The book of Valens on the paranatellon of each degree.[8]
The book of Masha'allah on precise reflections.[9]
These are the forbidden books; the remaining ones on astral effects are common. [F. C.]

1 kal omis A. 5 σολμ A : σολομώντος N. 5 {w A. 6 ἐμπειρίας V. 7 μου- σίου V. De Μωϋσου cogitavi - Reliqua omissa sunt in V. 8 ταπεινώσεων] The manuscript's abbreviation seems to be read thus, although ταπεινωμάτων would be expected. 13 ἀληθ' τει ἀχηθ' A. It is hardly a proper name. 15 Χαρανιωτ΄ A. ἡβραίοις A.

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1 The book of Palchus is without doubt the same as that preserved in cod. 11, f. 193 ff. Why it is called ἑρμηνευτής I do not fully understand.

* Chamasus appears to be none other than Hamza of Isfahan (Hamza ben Alḥasan Alisfahânî), who wrote his well-known history around 961 A.D. (Hamzae Ispahanensis annalium libri V, ed. Gottwaldt 1844 ff.). For he was also skilled in astronomy as an investigator of chronology (cf. Albîrûnî, Chronology of ancient nations, ed. Sachau, 1879, p. 61 ff. and passim).

* Isaac ben Solomon Israeli, philosopher and physician, who died around 950 A.D., was also very famous among the peoples of the West in the Middle Ages (cf. Steinschneider, Die hebräischen Uebersetz. des Mittelalters, vol. I, § 223 ff. [p. 338] and § 479 ff. [755 sqq.]. Although he did not shy away from mystical doctrines (Steinschneider, § 227), he does not appear to have cultivated astrology.

* Which book of Hermes Trismegistus is designated in this way is uncertain.

5 The matter perhaps concerns some astrological book of the Sabaeans of Carrhae translated into Hebrew; cf. Chwolsohn, Die Ssabier, vol. I, p. 715, vol. II, p. 464. The 'Book of the Harranians' (ktāvā d'hārānāïė) was also known to the Syrians; cf. Payne-Smith, Lexic. Syr. s. v., vol. I, p. 1376. — The form Χαρανιώτου (?), however, seems to suggest something else.

• Regarding Vettius Valens, to say no more here, cf. Riess in Pauly-Wissowa, Realenc., vol. II, c. 1822, above p. 79.

Cf. above, p. 81, no. 1.

EXCERPTUM EX CODICE 2 (LAUR. 28, 17).

Samspuchari de temporum rationibus.

Herm. Useneri beneficio qui exemplar suum accurate descriptum passimque correctum e scriniis depromptum ornatissimis liberaliter nobiscum communicavit, factum est ut hoc Persarum scientiae specimen proferre nobis liceret. Σαμψουχαρής vel rectius Σάμψ πουχαρής cui hoc opus a graeco interprete tribuitur, est Sams Bukharensis (Šams Aldin al Bukhârî ?) astronomus qui saeculo XIII floruisse videtur. (Cf. Usener, *Ad historiam astronomiae symbola*, Bonn, 1876, p. 15, n. *d* et 22 sq.). — Commentaria eorum quae edimus similia in principio operum orientalium astronomiae vel historiae scriptorum non raro inveniuntur velut apud Alfergani (*Elementa astronomica*, ed. Golius, 1669) et Albîrûnî (*Chronology of ancient. nations*, ed. Sachau, 1879) virum eximiae doctrinae et Bukharensi isto multo praestantiorem. — Interpretis graecae linguae imperiti stylum barbarum corrigere nolui. Praemonere sufficiat verba χρόνος (annus) et καιρός (tempus) sicut in sermone vulgari accipienda esse, ἔτος pro ἔτων περίοδος usurpari et τὸν ψῆφον perpetuo dici.

F. 4. Διάγνωσις τῶν χρόνων.

Ἐνταῦθα μέλλει ῥηθῆναι πῶς κρατοῦσι τοὺς χρόνους πᾶν ἔθνος, Πέρσαι, Χριστιανοί, Ἑβραῖοι, Εἰδωλολάτραι, Χεταῖοι, ἀστρονόμοι, Ἰνδοί.

5 Οἱ μὲν ἀστρονόμοι κυρίως τὸν χρόνον ἀπὸ τοῦ ἡλίου κρατοῦσι τὸ πρῶτον τοῦ χρόνου ἐκεῖθεν ἀριθμοῦντες ἀπὸ τῆς ἀνατολῆς τοῦ ἡλίου.

Οἱ Πέρσαι δὲ τοὺς χρόνους ἀπὸ τῆς σελήνης ἀριθμοῦσι, καὶ πρῶτον δὲ χρόνον ἀπὸ τοῦ Μουχαρὰμ κρατοῦσι, τὴν ἀρχὴν δὲ τοῦ μηνὸς ἐκείνων ἐξ ἐκείνου λογίζονται, ὅταν ἴδωσι νέαν σελήνην.

10 Οἱ Χριστιανοὶ τοὺς χρόνους ἀπὸ τοῦ ἡλίου ἀριθμοῦσιν· ἀλλ' οὐκ ἔστι τοῦτο κυρίως διὰ τοῦτο ὅτι ὁ εἷς ἐκείνων χρόνος τξε' ἡμέραι καὶ τέταρτον, ἐρρέθη δὲ ὅτι ὁ χρόνος οὗτος τοῦ ἡλίου τετελειωμένος οὐκ ἔνι· λείπει γάρ τι ἀπὸ τοῦ τετάρτου· πάντως δὲ τὸν χρόνον τοῦτον ἐκεῖνοι ἐπὶ τούτῳ κρατοῦσι καθότι ὁ χρόνος τοῦ ἡλίου καταπολύ ἐστι

15 τοῦ τελείου· καὶ τὴν ἀρχὴν δὲ τοῦ χρόνου ἐκείνων κατὰ τὸ μέσον τοῦ Ζυγοῦ τιθέασιν· ἀλλὰ καὶ τὴν ἀρχὴν τῶν μηνῶν αὐτῶν ἀπὸ τοῦ Σεπτεβρίου λογίζονται.

8 Μουχαράμ = Moharem, arab. primus mensis. 9 εἴδωσι cod., corr. Usener.

EXCERPT FROM CODEX 2 (LAUR. 28, 17).

Samspuchari on the reckoning of time.

Thanks to the kindness of Herm. Usener, who generously shared with us his copy, accurately transcribed and corrected throughout, drawn from his distinguished archives, we were able to present this specimen of Persian learning. Σαμψουχαρής, or more correctly Σάμψ πουχαρής, to whom this work is attributed by a Greek translator, is Sams Bukharensis (Šams Aldin al Bukhârî?), an astronomer who appears to have flourished in the 13th century. (Cf. Usener, Ad historiam astronomiae symbola, Bonn, 1876, p. 15, n. d and 22 sq.). Commentaries similar to what we are publishing are not infrequently found at the beginning of works by Eastern writers on astronomy or history, as for instance in Alfergani (Elementa astronomica, ed. Golius, 1669) and Albiruni (Chronology of ancient nations, ed. Sachau, 1879), a man of exceptional learning and far superior to that Bukharensis. — I did not wish to correct the barbarous style of the Greek translator, who was not proficient in the language. It will suffice to note in advance that the words χρόνος (year) and καιρός (time) are to be understood as in common usage, that ἔτος is used in place of ἔτων περίοδος, and that τὸν ψήφον is used throughout.

F. 4. Reckoning of the years.

Here it will be set forth how every people reckons the years — Persians, Christians, Hebrews, Idolaters, Hittites, astronomers, Indians,

8 The astronomers properly reckon time from the sun, counting the beginning of the year from the rising of the sun,

The Persians reckon the years from the moon, and they take the first year from Muharram, and they calculate the beginning of their month from the time when they see the new moon.

40 The Christians reckon the years from the sun; but this is not strictly proper, because their one year is 365 days and a quarter, and it has been said that this year of the sun is not complete; for something is lacking from the quarter; yet they maintain this year on the grounds that the year of the sun is very close to the complete one; and they place the beginning of their year at the middle of Libra; and they also reckon the beginning of their months from September.

8 Muharram ‖ Mobarem, Arab. first month. 9 edition cod., corr. Ugener.

Οἱ τῷ πυρὶ λατρεύοντες Πέρσαι τὸν χρόνον τοῦ ἡλίου κρατοῦσι δίχα τοῦ τετάρτου τοῦ πλεονάζοντος ἀπὸ τῶν τξε' ἡμερῶν· καὶ γὰρ ὁ χρόνος ἐκείνων τξε' ἡμέραι γίνονται.

Οἱ Αἰγύπτιοι τὸν χρόνον ὡς οἱ Πέρσαι κρατοῦσι, καὶ οἱ ἀπὸ τοῦ Ἀδὰμ δὲ οὕτως ἐψήφουν τοὺς χρόνους καθὼς καὶ οὗτοι νῦν. 5

Οἱ Ἑβραῖοι δὲ καὶ οἱ Ἰνδοὶ καὶ οἱ Χεταῖοι τοὺς χρόνους κρατοῦσι τοῦ ἡλίου [τοὺς] κυρίως, ὁμοίως δὲ καὶ τοὺς τῆς σελήνης κυρίως· τὴν ἀρχὴν δὲ τοῦ μηνὸς ἐκεῖθεν κρατοῦσιν ἀπὸ τῆς συνόδου ἡλίου καὶ σελήνης οὕτως ἵνα πρὸ τοῦ μέσου τῆς ἡμέρας ἢ μετὰ τὸ μέσον συνοδεύσῃ τῷ ἡλίῳ ἡ σελήνη· καὶ τὴν ἀρχὴν δὲ τοῦ μηνὸς 10 αὐτῶν κατὰ τὴν ἐπιοῦσαν ἡμέραν λογίζονται.

Οἱ Ἰνδοὶ τὴν ἀρχὴν τοῦ χρόνου αὐτῶν ἐξ ἐκείνου λογίζονται, ἡνίκα ὁ ἥλιος γένηται πλησίον τοῦ Κριοῦ· εἰ δὲ ἐγγύς ἐστι τοῦ ἰστημᾶ ἤτοι ....., ἀπὸ τούτου κρατοῦσι τοῦτον. Οἱ Ἑβραῖοι τὴν ἀρχὴν τοῦ χρόνου αὐτῶν ἀπὸ τούτου κρατοῦσιν, ὁπόταν ὁ ἥλιος γένηται πλησίον 15 τοῦ Ζυγοῦ. Ἡ ἀρχὴ δὲ τοῦ χρόνου τῶν Χεταίων τότε ἐστίν, ὅταν ἔλθῃ ὁ ἥλιος εἰς τὸν Ὑδροχόον κυρίως ἢ κατὰ τὸ μέσον ἢ τὸ τέλος ἢ τὴν ἀρχήν.

Ἐπεὶ οὖν οὗτοι ἐκράτησαν τὸν χρόνον ἀπὸ τοῦ ἡλίου καὶ τοὺς μῆνας ἀπὸ τῆς σελήνης, εὗρον ὅτι μέσον τοῦ χρόνου τοῦ ἡλίου καὶ τῆς σελή- 20 νης λείπουσι ι' ἡμέραι καὶ περιττεύουσι καὶ ε'· συνάγεται οὖν ὅτι κατὰ γ' χρόνους περιττεύει εἷς μήν· ὁ πρῶτος τοίνυν τούτων χρόνος ἐστὶ περιττός, ἤτοι μῆνες ιγ'· τοῦτον τὸν μῆνα ἕκαστος ἰδίᾳ ἐκάλεσεν, οἱ Ἰνδοὶ γατμασάν, οἱ Ἑβραῖοι ἐμπεὶρ, καὶ οἱ Χεταῖοι σούν.

Ἐπεὶ οὖν ἐρρέθη ὁ σκοπὸς τῶν χρόνων καὶ τῶν ἡμερῶν εἰς τὸν 25 ψῆφον, ὃς μέλλει εἶναι εἰς πάσας τὰς συντάξεις, ἡ διδασκαλία δὲ αὕτη θεμέλιον ὀφείλει εἶναι τῶν συντάξεων ἁπασῶν, χρὴ ῥηθῆναι καὶ τὰς ἄλλας τῆς ἐπιστήμης μεθόδους καὶ μεταχειρίσεις, καθὼς εἴρηται εἰς τὴν σύνταξιν τοῦ Ἀλαῆ·[1] εἰς ἐκείνην δὲ τὴν σύνταξιν τοῦ Ἀλαῆ ξ' κεφάλαια ἐτέθησαν, καὶ ἡ ἀρχὴ δὲ τοῦ πρώτου κεφαλαίου ἡ διδασκαλία 30 τῶν καιρῶν ὡς ῥηθήσεται.

Ἐπεὶ κατελήφθησαν οἱ χρόνοι καθὼς ἕκαστος ἔθηκε, καὶ ὁ καιρὸς ἑκάστου ῥηθήσεται. ὁ καιρὸς οὖν θεμέλιον ἔστι, καὶ οἱ χρόνοι ἐν τούτῳ ἔχουσι τὸ ἑδραίωμα διὰ τοῦ γνωρίσματος τῶν ἄλλων καιρῶν· ἐκεῖνο δὲ τὸ θεμέλιον ἀπὸ τοῦ χρόνου ὀφείλει κρατηθῆναι, οἷον ὅτι εἰς τὸν χρό- 35

7 τοὺς secl. 13 ἰστημᾶς quid sit nescio. 14 Lacunam praebet codex. 15 αὐτῶν] τούτων cod. cf. 29. 21 πρῶτος] lege τρίτος. 24 ἐμπεὶρ = hebr. *'ibbûr*, nam μπ = b Cf. Ideler, *Chronologie*, I. 532.

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[1] " Ἀλαῆ non scriptor est sed titulus libri decurtatus ex *alzig al' alâi* hoc est tabularum in honorem viri illustris alicuius Alâ-aldaulah editarum. Quales complures Hagi Khalfa memorat..., Gildemeister ap. Usener, *Ad histor. astronomiae symbola*, 1876, p. 16 *i*.

The Persians who worship fire reckon the solar year without the surplus quarter beyond the 365 days; for their year amounts to 365 days.

The Egyptians reckon the year as the Persians do, and those descended from Adam also counted the years in the same way as these do now.

The Hebrews, the Indians, and the Hittites reckon the years of the sun properly, and likewise those of the moon properly; and they take the beginning of the month from the conjunction of the sun and the moon, such that whether the moon conjoins with the sun before midday or after midday, they reckon the beginning of their month from the following day.

The Indians reckon the beginning of their year from the moment when the sun comes near Aries; and if it is close to the equinox, they ....., take their reckoning from that point. The Hebrews reckon the beginning of their year from the moment when the sun comes near Libra. The beginning of the year of the Khetaioi is when the sun enters Aquarius, whether at the middle, the end, or the beginning.

Since these peoples reckoned the year from the sun and the months from the moon, they found that between the solar year and the lunar year there is a deficit of ten days with a surplus of five; it follows therefore that every three years there is a surplus of one month. The first of these years is thus a surplus year, that is, of thirteen months. Each people called this month by its own name: the Indians called it gatmasan, the Hebrews empeir, and the Khetaioi sun.

Since the purpose of the years and days in the calculation, which is to apply to all the treatises, has now been stated, and since this teaching ought to be the foundation of all the treatises, it is necessary to set forth also the other methods and procedures of the science, as has been stated in the treatise of Alaē; in that treatise of Alaē sixty chapters were set down, and the beginning of the first chapter is the teaching of the seasons, as will be stated.

Since the times were determined as each one set them, the appointed time of each will be stated. The appointed time, therefore, is the foundation, and the times have their firm basis in it through the recognition of the other appointed times; and that foundation must be held fast from the time, as for instance in the time 35

7 secl. 13 ἱστημᾶς quid sit nescio. 14 Lacunam praebet codex. 15 of these cod. cf. 29. 21 first] lege third. 24 ἐμπερ = hebr. 'ibbûr, namnmb = b Cf. Ideler, Chronologie, I. 532.

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14 Alalal is not the author but rather a truncated book title derived from alzig al' aldi, that is, tables published in honor of some illustrious man Alâ-aldaulah. Several such works are mentioned by Hagi Khalfa..., Gildemeister ap. Usener, Ad histor. astronomiae symbola, 1876, p. 16 i.

νον ἐκεῖνον ἵνα μέγα ἔργον ἐφανερώθη εἰς τὸν κόσμον ἢ εἰς τὸν οὐρανὸν ἢ εἰς τὴν γῆν ὡς ἔκλειψις ἡλίου καὶ σελήνης καὶ ὁ κατακλυσμὸς ἢ μεγάλου προφήτου ἐμφάνεια ἢ ἀπώλεια ἔθνους ἢ γέννησις εὐτυχοῦς· ἀφ' ὧν ἕκαστον ἐπὶ χρόνοις συμβαίνει μακροῖς καὶ εἰς τοὺς ἀνθρώπους διάδηλον γίνεται. καὶ πᾶν δὲ γένος ἀνθρώπων τῶν ῥηθέντων μίαν τεθείκασιν ἀρχὴν ὡς θεμέλιον καὶ πράττουσι δι' αὐτοῦ· ὕστερον δὲ τῶν χρόνων τοῦ ἡλίου καὶ ὕστερον τῶν χρόνων τῆς σελένης καὶ ὕστερον τῶν β' οἱ ἀστρονόμοι τὰς συντάξεις καὶ τὰ ὡρολόγια καὶ τὰ αὐθημερινά, δι' ὧν ἐργάζονται, εἰς τοῦτο τεθείκασιν ὅτι ἀπὸ τοῦ κατακλυσμοῦ ἄλλοι πέντε καιροί εἰσιν.

Κεφάλαιον πρῶτον.

Τὸ πρῶτον ἔτος, ὅπερ τερὶχ λέγεται κατὰ Πέρσας, ἀπὸ τοῦ Ναβουχοδονόσορ· καὶ ἡ ἀρχὴ τοῦ ἔτους τούτου, ἀφ' οὗ ἐκάθισεν οὗτος εἰς τὴν ἀρχήν. ἡ δὲ ἀρχὴ τοῦ ἔτους ἐκείνου ἡμέρα ἦν δ'. ἡ ἡμέρα ἐκείνη ἀρχὴ τοῦ παρὰ τοῖς Αἰγυπτίοις μηνὸς τοῦ Θὼθ πρώτου ὄντος παρ' αὐτοῖς. καὶ τοὺς χρόνους τούτων οἱ Κιπτίδες κρατοῦσιν. οἱ δὲ μῆνος εἰς τὴν διάλεκτον ἐκείνων οὕτως *** ὡς κρατοῦσιν οἱ Πέρσαι, τξε' ἡμέραι. καὶ ὁ Πτολεμαῖος δὲ τὴν ὁδὸν τῶν ἀστέρων εἰς τὸ βιβλίον ἐκείνου ὅπερ ὀνομάζεται μυζατῆς <εἰς> τὸ ἔτος τόδε τέθεικεν.

Τὸ δεύτερον ἔτος ἀπὸ τοῦ Μακεδόνος Ἀλεξάνδρου ὕστερον τοῦ βασιλέως Βαβυλῶνος [καὶ] τοῦ Ναβουχοδονόσορ· τῷ ἔτει τῷδε χρῶνται οἱ εἰρημένοι Κιπτίδες, καὶ οἱ χρόνοι ἐκείνων κατὰ Πέρσας. ἡ ἀρχὴ οὖν τοῦ χρόνου ἀφ' οὗ ἐκάθισεν ἐκεῖνος εἰς τὴν ἀρχὴν ἡμέρα α', ἥτις γίνεται α' τοῦ Θὼθ μηνός, ὕστερον τοῦ ἔτους Ναβουχοδονόσορ· ἀπὸ τοῦ χρόνου τούτου μέχρι καὶ τοῦ Ἀλεξάνδρου υκδ' χρόνοι παρῆλθον·[1] καὶ εἰς τὸ υκε' ἔτος ἔστι τοῦτο τὸ δεύτερον ἔτος. καὶ ὁ Πτολεμαῖος τὴν ὁδὸν τῶν ἀπλανῶν ἀστέρων εἰς τοῦτο τὸ ἔτος τέθεικε, καὶ ὁ Θαούνης δὲ ὁ Ἀλεξανδρεὺς τὴν ὁδὸν τῶν ἀστέρων ἐν τῇ τούτου συντάξει, ὅπερ κανόνιον ὀνομάζεται, εἰς τοῦτο τὸ ἔτος ἔθηκε.

Τὸ τρίτον ἔτος ἀπὸ τοῦ χρόνου Ἀλεξάνδρου τοῦ υἱοῦ Φιλίππου· οὗτος Δουλκαρνάην ὀνομάζεται. τούτῳ τῷ ἔτει χρῶνται οἱ Ῥωμαῖοι καὶ Σύροι, καὶ τοὺς χρόνους τοῦ ἔτους τοῦδε οἱ Ῥωμαῖοι κρατοῦσιν·

1 μέγα ἔργον ἵνα cod. 4 εὐτυχοῦς] vix sanum. 6 τεθείκασι cod., idem 61. 9 αὐθημερινόν pro ἐφημερίς vel ἡμερολόγιον "*calendarium*" posuit. 13 τερίχ = pers. tarikh, *aetas*, *aera*. 14 Ναβουχοδονόσορ] Aera Nabonassaris. 15 τούτων sc. Persarum. 16 Post οὕτως hiatus fort. homoeoteleuto ortus. 18 μυζατῆς] *al-migistî* = Almagestum. 19 εἰς (ante τὸ ἔτος) interposui, sed adhaeret opinor verbo antecedente, ut scribendum sit μυζατῆ, εἰς "Usener". 21 καὶ del. 29 θαούνης est Theon. 31 Δουλκαρνάην = *bicornutus*.

[1] Cf. Theodorum Meliteniotam ap. Usener, *op. cit.*, p. 12, f. 259r. — De aera Philippi Aridaei agit, quae revera anno *mortis* Alexandri incipiebat, cf. Albîrunî, *Chronology*, ed. Sachau, p. 31.

that time, so that a great event might be revealed in the world or in the heavens or on the earth, such as an eclipse of the sun and moon, or a flood, or the appearance of a great prophet, or the destruction of a nation, or the birth of a fortunate one; each of which comes to pass over long periods of time and becomes manifest to men. And every race of men has set one beginning as a foundation for the aforementioned things and acts through it; and after the years of the sun and after the years of the moon and after the two, the astronomers have established their tables, their horologues, and their daily reckonings, by which they work, on the basis that from the flood there are five other appointed times.

Chapter One.

The first year, which is called tarikh according to the Persians, begins from Nebuchadnezzar; and the beginning of this year is from when he assumed power. The beginning of that year was the fourth day. That day was the first day of the month of Thoth among the Egyptians, which is the first month among them. And the Copts observe the chronology of these. And the months in their dialect are thus *** as the Persians observe them, 365 days. And Ptolemy also set down the course of the stars in that book of his which is called the Almagest for this year.

The second year is from the time of Alexander the Macedonian, after the king of Babylon, Nebuchadnezzar; the aforementioned Copts use this year, and their chronology is according to the Persians. The beginning of that time, from when he assumed power, is the first day, which falls on the 1st of the month Thoth, after the year of Nebuchadnezzar. From that time until Alexander's, 424 years had passed; and it is in the 425th year that this second year stands. And Ptolemy set down the course of the fixed stars for this year, and Theon of Alexandria set down the course of the stars in his compilation, which is called the Canon, for this year.

The third year is from the time of Alexander the son of Philip; he is called Dhul-Qarnayn. The Romans and Syrians use this year, and the Romans observe the chronology of this year.

1 μέγα ἔργον ἵνα cod. 4 εὐτυχοῦς] hardly sound. 6 τεθείκασι cod., likewise 61. 9 αὐθημερινόν in place of εφημερίς or ἡμερολόγιον * calendarium, he placed. 13 τερίχ= Pers. tarikh, age, era. 14 Ναβουχοδονόσορ] Era of Nabonassar. 15 τούτων i.e. of the Persians. 16 After οὕτως a lacuna perhaps arising from homoeoteleuton. 18 μυζατής] al-migisti = Almagestum. 19 εἰς (before τὸ ἔτος) I have inserted, but it adheres I think to the preceding verb, so that one should write μυζατή, εἰς * Usener. 21 καὶ del. 29 θαούνης is Theon. 31 Δουλκαρνάην = bicornutus.

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1 Cf. Theodore Meliteniotes in Usener, op. cit., p. 12, f. 259. — He deals with the era of Philip Arrhidaeus, which in fact began in the year of Alexander's death, cf. Albiruni, Chronology, ed. Sachau, p. 31.

ὁ πᾶς δὲ χρόνος τούτων ἡμέραι τξε' καὶ τέταρτον· ὅπερ τέταρτον εἰς τοὺς δ' χρόνους μία πληροῦται ἡμέρα. ἐκείνην τὴν ἡμέραν κατὰ τὸν μῆνα τὸν Σουμπὰτ ἤτοι τὸν Φευρουάριον προστιθέασιν· ὅθεν ὁ χρόνος ἐκεῖνος τξ' ἡμέραι εἰσίν· οὗτος δὲ καλεῖται καπισά, ὃν βίσεξτον Ῥωμαῖοι καλοῦσιν. οἱ δὲ μὴ ἔχοντες χρόνοι εἰς πρόσθεσιν τὴν ἡμέραν ταύτην λέγονται πασιτά. ἡ ἀρχὴ οὖν τοῦ ἔτους τούτου ἡμέρα β', ἥτις καὶ ἀρχὴ ἐστὶ τοῦ μηνὸς ἐκείνων τοῦ Τασιρῆ. καὶ τὴν ἀρχὴν τοῦ χρόνου ἐκείνου τινὲς ἀπὸ τοῦ ς' κρατοῦσι· τὸ ὄνομα δὲ τοῦ μηνὸς ἐκείνων Ἀδάρ, διὰ τοῦτο ὅτι ἡ ἀρχὴ τοῦ κόσμου εἰς τοῦτον τὸν μῆνα ἀνακαινίζεται ἤτοι λαμβάνει ἀρχήν. διὰ τοῦτο καὶ ὁ Πατανῆς[1] τὴν ὁδὸν τῶν ἀστέρων εἰς τὴν σύνταξιν αὐτοῦ ἐν τούτῳ τῷ ἔτει τέθεικε, τὴν ἀρχὴν δὲ τοῦ ἔτους αὐτοῦ ἀπὸ τοῦ Ἀδὰρ ἔθηκε.

Τὸ τέταρτον ἔτος· τοῦτο κρατοῦσιν οἱ Πέρσαι, ὅτι ἡ ἀρχὴ τοῦ ἔτους τούτου ἐξ ἐκείνου ἀριθμεῖται ἀφ' οὗ ὁ Μωάμεθ ἀπὸ τοῦ Μακκὰ ἐπορεύθη εἰς τὴν Μαδινιαίαν. ἡ ἀρχὴ δὲ τοῦ ἔτους τούτου ἡμέρα ς', καὶ ἡ ἀρχὴ τοῦ μηνὸς τοῦ Μουχαράμ· οὕτω δὲ τὸ ὄνομα τούτου καλοῦσιν οἱ Ἄραβες· καὶ οἱ χρόνοι ἐκείνων τῆς σελήνης οἱ χρόνοι, ἡμέραι τνδ' ὁ χρόνος καὶ κβ' λεπτά· τὰ κ' οὖν λεπτὰ κατὰ γ' χρόνους μία ἡμέρα γίνεται, τὰ δὲ β' κατὰ λ' χρόνους ἡμέρα μία, ὥστε κατὰ λ' χρόνους ια' ἡμέραι γίνονται περισσαί· συμβαίνει οὖν εἰς τοὺς λ' χρόνους ια' εἶναι *** χρόνους εἶναι καπισά· ἐκεῖνος δὲ ὁ χρόνος τοῦ καπισὰ τνε' ἡμέραι. οἱ δὲ ἄλλοι χρόνοι οἱ ἀνὰ τνδ' ἡμέρας ὄνομα τούτοις πασιτά. οἱ μῆνες οὖν τοῦ ἔτους τούτου κατὰ β' τρόπους ψηφίζονται· καθ' ἕνα μὲν ἀριθμοῦσιν οἱ Πέρσαι· ἐκεῖνοι δὲ τοῦ ψήφου τὴν ἀρχὴν ἀπὸ τότε κρατοῦσιν ἡνίκα ἴδωσι τὴν σελήνην νέαν. μετὰ τοῦ ψήφου τοίνυν τούτου ἔστι καιρὸς ὅτι γ' μῆνες ἀνὰ κθ' ἡμέρας ἔχουσι· καὶ ἄλλος δὲ καιρὸς ὅτι δ' μῆνες ἀνὰ λ'. τοῦτο καλοῦσι ψῆφον ῥοιάτουχιλαλι· διὰ τοῦτο εἰς μίαν τάξις οὐδέν εἰσιν. οἱ δὲ ἀστρονόμοι ἀπὸ τῆς ἀρχῆς τοῦ χρόνου τὸν α' μῆνα ἀνὰ λ' ἡμέρας κρατοῦσι, τὸν δὲ μετ' αὐτὸν ἀνὰ κθ' καὶ οὕτως ἀριθμοῦσιν ἐναλλὰξ μέχρι καὶ τῆς τοῦ χρόνου τελειώσεως· τοῦτον δὲ τὸν ψῆφον καλοῦσιν ἄμπρι ἀουσάτ· καὶ ὁ ψῆφος τῶν συντάξεων ἁπασῶν εἰς τοῦτόν ἐστι τὸν ψῆφον. μετὰ δὲ τούτου τοῦ ψήφου καὶ τοῦ α' συμβαίνει γ' ἡμέρας ἐλλείπειν

3 σουμπάτ = mensis Syrorum *shebât*. 4 καπισά = syr. *kbishâ* " intercalaris ", Arab. *kebîse*. 6 πεσιτά = syr. *pshitâ* " simplex ". 8 τασιρὴ = mensis syr. *tishrî*. 9 ἀδὰρ = mensis syrorum *Adar* i. e. Martius. 16 Μουχαρὰμ cf. *supra*, p. 85, v. 8. 18 κβ' λέπτα] lege ἡμέραι τνδ' ὥραι η' καὶ μη' λεπτά· αἱ η' οὖν ὥραι ... γίνονται, τὰ δὲ μη' λεπτὰ ... Cf. Ideler, *Chronologie*, II, 480 sqq. 21 Lacunam significavi. Καπισά cf. *supra*, v. 4. 22 τνε'] lege τξε'. 23 πασιτά cf. *supra*, v. 6. 25 εἴδωσι cod. 27 fort. τοῦτον. 28 verba corrupta. 30 ἀριθμοῦσι ἐναλὰξ cod., corr. Usener.

[1] " Πατανῆς, *al battânî* vel ut vulgo audire solet Albatgenius ... diem obiit a h. 317 (929, p. Cr.) " Gildemeister, *l. c.*, p. 15 *c*.

The total time of these is 365 and a quarter days; which quarter is completed into one day over the course of 4 years. That day they add in the month of Shubat, that is February; hence that year consists of 366 days; and this is called kapisa, which the Romans call bissextile. The years that do not have this day added are called pasita. The beginning of this year is the second day, which is also the beginning of their month of Tishri. And some reckon the beginning of that year from the 6th. The name of their month is Adar, because the beginning of the world is renewed, that is, takes its beginning, in this month. For this reason Pattanis also set the course of the stars in his compilation in this year, and placed the beginning of his year from Adar.

The fourth year: this is used by the Persians, because the beginning of this year is counted from the time when Muhammad traveled from Mecca to Medina. The beginning of this year is the 3rd day, 15 and the beginning of the month of Muharram; for this is the name by which the Arabs call it; and the years of theirs are lunar years, the year being 354 days and 22 minutes; the 20 minutes make one day every 3 years, and the 2 minutes make one day every 30 years, so that every 30 years 11 extra days accumulate; it therefore happens that in 30 years there are 11 *** years that are kabisa; and that kabisa year has 355 days. The other years, each of 354 days, are called basita. The months of this year are counted in 2 ways; in one way the Persians count; and they begin their reckoning from the time when they see the new moon. With this reckoning there are times when 3 months have 29 days each; and other times when 4 months have 30 each. This they call the reckoning of ru'yat al-hilal; for this reason they are not in a fixed order.The astronomers, however, from the beginning of the year keep the 1st month at 30 days, and the one after it at 29, and so they count alternately until the completion of the year; and this reckoning they call amr awsat, and the reckoning of all the tables is according to this reckoning. With this reckoning compared to the first, it happens that 3 days are lacking.

3 soubat = mensis Syrorum shebat. 4 kapisa = syr. kbisha "intercalaris" Arab. kebise. 6 pesita = syr. phild * simplex .. 8 tasire menis syr. tishri. 9 adar = mensis syrorum Adari. e. Martius. 16 Moukardm cf. supra, p. 85, v. 8. 18 kb' lepta] lege hemerai tnd' horai e' kai me' lepta; ai e' oun horai ... ginontai, ta de me' lepta ... Cf. Ideler, Chronologie, II, 480 sqq. 21 Lacunam significavi. Kamod cf. supra, v. 4. 22 tne] lege txe'. 23 pasita cf. supra, v. 6. 25 eidosi cod. 27 fort. touton. 28 verba corrupta. 30 arithmousi enalax cod., corr. Usener.

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14 Patanes, al-Battani or as he is commonly known Albatenius ... died in the year h. 317 (929, p. Cr.), Gildemeister, l. c., p. 15 c.

καὶ περιττεύειν, πλέον δὲ τούτου οὐκ ἂν γένοιτο ἔλλειψις ἢ πλεονασμός. καὶ ὁ Ἀβδουλαχμάνης ὁ Χαζηνὸς ὃς ἐποίησε τὴν ἀσφαλῆ καὶ στερεὰν σύνταξιν τοῦ Σαντζαρῆ[1] τὴν ὁδὸν τῶν ἀστέρων εἰς τοῦτο τὸ ἔτος ἔθηκεν. ἀρχὴ δὲ τοῦ ἔτους τούτου ἡμέρα ϛ', κη' τοῦ Καϊάκ, ὅς
5 ἐστι μὴν γ' τοῦ μηνὸς Ναβουχοδονόσορ· ἀφ' οὗ εἰσι χρόνοι ,ατο' μέχρι τούτου τοῦ τετάρτου ἔτους· ἀπὸ δὲ τοῦ Μακεδόνος Ἀλεξάνδρου χρόνοι ϑμϛ' μέχρι τούτου.

Τὸ πέμπτον ἔτος ἀπὸ τοῦ καιροῦ τοῦ Ἰασιαντζαρῆ τοῦ υἱοῦ Σαχιαρῆ τοῦ Μεστρέ,[2] ὑστέρου τῶν ἄλλων βασιλέων· τοὺς χρόνους
10 τούτου κρατοῦσιν οἱ λατρεύοντες τῷ πυρί. ἀρχὴ τοῦ ἔτους τούτου ἡμέρα γ'· ἡ δὲ ἡμέρα ἐκείνη ἀρχὴ τοῦ Φαρβαδίν· καὶ ἡ ἀρχὴ τοῦ ἔτους τούτου ἡ ιθ' Καίχακη μηνός· χρόνοι οὖν ἀπὸ τοῦ Ναβουχοδονόσορ ,ατπ' ἕως τοῦ καιροῦ τούτου, καὶ ἀπὸ τοῦ Μακεδόνος χρόνοι ϑνϛ', καὶ ἀπὸ τοῦ Δουλκαρνάην ἀπὸ τῶν ιϛ' τοῦ [τοῦ] Χαζυρὰν χρόνοι ϑμγ' ἕως τού-
15 του· κβ' οὖν τοῦ μηνὸς Ῥαμπαουὰλ χρόνῳ ια' κατὰ τὸν καιρὸν τοῦ Εἰζιράττο ἔτος Μωάμεθ· ποιητὴς τῆς συντάξεως Κασιαρὶ ἤτις ἐγένετο εἰς τοῦτο τὸ ἔτος, τὸ ὄνομα τούτου Ἀλῆς ὁ Ἀβδουλουκαρίμ· τὴν σύνταξιν Ἀλαῆ οὗτος εἰς τοῦτο τὸ ἔτος ἔθηκεν. ὁ Χουσάμης Σαλὰρ τὴν σύνταξιν Ἰσαχῆ ἐν τούτῳ τῷ ἔτει τέθεικε, καὶ ἡ σύνταξις τοῦ
20 Φεχεὶρ εἰς τοῦτο τὸ ἔτος, καὶ ἡ σύνταξις τοῦ Ἀθυρατὶν εἰς τοῦτο τὸ ἔτος ἐγένετο· καὶ ἡ σύνταξις Μαχχὶ Μαγριπῆ εἰς τοῦτο τὸ ἔτος· καὶ ἡ σύνταξις δὲ τοῦ Χοντζανασύρη ἐν τούτῳ τῷ ἔτει ἐτέθη· καὶ ἑτέραι δὲ πλεῖσται συντάξεις κατὰ τὸ ἔτος τόδε ἐτέθησαν· διατί; ὅτι τοῦτο τὸ ἔτος παρὰ τὰ ἕτερα εὐκαταληπτότερον. [F. C.]

4 Volebat Χοιάκ, quem mensem notatu dignum non quartum sed tertium dici: sequitur igitur scr. annum Antiochenum (Usener). 9 τούτων cod. 11 φαρβαδίν mensis Persarum Farvadîn. 12 Καίκακι sine dubio Χοιακ(ί) (Usener). 14 τοῦ seclusi sed tota sententia corrupta videtur. Χαζυρά fortasse idem est atque Εἰζιράττο v. 34. 15 ῥαμπαουὰλ = mensis Arabum Rebî-el-Awwel. 15 εἰζιράττο = *hedschra*, hegira. 20-21 καὶ ἡ ... ἔτος suppletum in marg. cod.

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[1] « Σαντζαρῆς titulus est libri *alzig alsangari*, tabularum quas *Abulfatch Abdalrahman Alkhâzin*, olim servus natione graecus condidit et illo indice in sultani *Sangar* honorem insignivit... Anno heg. 509, p. Chr. 1115 Sangar regnare coepit. » Gildemeister, *l. c.*, p. 15, n. *f.* — Theodorus Meliteniota Samspucharo perperam intellecto, inepte Santzarem nomen hominis esse credidit.

[2] Yazdajird ben Shahryâr ben Kisrâ Parwiz — sic apud Albîrunî appellatur (p. 35, Sachau) — anno 632, p. C. n. rex Persarum factus est.

[3] Ex hoc Sampsuchari loco speciosam orientalium scriptorum cognitionem mutuatus est Theodorus Meliteniota (Usener, *l. c.*, p. 14) qui Gildemeistero occasionem praebuit eruditissime de singulis disserendi.

and to be in surplus, but beyond this there could be no deficiency or excess. And Abdulrahman al-Khazini, who made the reliable and solid compilation of Sanjari, set the course of the stars for this year. The beginning of this year is day 3, the 28th of Kayak, which is the 3rd month of the month of Nebuchadnezzar; from which there are 1,370 years up to this fourth year; and from Alexander the Macedonian, 46 years up to this point.

The fifth year from the time of Yasiantazri the son of Sakhari of Mistre, the last of the other kings; his years are observed by those who worship fire. The beginning of this year is day 3; and that day is the beginning of Farvardin; and the beginning of this year is the 19th of the month Kaychake; so the years from Nebuchadnezzar are 1,081 up to this time, and from the Macedonian 256 years, and from Dhu al-Qarnayn from the 16th of Haziran 143 years up to this point; on the 22nd of the month Rabi' al-Awwal in year 11, at the time of Eziratto, the year of Muhammad, the author of the compilation of Kasiari which was made for this year, whose name is Ali ibn Abd al-Karim; he set the compilation of Ala for this year. Khusam Salar set the compilation of Isahi in this year, and the compilation of Fakhir is for this year, and the compilation of Athyratin was made for this year; and the compilation of Makhi Magripe is for this year; and the compilation of Khontza nasyre was also set in this year; and many other compilations were set according to this year; why? Because this year is more comprehensible than the others.

[F. C.]

4 He wanted Χοιάκ, which month he noted should be called not the fourth but the third: it follows therefore that the Antiochene year should be written (Usener). 9 τούτων cod. 11 φαρβαδίν the Persian month Farvadin. 12 Καίκακι is without doubt Χοιακ(ι) (Usener). 14 του I have bracketed out but the whole sentence seems corrupt. Χαζυρά is perhaps the same as Εἰζιράττο v. 34. 15 ῥαμπαουάλ = the Arabic month Rebi-el-Awwel. 15 εἰζιράττο hegira, begira. 20-21 καὶ ἡ ... ἔτος supplied in the margin of the codex.

1 " · Σαντζαρῆς is the title of the book alrig alsangari, the tables which Abulfutch Abdal-rahman Alkházin, formerly a slave of Greek origin, composed and distinguished with that title in honor of the sultan Sangar... In the year of the hegira 509, A.D. 1115, Sangar began to reign. Gildemeister, l. c., p. 15, n. f. Theodorus Meliteniota, having misunderstood Samspucharo, foolishly believed that Santzares was the name of a person.

• Yazdajird ben Shabryar ben Kisrà Parwiz — so named in Albiruni (p. 35, Sachau) — became king of the Persians in the year 632 A.D.

* From this passage of Sampsucharus, Theodorus Meliteniota borrowed an impressive acquaintance with Eastern writings (Usener, l. c., p. 14), which gave Gildemeister occasion to discourse most learnedly on particular points.

EXCERPTA EX CODICE 8 (Laur. 28, 14).

Haec Hephaestionis frustula publici iuris feci quasi libamenta totius operis quod propediem edere in animo habeo. Quae excerpta, extremo, si vis, excepto, ita cum capitibus, in calce unius cuiusque nostri signatis, libri I ex codicibus Parisinis ab Engelbrechtio editis, consentiunt, ut ea iterum comprobetur opinio, quam alias exposui (*Studi ital.* etc., VI, 7), recensionem codicum Parisinorum nullo modo unicam genuinamque, sed potius epitomen esse doctrinae celeberrimi auctoris.

F. 42v. κζ'. Τίνες τῶν ιβ' τόπων εἰσὶ βελτίους.
[in mg. Ἐν οἷς τόποις χαίρουσιν οἱ ε' ἀστέρες].

Ὁ μὲν Κρόνος ἐν Ὑδροχόῳ χαίρει, ὁ Ζεὺς δ' ἐν Τοξότῃ, ὁ δὲ Ἄρης ἐν Σκορπίῳ, Ἀφροδίτη <δ'> ἐν Ταύρῳ, Ἑρμῆς δ' ἐν Παρθένῳ.

<κη'. Περὶ διαφορᾶς τόπων>. 5

Δώδεκα δὲ τόπων ὄντων τῶν διατιθεμένων, κάλλιστος μὲν ὁ ὡροσκόπος, δεύτερος δὲ ὁ τοῦ μεσουρανήματος, τρίτος ὁ μετ' αὐτὸν τριγωνικῶς σχηματιζόμενος τῷ ὡροσκόπῳ, τέταρτος ὁ προηγούμενος τοῦ μεσουρανήματος ἑξαγωνικὴν πλευρὰν τοῦ ὡροσκόπου ἀπέχων, πέμπτος ὁ διαμετρῶν τῷ ὡροσκόπῳ, τουτέστι τὸ δῦνον, ἕκτος τὸ ὑπόγειον 10 μεσουράνημα, ἕβδομος ὁ τῷ μεσουρανήματι ἑπόμενος, καὶ ὁ ὄγδοος ὁ τοῦ μεσουρανήματος προηγούμενος· οἱ δὲ λοιποὶ ἕξοχα πάντων εἰσὶ στυγερώτατοι. [A. O.]

1 Cf. Heph. Theb. I, capp. 7, 12 — titulus prior ad partem alteram, quam ex codd. Parisinis (Engelb.) etiam κη'. Περὶ διαφορᾶς τόπων (l. 5) signavimus et inscripsimus, pertinet; titulus alter (in mg.) ad priorem. — De duodecim locorum potestatibus cf. Firm. Mat. II, 18, et cod. Paris. 2506, f. 1 sqq. 4 δ' suppl. 7 β'ον, | γ'ον, 8 δ'ον, 9 ε'ον, 10 ϛ'ον, 11 ζ'ον, | Η'ον cod. 7 μὲν ἑαυτὸν cod.; corr. Kroll, sc. nonus locus. 11-12 μεσ. hic dicitur ὑπόγειον [Kroll].

κθ'. Περὶ οἰκοδεσποτίας καὶ συνοικοδεσποτίας.

Οἰκοδεσπότης λέγεταί τις ἀστὴρ τῶν ε', ζῳδίου τινὸς <κύριος>, ὁ τὸ ζῴδιον ἔχων οἶκον· ὁ δὲ συμμετέχων αὐτῷ τῆς οἰκοδεσποτίας κατὰ τὸ ἔχειν ἐν τῷ αὐτῷ ζῳδίῳ ὕψωμα ἢ τρίγωνον λέγεται συνοικοδεσπότης.

1 Cf. Heph. Theb., ib c. 13. 2 κύριος add. Kroll collato Hephaestione l. c. 3 αὐτῷ τῷ cod.

EXCERPTS FROM CODEX 8 (LAUR. 28, 14).

These fragments of HEPHAESTION I have made public as a kind of first offering of the whole work which I intend to publish before long. These excerpts, with the exception of the last one if you will, agree so closely with the chapters of Book I marked at the end of each of ours, as edited from the Parisian codices by Engelbrecht, that the opinion is thereby once again confirmed, which I have set forth elsewhere (Studi ital. etc., VI, 7), that the recension of the Parisian codices is by no means the sole and genuine one, but is rather an epitome of the doctrine of that most celebrated author.

Γ. 42. 27. Which of the 12 places are better.
[in mg. In which places the 5 stars rejoice].

Saturn rejoices in Aquarius, Jupiter in Sagittarius, Mars in Scorpio, Venus in Taurus, Mercury in Virgo.

<28. On the difference of places>.

Of the twelve places that are arranged, the best is the ascendant, the second is that of the midheaven, the third is the one that follows it forming a trine aspect with the ascendant, the fourth is the one preceding the midheaven and distant from the ascendant by a sextile, the fifth is the one diametrically opposite the ascendant, that is, the setting place, the sixth is the subterranean midheaven, the seventh is the one following the midheaven, and the eighth is the one preceding the midheaven; the remaining ones are by far the most unfavorable of all.

[A. O.]

1 Cf. Heph. Theb. 1, ch. 7, 12 title prior to the other part, which ex codd. nParisinis (Engelb.) etian κη'. Περὶ διαφορᾶς τόπων (1. 5) we signed and inscribed, it belongs; second title (in mg.) to the former. - On the power of twelve places, cf. firm Matt. II, 18, and cod. Paris 2506, f. 1 sqq. 4 δ' suppl. 7 βίον, | γον,n8 d'ov, 9 e'ov, 10 'ov, 11 Z'σν, | H'ov cod. 7 μὲν ἑαυτὸν cod.; corr. Kroll, sc.nnonus place. 11-12 months here it is said ἐπογειον (Kroll).

29. On house-rulership and co-rulership.

A certain star among the five is called the oikodespotês (lord) of a zodiac sign, <the ruler> who has the sign as his house; the one who shares in the lordship of the house by virtue of having in that same sign its exaltation or triplicity is called the sunoikodespotês (co-lord).

1 Cf. Heph. Theb., ib c. 13. n3 2 κύριος add. Kroll collato Hephaestion 1. c. αὐτῷ τῷ cod.

κοι<νω>νοῦσι γὰρ ἀλλήλοις καὶ κατὰ τὰ ὅρια, ἅπερ εἰσὶ δηλονότι τῶν ε' ἀστέρων· ὁ μὲν γὰρ Ἥλιος καὶ ἡ Σελήνη ὅρια οὐκ ἔχουσιν. οἷον Κριοῦ μὲν οἰκοδεσπότης ὁ Ἄρης, οἶκος γὰρ Ἄρεως ὁ Κριός· συνοικοδεσπότης δὲ ὁ Ἥλιος, οὗ ὕψωμα καὶ τρίγωνον ὁ Κριός· καὶ πάλιν Ταύρου μὲν οἰκοδεσπότης ἡ Ἀφροδίτη, συνοικοδεσπότης δὲ ἡ Σελήνη, μὴ μόνον κατὰ τὸ ὕψωμα, ἀλλὰ καὶ κατὰ τὸ τρίγωνον· καὶ Διδύμων οἰκοδεσπότης μὲν Ἑρμῆς, συνοικοδεσπότης δὲ κατὰ μὲν τὸ ὕψωμα οὐδείς, κατὰ δὲ τὸ τρίγωνον Κρόνος, κατὰ δὲ τὰ ὅρια πάντες· Καρκίνου οἰκοδεσπότης μὲν ἡ Σελήνη, συνοκοιδεσπότης δὲ ὁ Ἄρης κατά τε τὰ ὅρια καὶ τὸ τρίγωνον· Λέοντος οἰκοδεσπότης μὲν ὁ Ἥλιος, συνοικοδεσπότης δὲ κατὰ τὸ τρίγωνον ὁ Ζεύς, κατὰ δὲ τὰ ὅρια πάντες, κατὰ δὲ τὸ ὕψωμα Ἑρμῆς· Παρθένου οἰκοδεσπότης μὲν ὁ Ἑρμῆς, συνοικοδεσπότης δὲ αὐτῷ κατὰ μὲν τὰ ὅρια πάντες, κατὰ δὲ τὸ τρίγωνον Ἀφροδίτη· Ζυγοῦ οἰκοδεσπότης μὲν ἡ Ἀφροδίτη, συνοικοδεσπότης δὲ κατὰ μόνον μὲν τρίγωνον Ἑρμῆς, κατὰ δὲ τρίγωνον καὶ ὕψωμα Κρόνος, κατὰ δὲ τὰ ὅρια πάντες· Σκορπίου οἰκοδεσπότης μὲν Ἄρης, συνοικοδεσπότης δὲ κατὰ μὲν τὸ τρίγωνον Σελήνη, κατὰ δὲ τὰ ὅρια πάντες, κατὰ δὲ τὸ ὕψωμα οὐδείς· Τοξότου οἰκοδεσπότης μὲν Ζεύς, συνοικοδεσπότης δὲ κατά τε τὸ ὕψωμα καὶ τὸ τρίγωνον οὐδείς, κατὰ δὲ τὰ ὅρια πάντες· Αἰγόκερω οἰκοδεσπότης μὲν Κρόνος, συνοικοδεσπότης δὲ κατὰ μὲν τὸ ὕψωμα Ἄρης, κατὰ δὲ τὰ ὅρια πάντες, κατὰ δὲ τὸ τρίγωνον οὐδείς· Ὑδροχόου οἰκοδεσπότης μὲν Κρόνος, συνοικοδεσπότης δὲ κατὰ μὲν τὸ τρίγωνον Ἑρμῆς, κατὰ δὲ τὰ ὅρια πάντες, κατὰ δὲ τὸ ὕψωμα οὐδείς. Τούτων οὕτως ἐχόντων ἐπεὶ τέσσαρές εἰσιν οἱ τῆς οἰκοδεσποτείας λόγοι· οἶκος, ὕψωμα, τρίγωνον καὶ ὅρια, ὁ ἔχων πλείονας τῶν τοιούτων λόγων ἀστὴρ ἐν ζῳδίῳ τινί, οὗτος λέγεται κύριος εἶναι τοῦ τοιούτου ζῳδίου. ἐὰν δὲ δύο τινὲς τῶν ἀστέρων ἑκάτερος ἐν ζῳδίῳ τινὶ ἀνὰ δύο λόγους ἔχῃ, ὁ οἶκον ἔχων τὸ ζῴδιον, ἐκεῖνος λέγεται κύριος· οἷον ἐν Κριῷ ἐστι μὲν οἶκος Ἄρεως, ἔχει δὲ καὶ ὅρια ἐν αὐτῷ, ὡσαύτως δὲ καὶ ὁ Ἥλιος ἔχει μὲν ὕψωμα ἐν αὐτῷ καὶ τρίγωνον, ἀλλ' ὁ Ἄρης κυριώτερος διὰ τὸν οἰκόν ἐστιν· ἐν δὲ τῷ Ταύρῳ ἔχει οἶκον ὁ τῆς Ἀφροδίτης, ὅριά τε καὶ τρίγωνον, ἡ δὲ Σελήνη ὕψωμα καὶ τρίγωνον, κυριώτερος οὖν ὁ τῆς Ἀφροδίτης διὰ τὸ πλεονάζειν· ἐν Διδύμοις ὁ Ἑρμῆς οἶκον ὅριά τε καὶ τρίγωνον, ὁ δὲ Κρόνος μόνον τρίγωνον, κυριώτερος οὖν ὁ τοῦ <Ἑρμοῦ> διὰ τὴν τοιαύτην αἰτίαν· ἐν Καρκίνῳ ἔχει οἶκον ἡ Σελήνη καὶ τρίγωνον, ὁ δὲ Ἄρης τρίγωνον καὶ ὅρια, κυριωτέρα οὖν ἡ Σελήνη διὰ τὸν οἶκον· ἐν Λέοντι ἔχει ὁ Ἥλιος οἶκον καὶ τρίγωνον, ὁ δὲ Ζεὺς ὅριά τε καὶ τρίγωνον, ἀλλ' ὁ Ἥλιος κυριώτερος· ἐν Παρθένῳ ἔχει ὁ Ἑρμῆς οἶκον, ὕψωμά τε καὶ τρίγωνον, ὁ δὲ τῆς Ἀφροδίτης ὅριά τε καὶ τρίγωνον, ἀλλ' ὁ Ἑρμῆς κυριώτερος· ἐν Ζυγῷ ἔχει οἶκον ὁ τῆς Ἀφρο-

1 κοινοῦσι ἀλλήλους cod., corr. εἴπερ cod., corr. Kroll δηλ' cod. 24 ἐπὶ cod., corr. 26 οὕτως cod., cor. Kroll. 27 τινὸς cod., corr. Kroll. 28 ἔχει cod. 35 Ἑρμοῦ supplevi.

For they share with one another also according to the terms, which are of course those of the five stars; for the Sun and the Moon do not have terms. For example, the oikodespotês of Aries is Mars, for Aries is the house of Mars; the sunoikodespotês is the Sun, whose exaltation and triplicity is Aries; and again, the oikodespotês of Taurus is Venus, and the sunoikodespotês is the Moon, not only according to the exaltation but also according to the triplicity; and the oikodespotês of Gemini is Mercury, while the sunoikodespotês according to the exaltation is none, but according to the triplicity is Saturn, and according to the terms all; the oikodespotês of Cancer is the Moon, while the sunoikodespotês is Mars according to both the terms and the triplicity; the oikodespotês of Leo is the Sun, while the sunoikodespotês according to the triplicity is Jupiter, according to the terms all, and according to the exaltation Mercury; the oikodespotês of Virgo is Mercury, while the sunoikodespotês according to the terms is all, and according to the triplicity Venus; the oikodespotês of Libra is Venus, while the sunoikodespotês according to the triplicity alone is Mercury, and according to both the triplicity and exaltation is Saturn, and according to the terms all; the oikodespotês of Scorpio is Mars, while the sunoikodespotês according to the triplicity is the Moon, according to the terms all, and according to the exaltation none; the oikodespotês of Sagittarius is Jupiter, while the sunoikodespotês according to both theexaltation and the triplicity is none, and according to the terms all; the oikodespotês of Capricorn is Saturn, while the sunoikodespotês according to the exaltation is Mars, according to the terms all, and according to the triplicity none; the oikodespotês of Aquarius is Saturn, while the sunoikodespotês according to the triplicity is Mercury, according to the terms all, and according to the exaltation none. These things being so, since there are four modes of lordship — house, exaltation, triplicity, and terms — the star that possesses more of such modes in a given sign is said to be the lord of that sign.But if two of the stars each possess two modes in a given sign, the one that has the house of that sign is called the lord; for example, in Aries the house of Mars is present, and he also has terms in it, while likewise the Sun has exaltation and triplicity in it, but Mars is the more authoritative lord on account of the house; in Taurus the star of Venus has the house, terms, and triplicity, while the Moon has exaltation and triplicity, so the star of Venus is the more authoritative on account of the preponderance; in Gemini Mercury has the house, terms, and triplicity, while Saturn has only the triplicity, so the star of Mercury is the more authoritative for this reason; in Cancer the Moon has the house and triplicity, while Mars has the triplicity and terms, so the Moon is the more authoritative on account of the house; in Leo the Sun has the house and triplicity, while Jupiter has the terms and triplicity, but the Sun is the more authoritative; in Virgo Mercury has the house, exaltation, and triplicity, while the star of Venus has the terms and triplicity, but Mercury is the more authoritative; in Libra the star of Venus has the house

1 cod., corr.n26 so cod., cor. ezer cod., corr. Kroll ie cod. 24 ἐπὶ cod.n27 corr. Kroll.n35 Ermou supplevi. τινος cod., corr. Kroll. 28 has cod.

δίτης καὶ ὅρια, ὁ δὲ Κρόνος ὕψωμά τε καὶ ὅρια, ἀλλ' ὁ τῆς Ἀφροδίτης κυριώτερος διὰ τὸν οἶκον· ἐν Σκορπίῳ ἔχει οἶκον ὁ Ἄρης, τρίγωνόν τε καὶ ὅρια, ἡ δὲ Ἀφροδίτη τρίγωνόν τε καὶ ὅρια, ἡ δὲ Σελήνη τρίγωνον μόνον, κυριώτερος οὖν ὁ Ἄρης καὶ διὰ τὸν οἶκον, καὶ διὰ τὸ πλεονάζειν τοῖς λόγοις· ἐν Τοξότῃ ἔχει ὁ Ζεὺς οἶκον, τρίγωνόν τε καὶ ὅρια, ὁ δὲ Ἥλιος μόνον τρίγωνον καὶ οἱ λοιποὶ μόνα ὅρια, ὥστε ὁ Ζεὺς κυριώτερος· ἐν Αἰγόκερῳ ἔχει ὁ Κρόνος οἶκον καὶ ὅρια, ἡ Σελήνη τρίγωνον, ἡ Ἀφροδίτη τρίγωνον καὶ ὅρια, ὁ οὖν Κρόνος κυριώτερος· ἐν Ὑδροχόῳ ἔχει ὁ Κρόνος οἶκον, τρίγωνόν τε καὶ ὅρια, ὁ δὲ Ἑρμῆς τρίγωνόν τε καὶ ὅρια, καὶ δῆλον ὡς ὁ Κρόνος κυριώτερος· ἐν δὲ Ἰχθύσι ἔχει οἶκον ὁ Ζεὺς καὶ ὅρια, ὁ Ἄρης καὶ ἡ Ἀφροδίτη τρίγωνόν τε καὶ ὅρια καὶ ἡ Σελήνη τρίγωνον, ὁ Ζεὺς οὖν κυριώτερος. διὰ μέντοι τὸ εὐδιάκριτον ἐκκείσθωσαν οὕτως· Λέοντος μόνου ὁ Ἥλιος, Καρκίνου μόνου Σελήνη, Διδύμων καὶ Παρθένου Ἑρμῆς, Ζυγοῦ καὶ Ταύρου Ἀφροδίτη, Κριοῦ καὶ Σκορπίου Ἄρης, <Τοξότου> καὶ Ἰχθύων Ζεύς, Ὑδροχόου καὶ Αἰγόκερω <Κρόνος>. [A. O.]

2 Aquarii signum pro Scorpii facile legitur, ut infra (51) Virginis pro Capricorni. 15 Τοξότου supplevi. 16 Κρόνος supplevi.

F. 43v. λ'. Περὶ συναφῆς ἤτοι κολλήσεως καὶ ἀπορροίας.

Συναφὴ ἡ καὶ κόλλησις λεγομένη, ἐστίν, ὅταν δύο ἀστέρες ἢ καὶ πλείους ἐν ἑνὶ ζῳδίῳ <ὦσι καὶ> συνάπτηται ὁ προηγούμενος τῷ ἑπομένῳ σωματικῶς ἢ καὶ καθ' οἷον δή ποτ' οὖν σχῆμα ἢ καὶ μέλλων συνάψειν τὸ πλέον ἀπὸ μοιρῶν γ', μόνης τῆς Σελήνης ἀπὸ ιγ' μοιρῶν ἀρχομένης ποιεῖν τὴν συναφήν. ἀπόρροια δὲ ὅταν ἤδη συνάψας σωματικῶς ἢ καὶ κατὰ σχῆμα ὁ ἀστὴρ ἑτέρῳ τινὶ μετὰ τρεῖς μοίρας ἀποστῇ πάλιν αὐτοῦ πρὸς τὰ ἑπόμενα, τῆς Σελήνης μόνης καὶ ἐνταῦθα μετὰ ιγ' μοίρας τὴν ἀπόρροιαν ποιουμένης. [A. O.]

1 Cf. Heph. Theb., ib. c. 14. 2 ὦσι καὶ suppl. Kroll.

λα'. Περὶ ἐμπερισχέσεως· τριχῶς λεγόμενον.

Ἐμπερίσχεσις λέγεται ὅταν ἀστέρος ὄντος ἐν ζῳδίῳ τινὶ τὰ ἑκατέρωθεν αὐτῶν β' ζῴδια σχηματίζωνται τριγωνικῶς τε καὶ διαμετρικῶς ὑπό τινος τῶν κακοποιῶν· οἷον ἔστω ἡ Σελήνη ἐν Παρθένῳ καὶ ὁ Ἄρης ἐν Κριῷ, σχηματίζει οὖν ἐνταῦθα ὁ Ἄρης τὰ ἑκατέρωθεν τῆς Παρθένου β' ζῴδια τὸν Λέοντα καὶ τὸν Ζυγόν, τὸν μὲν τριγωνικῶς, τὸν δὲ διαμετρικῶς. ὅταν οὖν ἐπί τινος γενέσεως ἐμπερισχεθῇ ἡ Σελήνη ἢ ὁ ὡροσκόπος ὑπό τινος τῶν κακοποιῶν, φαῦλον τὸ σχῆμα καὶ ὀλιγοχρονίους ποιεῖ τοὺς γεννωμένους. Ἄλλοι δὲ οὕτως ἀποδεδώκασι τὴν ἐμπερίσχε-

1 Cf. Heph. Theb., ib. c. 15. 3 σχηματίζονται cod. 9 γεννομένους cod.

dites and terms, Saturn has exaltation and terms, but Venus is more dominant on account of the house; in Scorpio, Ares has a house, a trine and terms, Aphrodite has a trine and terms, the Moon has only a trine, so Ares is more dominant both on account of the house and on account of his greater share of dignities; in Sagittarius, Zeus has a house, a trine and terms, the Sun has only a trine, and the rest have only terms, so Zeus is more dominant; in Capricorn, Saturn has a house and terms, the Moon has a trine, Aphrodite has a trine and terms, so Saturn is more dominant; in Aquarius, Saturn has a house, a trine and terms, Hermes has a trine and terms, and it is clear that Saturn is more dominant; in Pisces, Zeus has a house and terms, Ares and Aphrodite have a trine and terms, and the Moon has a trine, so Zeus is more dominant. For the sake of clarity, let them be set out as follows: of Leo alone the Sun, of Cancer alone the Moon, of Gemini and Virgo Hermes, of Libra and Taurus Aphrodite, of Aries and Scorpio Ares, of Sagittarius and Pisces Zeus, of Aquarius and Capricorn Saturn. [A. O.]

2 Aquarii sign is easily read in place of Scorpii, as below (51) Virgo in place of Capricorn.
15 Τοξότου supplied by me. 16 Κρόνος supplied by me.

Chapter 43. 30. On application (synaphe), that is, conjunction and separation.

Application, also called conjunction, occurs when two or more stars are in one sign and the preceding one is joining the following one bodily or in any aspect whatsoever, or is about to join it within no more than 3 degrees — only the Moon beginning to make the application from 13 degrees. Separation, on the other hand, occurs when a star, having already joined another bodily or by aspect, withdraws from it again after three degrees toward the following signs, with only the Moon here also making the separation after 13 degrees. [THE. THE.]

1 palm. grain. Love., Eb. S. 14. 2 ὦσι καὶ suppl. Kroll.

Chapter 31. On enclosure (emperischesis): spoken of in three ways.

Enclosure is said to occur when, with a star being in a certain sign, the two signs on either side of it are configured both trigonally and diametrically by one of the malefics. For example, let the Moon be in Virgo and Mars in Aries; Mars then configures the two signs on either side of Virgo — Leo and Libra — the one trigonally and the other diametrically. When therefore in some nativity the Moon or the Ascendant is enclosed by one of the malefics, the configuration is harmful and makes those born short-lived. Others, however, have explained enclosure in this way:

1 Cf. Heph. Theb., ib. c. 15. 3 are formed cod. 9 born cod.

σιν λέγοντες· ἐμπερίσχεσίς ἐστιν, ὅταν ἀστέρες κακοποιοὶ ἕνα μέσον περιλάβωσι, μηδενὸς ἄλλου μεταξὺ παρεμβάλλοντος τὴν ἀκτῖνα, καὶ αὕτη δὲ ἡ ἐμπερίσχεσις χαλεπωτάτη ἐστίν.—Καὶ ἄλλως· ἐμπερίσχεσίς ἐστιν, ὅταν μεταξὺ τῶν πρὸ τῆς συναφῆς μοιρῶν ζ' ἢ τῶν μετὰ συνα-
5 φήν, ἄλλος τις ἀστὴρ βάλῃ ἀκτῖνα, ἐκ διαφόρων, ὡς εἴρηται, σχημάτων· καί ἐστι καὶ ἡ τοιαύτη ἐμπερίσχεσις χαλεπὴ ὑπὸ φθοροποιῶν ἐγγινομένη, ὑπὸ δὲ ἀγαθοποιῶν εὐεργετική. [A. O.]

6 ἤτοι αὕτη cod., corr. Kroll.

F. 45. λε'. Περὶ δωδεκατημορίων τῶν ζῳδίων.

Διεῖλον δὲ καὶ ἕκαστον τῶν δωδεκατημορίων εἰς δωδεκατημόρια ιβ', ἑκάστῳ δύο μοίρας διδόντες· ἀπὸ γὰρ τῆς πρώτης μοίρας τοῦ ζῳδίου ἄχρι τῆς μοίρας ἧς ἐπέχει ὁ ἀστὴρ ὅσαι μοῖραί εἰσι, τὰς τοιαύτας λαμ-
5 βάνοντες καὶ ταύτας μερίζοντες ἀνὰ δύο, καὶ ἑκάστην μερίδα διδόντες τοῖς <ἐφεξῆς>, ἀπ' αὐτοῦ τοῦ κατὰ τὴν ἐποχὴν ζῳδίου ἀρχόμενοι, ὅπου ἂν ὁ τῶν μερίδων ἐκπέσῃ ἀριθμός, ἐκεῖνο τὸ ζῴδιόν φασιν εἶναι δωδεκατημόριον τοῦ κατὰ τὴν ἐποχὴν ἀστέρος. οἷον ἔστω ἡ Σελήνη ἐν Καρκίνῳ μοίρᾳ κ', αἱ κ' μοῖραι μεριζόμ<εν>αι παρὰ τὰς δύο ποιοῦσι
10 μερίδας η', διὰ γὰρ καὶ ἡμισάκις τὰ η' γίνονται κ'· ταῦτα τὰ η' προσεκβάλλοντες ἀπ' αὐτοῦ τοῦ Καρκίνου καταντῶμεν εἰς τὸν Ὑδροχόον καί φαμεν κατὰ τὴν εἰρημένην ἐποχὴν τῆς Σελήνης τὸ δωδεκατημόριον αὐτῆς κατὰ τὸν Ὑδροχόον εἶναι. [A. O.]

1 Cf. Heph. Theb., ib. c. 18. 6 ἐφεξῆς add. Kroll, coll. Ptolem. 13, 30 (ed. 1535) 9 μερίζομαι cod. 10-11 προσεκβαλλοντει <*sic*> cod.

F. 212. Ἐκ τῶν τοῦ Ἡφαιστίωνος ἀστρονομικῶν· προοίμιον.

Τῆς οὐρανίας διαθέσεως, τουτέστι τοῦ ζῳδιακοῦ κύκλου, ἐν ᾧ οἱ πλανώμενοι τὰς ἑαυτῶν ποιοῦνται κινήσεις, κατὰ τὸ ἐγχαραχθησόμενον ἐνταυθοῖ σχῆμα διακειμένης, πειράσομαι, καθόσον οἷός τέ εἰμι, καὶ τὰς
5 περὶ αὐτὴν ὀνομασίας τῶν ιβ' τόπων διὰ βραχέος ἐκθεῖναι, τούς τε πρὸς ἀλλήλους τῶν ἀστέρων σχηματισμοὺς καὶ ποῖα αὐτῶν ἀρρενικὰ καὶ ποῖα θηλυκά, ποῖά τε πυρώδη καὶ ποῖα ὑδατώδη καὶ ποῖα γεώδη καὶ ποῖα ἀερώδη, ποῖα δὲ ἰσημερινὰ καὶ τροπικὰ καὶ τὰ λοιπὰ πάντα ὅσα συντελεῖ πρὸς διάγνωσιν τοῦ ὅλου διαθέματος, ὡς ἂν εὐδιάγνωστα
10 καὶ σαφῆ γένηται τὰ τοῖς παλαιοῖς ἀνδράσι περὶ τῶν ἀποτελουμένων ἐν κόσμῳ εἰρημένα, καὶ πρῶτόν γε περὶ διαθέματος, ὃ οἱ πολλοὶ θεμάτιον ὀνομάζουσι, λέξομεν. [A. O.]

saying: enclosure (emperischesis) occurs when malefic stars surround one star in the middle, with no other star interposing its ray between them, and this enclosure is the most severe. — And otherwise: enclosure occurs when, within the seven degrees before or after the conjunction, another star casts a ray from different aspects, as has been said; and such an enclosure is also difficult when brought about by malefic stars, but beneficial when brought about by benefic stars. [A. O.]

6 ie this cod., corr. Kroll.

Γ. 45. 35. On the dodecatemoria of the Zodiac signs.

They also divided each of the dodecatemoria into 12 dodecatemoria, assigning two degrees to each; for taking as many degrees as there are from the first degree of the zodiac sign up to the degree occupied by the star, and dividing these by two, and assigning each part to the successive signs, beginning from the very sign of the position, wherever the count of parts falls, that sign is said to be the dodecatemorion of the star at its position. For example, let the Moon be in Cancer at the 20th degree; the 20 degrees divided by two yield 8 parts, for twice and a half times 8 equals 20; counting these 8 forward from Cancer itself, we arrive at Aquarius, and we say that according to the aforementioned position of the Moon, her dodecatemorion is in Aquarius.

[A. O.]

1 Cf. Heph. Theb., ib. c. 18. 6 additional add. Kroll, coll. Ptolemy. 13, 30 (ed. 1535)n9 share cod. 10-11 preferred <sic> cod.

G. 212. From the astronomical introduction of Hephaestion. I will attempt, to the best of my ability, to set out briefly the names of the 12 places concerning the celestial arrangement — that is, the Zodiac circle, within which the wandering stars make their movements — according to the figure that will be inscribed here, as well as the configurations of the stars in relation to one another, and which of them are masculine and which feminine, which fiery and which watery, which earthy and which airy, which equinoctial and tropical, and all the rest that contribute to the interpretation of the whole arrangement, so that what has been said by the ancient men concerning the outcomes in the world may become easy to understand and clear; and first we shall speak about the arrangement, which most people call a "little theme." [A. O.]

EXCERPTA EX CODICE 11 (LAUR. 28, 33)

vel potius ex codice Angelicano 29[1].

Palchi capitula selecta.

De Palcho astrologo Aegyptio qui saec. V exeunte floruit (cf. c. νζ-νθ' λα' πζ' πη') pauca verba in *Rev. de l'Instr. publ. en Belg.* 1897, p. 1 ss. facta sunt et supra (p. 84) inter scriptores medio aevo prohibitos ὁ ἑρμηνευτὴς Πάλχος commemoratur. Plura docebunt particulae eius operis quas hic proponimus. Fragmenta duo (λα' πη' cf. ρλε') quae iam ante vulgata erant, hic repetimus, ut omnia ex hoc libro apotelesmatico usque adhuc edita uno in loco inveniantur.

F. 100ᵛ (=210ᵛ). ιζ'. Περὶ ἀπωλείας πράγματος κατὰ Ἐρασίστρατον·[2] εὑρεῖν τὸν κλέπτοντα καὶ τὸ ἀπολλύμενον καὶ ποῦ κεῖται.

Ἀπὸ τῶν κέντρων σκόπει οὕτως· ἔστω ὁ ὡροσκόπος τὸ ἀπολλύμενον, τὸ μεσουράνημα ὁ ἀπολέσας, τὸ δῦνον ὁ κλέπτης, τὸ ὑπόγειον ποῦ κεῖται τὸ ἀπολλύμενον· ὁμοίως καὶ ἡ Σελήνη δηλοῖ ποῦ κεῖται τὸ ἀπολλύμενον. Σελήνη ὡροσκοποῦσα, δηλοῖ ὅτι ἐν μέσῳ καὶ φανερῷ τόπῳ κεῖται τὸ ἀπολλύμενον· ἐὰν δὲ μεσουρανῇ, ἐν μετεώρῳ τόπῳ κεῖται· ἐὰν δέ ἐστιν ἐν τῷ ὑπογείῳ, ἐν κοίλῳ τόπῳ ἢ φρέατι κεῖται· Σελήνη ἐν τῷ δύνοντι, ἐν τόπῳ ἰδιάζοντι καὶ ἀνακεχωρημένῳ κεῖται. Κρόνου ὡροσκοποῦντος, τὸ ἀπολλύμενον ἔσται παλαιὸν ἢ ἀτελὲς ἢ ῥυπαρόν. Ζήτει δὲ καὶ τὴν φύσιν τοῦ ἀστέρος· Ἄρης ὡροσκοπῶν ἢ ἐπίκεντρος μετὰ Σελήνης, βίᾳ τινὶ γέγονε <τὸ> κλέμμα, κλειδῶν κλασθεισῶν ἢ κοιτῶν ἢ σκευαρίων ἢ σφραγίδων διαρραγεισῶν. ὁ Ζεὺς μεσουρανῶν καὶ μετὰ Σελήνης, ἐξ ἱεροῦ τόπου τὸ κλέμμα γέγονεν. Ἀφροδίτη μετὰ Σελήνης ἐπίκεντρος, γυναικεῖα εἴδη εἶναι δηλοῖ τὰ ἀπολλύμενα· ἡ Ἀφροδίτη μεσουρανοῦσα, ἐξ ἱεροῦ ἱερὰ δηλοῖ εἶναι τὰ ἀπολλύμενα· Ἑρμῆς ἐπίκεντρος ἢ μετὰ Σελήνης, ἀργύρια ἢ βίβλο<υ>ς ἢ λογοθέσια

12 τὸ suppl. Kroll. 13 σφαγίδων cod. 17 βίβλος cod.

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[1] Cf. *Studi ital.* etc., IV, p. 60 sqq. — Cum demonstratum sit ex codice Angelicano Palchi collectionem astrologicam Laurentiano codice servatam, inabsolute descriptam esse (Cumont, *L'astrologue Palchos*, p. 2), ex Palchi libro excerpta potius ad fidem archetypi quam ad apographi edere constituimus.

[2] De Erasistrato cf. supra Masalae excerptum p. 82, l. 23.

EXCERPTS FROM CODEX 11 (LAUR. 28, 33)

or rather from codex Angelicanus 291.

Selected chapters of Palchus.

A few words were said about the Egyptian astrologer Palchus, who flourished at the end of the 5th century (cf. cc. νζ-νθ' λα' πζ' πη'), in Rev. de l'Instr. publ. en Belg. 1897, p. 1 ff., and above (p. 84) ὁ ἑρμηνευτής Πάχος is mentioned among the writers prohibited in the Middle Ages. More will be taught by the portions of his work that we present here. Two fragments (λα' πη' cf. ολε') that had already been published previously are repeated here, so that all material from this astrological book published up to now may be found in one place.

Γ. 100′(-210). ξζ'. On the Loss of a Thing according to Erasistratus, to find the thief and the lost thing and where it lies.

From the angles examine as follows: let the ascendant be the lost thing, the midheaven the one who lost it, the descendant the thief, the subterranean point where the lost thing lies; likewise the Moon also indicates where the lost thing lies. The Moon on the ascendant indicates that the lost thing lies in a middle and open place; but if she culminates, it lies in an elevated place; if she is in the subterranean point, it lies in a hollow place or a well; the Moon in the descendant, it lies in a private and secluded place. Saturn on the ascendant, the lost thing will be old or incomplete or dirty. Examine also the nature of the star: Mars on the ascendant or angular with the Moon, the theft occurred by some force, with locks broken or bedchambers or utensils or seals forced open. Zeus culminating and with the Moon, the theft occurred from a sacred place. Aphrodite with the Moon angular indicates that the lost things are women's articles; Aphrodite culminating indicates that the lost things are sacred objects from a sanctuary; Hermes angular or with the Moon, silver coins or a book or accounts

12 the suppl. Kroll. 13 cod gills. 17 bible cod.

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1 Cf. Studi ital. etc., IV, p. 60 sqq. — Since has been demonstrated from the Angelican codex that the astrological collection of Palchus preserved in the Laurentian codex was described incompletely (Cumont, L'astrologue Palchos, p. 2), we have decided to publish the excerpts from Palchus's book according to the archetype rather than the apograph.

* On Erasistratus cf. above the excerpt of Masala p. 82, l. 23.

εἶναι λέγε τὰ ἀπολλύμενα. Ἥλιος καὶ Σελήνη ὡροσκοποῦντες ἢ μεσουρανοῦντες, ἔμπροσθεν ὀφθαλμῶν, ἢ ἐν ἀνοικτῷ τόπῳ ἢ φωτεινῷ ἢ ἱερῷ ἢ δημοσίῳ κεῖσθαι λέγε. Κρόνος μετὰ Ἡλίου ἐπίκεντρος, ἀπελευθέρους λέγει τοὺς κλέπτας· εἰ δὲ καὶ Ἑρμῆς συμπαρῇ τούτοις, εἷς δοῦλος καὶ εἷς ἐλεύθερος· Ζεὺς μετὰ Ἡλίου ἢ μετὰ Σελήνης οἰκοδεσπότης, *** ἔσται ὁ κλέπτων· ὁ Ἄρης μετὰ Σελήνης ἢ μετὰ Ἡλίου, ἀπελευθέρους ἢ δούλους λέγει τοὺς κλέπτας καὶ ὀξυθύμους καὶ βιαίους· Ἀφροδίτη μετὰ Σελήνης ἐν ἰδίοις οἴκοις ἢ Διός, ἐλευθέρους λέγει· Ἑρμῆς μετὰ Ἡλίου ἢ Σελήνης, παῖς ἢ ἔφηβος· οἱ ε' ἀστέρες ὑπὸ δύσιν ὄντες τοῦ Ἡλίου, πρεσβυτέρους λέγουσι τοὺς κλέπτας, καὶ ἡ Σελήνη γραῖδας· ἀνατολικοὶ δὲ ἑῷοι νεωτέρους, ἑσπέριοι μέσους. Σκέπτου δὲ καὶ ἀπὸ τῶν ἀστέρων καὶ τῶν φάσεων αὐτῶν οὕτως· ὁ Ἑρμῆς σημαίνει παῖδας, Ἄρης νεανίσκους, Ζεὺς μεσήλικα<ς>, Κρόνος πρεσβυτέρους. Σελήνη μετὰ Ἡλίου ἐν τῷ ὑπογείῳ, ἀνεύρετα σημαίνει τὰ ἀπολλύμενα· Σελήνη καὶ Ἥλιος ἐν τῷ μεσουρανήματι, εὑρετὰ ποιοῦσιν δι' ἀφωτίστου φάσεως. ὁ δὲ τὸν κλέπτην σημαίνων, ἐὰν ἐν ἰδίῳ ὑψώματι τύχῃ, σημαίνει μακρόν, εἰ δὲ ἐν ταπεινώματι, μικρὸν ἢ κοντόν, κατὰ δὲ τὰς ἀποστάσεις τῶν ὑψωμάτων καὶ ταπεινωμάτων, τὰς ἡλικίας. εἰ δὲ μετὰ ζ' τῆς κλοπῆς ἡμέρας ὑπὸ κρύψιν τοῦ Ἡλίου γένηται ὁ τὸν κλέπτην σημαίνων, μέγα [καί] πείσεται ὁ κλέπτης· Ἄρει δὲ μαρτυροῦντος τοῦ κλήρου τῆς τύχης, τραύμασι ἢ βασάνοις ἢ κινδύνοις ἐμπεσεῖται. τὸν κλῆρον τῆς τύχης ἐὰν μὴ ἐπιβλέπῃ κακοποιός, λέγε κλέμμα μὴ γεγονέναι· καὶ ὁ Ἥλιος εἰ ἴδῃ τὸν κλῆρον τῆς τύχης, *** λέγε ἀπολέσθαι. ἐὰν Κρόνος ᾖ <κατὰ> τὸ ζῴδιον τοῦ ὑπογείου, ἐν σκοτεινῷ τόπῳ ἢ ἐν βαθεῖ· ἐὰν δὲ Ἄρης, ἔγγιστα χαλκείου ἢ τέκτονος ἢ ψηφοποιοῦ· ἐὰν δὲ Ἑρμῆς, ἔγγιστα διδασκάλου ἢ νομικείου ἢ τραπεζίτου ἢ λογοθεσίου· ἐὰν μήτε ὁ Ἥλιος μήτε ἡ Σελήνη βλέπωσι τὸν ὡροσκόπον, δυσεύρετον τὸ κλαπέν· ἡ Σελήνη ἐν τῷ ὑπογείῳ, δυσχερὴς ἡ εὕρεσις. ὅταν θέλη<ς> γνῶναι ποῦ τὸ κλαπὲν κεῖται ἢ ἀπενήνεκται, ἴδε ἐν τῷ ἀντιμεσουρανοῦντι ποῖον ζῴδιον ὑπάρχῃ, καὶ τίνος οἶκος ὑπάρχῃ· ὅσα γάρ εἰσιν ἔνυδρα ζῴδια, δηλοῦσιν εἰς φρέαρ ἢ κρήνην ἢ δεξαμενὴν ἢ τούτοις παραπλήσια· τὰ δέ τετράποδα ζῷα, ὑποστάσεις ὕλας ὄρη, μάλιστα ὅπου τετράποδα αὐλίζεται ἢ νέμεται· τὰ δὲ ἀνθρωποειδῆ, εἰς χεῖράς τινος ἀπεληλυθέναι ἢ δεδόσθαι· ἐὰν Ζεὺς καὶ Ἀφροδίτη ὦσιν ἐκεῖ, ἐν τόπῳ καθαρίῳ εὐπροσώπῳ κείμενον ἔσται· ἐὰν Κρόνος, ἐν σκοτεινῷ βαθεῖ ἢ ὑψηλῷ ἀκαθάρτῳ· ἐὰν δὲ Ἄρης, εἰς τεκτονικὴν ἢ χαλκευτικὴν ἢ εἰς μαγειρεῖον ἐγγὺς πυρός.

1 λέγει? at cf. l. 3. 2 ἀνοικτῷ (οι dubium) cod. φοτεινῷ cod. 3 δημοσία cod. 4 συμμπαροὺς τούτους cod. 6 lac. sign. Kroll. 13 μεσήλικα cod. 18-19 εἰ δὲ μέτα ζ τῆς κλεπ' 66 cod., εἰ δὲ μετὰ ζ' τῆς κλοπῆς ἡμέρας dubitanter scripsi. 20 καὶ seclusi, τι coni. Kroll. πείσεται scripsi, πήσεται cod. κλήρου scripsi, κλεπ' cod. 22 με γέγονεν cod., μὴ γεγονέναι dub. scripsi. 23 οὐ ἡ ante λέγε cod., lac. signavi, οὗ οἱ λ. Kroll. κατὰ suppl. Kroll. 27 βλέπουσι cod. δυσεύρεται cod., -τον scripsi. 28 θέλη cod., corr. Kroll. 31 δεξαμένην cod. 33 δεῖοσθαι <*sic*> cod., δεδόσθαι corr. Kroll. An δεῖσθαι? 34 ἐστιν cod. ὦσιν scripsi at cf. 8. 35 βαρεῖ cod.

say that the lost items are. The Sun and Moon on the horoscope or mid-heaven, say that they lie before the eyes, or in an open place, or a bright, or sacred, or public place. Saturn with the Sun at an angle indicates that the thieves are freedmen; but if Mercury is also present with them, one is a slave and one is free; Jupiter with the Sun or with the Moon as lord of the house, *** the thief will be; Mars with the Moon or with the Sun indicates that the thieves are freedmen or slaves, quick-tempered and violent; Venus with the Moon in her own houses or those of Jupiter indicates free persons; Mercury with the Sun or Moon, a child or youth; the 5 planets being under setting of the Sun indicate that the thieves are elderly, and the Moon indicates old women; but when oriental and matutinal, younger persons; vespertine, middle-aged. Consider also from the planets and their phases thus: Mercury signifies children, Mars youths, Jupiter middle-aged persons, Saturn the elderly. The Moon with the Sun in the subterranean place signifies that the lost items are irrecoverable; the Moon and Sun in the mid-heaven make them recoverable through a phase of unilluminated light. The one signifying the thief, if it happens to be in its own exaltation, signifies a tall person; if in its depression, short or stocky; and according to the distances of the exaltations and depressions, the ages.but if the one signifying the thief falls under concealment from the Sun within 7 days of the theft, the thief will suffer greatly; and if the Lot of Fortune is testified to by Mars, he will fall into wounds, tortures, or dangers; if a malefic does not look upon the Lot of Fortune, say that no theft has taken place; and if the Sun sees the Lot of Fortune, *** say that it is lost. If Saturn is in the sign of the subterranean place, say it is in a dark place or a deep one; if Mars, very near a smithy, or a carpenter's shop, or a mosaic-worker's; if Mercury, very near a teacher's, or a law office, or a banker's, or a counting house; if neither the Sun nor the Moon look upon the horoscope, the stolen item is hard to find; the Moon in the subterranean place makes the finding difficult.when you wish to know where the stolen item lies or has been carried off to, look at what sign is in the anti-mid-heaven and whose house it is; for all the watery signs indicate a well, or a spring, or a cistern, or something similar to these; the four-footed signs indicate stables, forests, mountains, especially where four-footed animals are stalled or graze; the human-shaped signs indicate that it has gone into someone's hands or been given away; if Jupiter and Venus are there, it will be lying in a clean, fair-looking place; if Saturn, in a dark, deep, or lofty, unclean place; if Mars, into a carpenter's or blacksmith's shop, or a kitchen near fire.

1 says at cf. 1. 3. 2 open (the dubium) cod. lighten cod. 3 public cod.n4 friends these cod. 6 lacs. sign. Kroll. 13 middle-aged cod. 18-19 if it is metanz of the clep 66 eod., if it is after g' of the theft day dubitanter scripsi. 20 and inseclusi, what coni. Kroll. it is believed scripsi, it is believed cod. kleiro scripsi, klep' cod.n92 with event cod., not event dub. scripsi. 23 does not the ante say cod., lac. signavi, noὺ oἰ L. Kroll. according to suppl. Kroll. 27 see cod. hard to find cod., in scripsi. n28 will cod., corr. Kroll. 31 tanks cod. 33 dedisthain <sic cod., dedosthaincorr. Kroll. An see 34 is cod. ὦσιν scripsi at cf. 8. 35 weighs cod.

Καὶ οἷος ἂν ἀστήρ, τοιοῦτον καὶ τὸν ὑποδεξάμενον ἐροῦμεν· ἐὰν ἀστὴρ ἐν τῷ ἰδίῳ οἴκῳ, ἐν τῷ ὑπογείῳ μεσουρανήματι ἐπίδῃ, ἔκ τινος τόπου πρὸς οἰκειακὸν ἔσται ἀνηνεγμένον· ἐὰν ἀλλότριον οἰκητήριον εἰς τὸ διάμετρον, πρὸς ἐξωτικὸν γείτονα ἀπενηνέχθαι λέγε. ἐὰν δὲ ἀστὴρ ἐν τῷ ἰδίῳ οἴκῳ ὢν καὶ ἕτερος μετ' αὐτοῦ γένηται, ἔριν καὶ φιλονεικίαν περὶ αὐτοὺς ἔσεσθαι λέγε, τοῦ ἀπολωλότος πρὸς τὸν ἔχοντα καὶ τὸν κλέψαντα· ἐὰν Ἥλιος ἢ Σελήνη τούτους τοὺς ἀστέρας ἐπίδωσιν, ἐπὶ<τὸ> μηνύεσθαι τὸ πρᾶγμα ἐλεύσεται. ἐὰν ἐν τῷ μεσουρανοῦντι ζῳδίῳ οἱ ἀστέρες γένωνται ἐν τῇ ἰδίᾳ οἰκίᾳ, τὸν κύριον τοῦ ἀπολωλότος ἐρεῖς ἀποβεβληκέναι, ἐν ἀλλοτρίᾳ, παρακαταθεῖναι τὸν ἀλλότριον. Σελήνην οὐ μόνον πρὸς τὰς κλοπὰς παρατηρεῖν δεῖ, ἀλλὰ καὶ πρὸς πᾶν πρᾶγμα· προστιθεῖσα γὰρ τῷ φωτὶ καὶ τοῖς ἀριθμοῖς αὐξομένη, ἢ καινὸν ἢ πολύτιμον τὸ ἀπολλύμενον ἐρεῖς· ἐὰν δὲ τῷ φωτὶ καὶ τοῖς ἀριθμοῖς μειουμένη, οὐ πολυτελὲς καὶ κεχρειωμένον, οὐ καινόν. ὁ Ἥλιος καὶ ἡ Σελήνη τὸν ὡροσκόπον ὁρῶντες, οἴκοθεν τὸν κλέπτην σημαίνουσιν· εἰ δὲ τῶν β' φώτων τὸ ἓν τὸν ὡροσκόπον βλέπῃ, τὸ δὲ ἕτερον οὐ βλέπῃ, ἔξωθεν μέν· εἴσοδος δέ· ἐὰν δὲ ὁ Ἥλιος καὶ ἡ Σελήνη μὴ θεωρῶσι τὸν ὡροσκόπον, ἀλλότριος ἔσται ὁ κλέπτης. οἱ δὲ ἀστέρες τὰς μορφὰς καὶ τὰς ἰδέας τῶν κλεπτῶν σημαίνουσιν· πρῶτος <?> ὁ ἐν τῷ δυτικῷ· ἐὰν δὲ μηδεὶς ἐν αὐτῷ παρῇ, ὁ ἐν τῷ θ'· εἰ δὲ μή, ὁ ἐν τῷ ιβ'. ζήτει πρός τινα ποιεῖται ἡ Σελήνη τὴν συναφὴν καὶ πρὸς αὐτὸν καὶ τὴν φάσιν αὐτῆς εὑρήσεις αὐτὸν ὅμοιον· εἰ δὲ μηδὲ τοῦτο οὕτω συμφωνήσῃ, βλέπε τίς τῶν ἀστέρων πρὸ ζ' ἡμερῶν τῆς ἀπωλείας ἀπὸ ζῳδίου εἰς ἕτερον ζῴδιον μετῆλθεν καὶ πρὸς τὴν φύσιν καὶ τὴν φάσιν καὶ τὴν ἰδέαν αὐτοῦ τὸν κλέπτην ἀποκρίνου. τῷ δὲ τὸν κλέπτην σημαίνοντι ἀστέρι ἢ τόπῳ εἰ μαρτυρῇ ἀγαθοποιός, ἐλεύθερον σημαίνει, κακοποιὸς δέ, δοῦλον ἢ δουλικὴν ὑπόκρισιν ποιοῦντα. Ἀφροδίτη λαχοῦσα τὸν τοῦ κλέψαντος τόπον, θήλειαν σημαίνει τὴν κλέψασαν. συγκρῖναι δὲ δεῖ καὶ τὰς φάσεις καὶ τὰς ἡλικίας· ἡ γὰρ ἑῷα ἀνατολὴ σημαίνει παῖδας, ἡ δὲ ὕπαυγος σημαίνει <?> τὸ γῆρας· στηριγμὸς πρῶτος καὶ ἀκρόνυχος, μεσήλικας, στηριγμὸς δεύτερος καὶ κρύψις, τὰ μετὰ τὴν μέσην ἡλικίαν. Συναρμόζων οὖν ἅπαντα κατὰ τὰς φάσεις· ἀκριβῶς εὑρήσεις τὰς ἕξεις καὶ τὰς ἡλικίας· οἷον ἐὰν Κρόνος τύχῃ εἰς τὸν τοῦ κλέπτου τόπον ἑῷος ἀνατολικός, οὔτε παῖδας οὔτε γέροντας, ἀλλὰ μεσήλικας· Ἑρμῆς ἑσπέριος ἀνατολικός νέους, παῖδας· Ἀφροδίτη ἑσπερία ἀνατολική, κόρας· Ἑρμῆς ὑπὸ δύσιν <τοῦ Ἡλίου>, μέσους <ἄνδρας>· Ἀφροδίτη ὑπὸ δύσιν τοῦ Ἡλίου, μέσας γυναῖκας· οἱ ἀνατολικοὶ δυτικοί, νέους σημαίνουσιν· ὑπὸ δὲ κρύψιν

2 ἐπίδους cod. 3 ἀλλοτρ. οἰκητήριον transposita esse not. Kroll. 7-8 ἐπιμηνύσθαι cod. 10 ἢ cod., τὸ scripsi. 14 κεχριαμον' cod., κεχρειωμένον Kroll. 15 οἴκωθεν cod. 16-17 verba corrupta. 19 ἅος cod., πρῶτος scripsi. 26 μαρτυρεῖ cod. 27 ἀπόκρισιν cod., corr. Kroll. 30 ϛσ cod., σημαίνει dub. scripsi. 35 Ἑρμῆς ἑσπέριος ἀνατολικὸς κόρας cod., Ἀφροδίτη ἑσπερία ἀνατολικὴ κόρας restitui. 36 ane μέσους τοˆ Ἡλίου, postea ἄνδρας supplevi.

And whatever the star is like, we shall describe the one who received it accordingly; if a star looks down upon its own house in the subterranean midheaven, we shall say the thing was carried off to a place belonging to one's household; if it is a foreign dwelling in the opposite direction, say it was carried off to a foreign neighbor. But if a star is in its own house and another comes to be with it, say that there will be strife and contention between them — between the one who lost the thing and the one who has it and the one who stole it; if the Sun or Moon look upon these stars, the matter will come to be reported. If the stars are in the culminating sign in their own house, you will say the master of the lost thing has thrown it away; if in a foreign house, that the stranger has deposited it. One must observe the Moon not only with regard to thefts, but also with regard to every matter; for when she is adding to her light and increasing in her numbers, you will say the lost thing is new or of great value; but if she is diminishing in her light and numbers, it is not costly, is worn out, and is not new. The Sun and Moon looking at the ascendant signify that the thief is from within the household; but if one of the two luminaries looks at the ascendant and the other does not, it is from outside — yet there was entry; but if both the Sun and Moon do not regard the ascendant, the thief will be a stranger.The stars indicate the forms and appearances of the thieves; the first <?> is the one in the western place; but if none is present there, the one in the 9th; if not, the one in the 12th. Examine what conjunction the Moon makes and toward whom, and you will find the person similar to her and her phase; but if this too does not correspond, look to see which of the stars, within 7 days before the loss, passed from one sign into another, and judge the thief according to its nature, phase, and appearance. If a benefic planet bears witness to the star or place signifying the thief, it indicates a free person; if a malefic, a slave or one who plays a servile role. Venus, having obtained the place of the one who stole, indicates that the thief is a woman. One must also compare the phases and ages: for the eastern rising signifies children; the one under the rays signifies <> old age; the first station and acronychal rising, middle-aged; the second station and concealment, those past middle age. Harmonizing all things according to the phases, you will find the habits and ages precisely; for example, if Saturn happens to be in the place of the thief, eastern and rising, it indicates neither children nor old men, but middle-aged; Mercury occidental at eastern rising, young men, children; Venus occidental at eastern rising, girls; Mercury under the setting <of the Sun>, men of middle age; Venus under the setting of the Sun, women of middle age; those eastern-occidental signify young men; those under concealment

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2 epidus cod. 3 other deed transposita esse not. Kroll. 7-8 mention cod. 10 or cod., the scripsi. 14 kehrimon' cod., kehrimon Kroll. 15 home cod. 16-17 verba corrupta.19 dos cod., first scripsi. 26 witness cod.n27 answer cod., corr. Kroll.30 Ω σ cod., means dub. scripsi. 35 Mercury

Hesperia east pupil cod., Aphrodite hesperia east pupil restitui.

36 ane μέσους του Ηλίου, postea ἄνδρας supplevi.

Ἡλίου, πρεσβύτας ἢ πρεσβύτιδας λέγε τοὺς κλέπτας ἢ κλεπτούσας. αἱ μὲν οὖν ἀπώλειαι γίνονται ὡς ἐπὶ τὸ πλεῖον τῆς Σελήνης ἢ τοῦ Ἑρμοῦ κακωθέντων. ἐπὰν οὖν οἱ κακοποιοὶ ἀνα<τολικοὶ> τύχωσι μαρτυροῦντες τῇ Σελήνῃ, οἱ δὲ ἀγαθοποιοὶ ὑπὸ δύσιν, οὐχ εὕρεσις ἔσται τοῦ
5 ἀπολλυμένου· ὥσπερ ἐὰν μὲν οἱ ἀγαθοποιοὶ καὶ ὁ Ἑρμῆς ἀνατολικοὶ τύχωσι μαρτυροῦντες τῇ Σελήνῃ, οἱ δὲ κακοποιοὶ ὑπὸ δύσιν, εὕρεσις ἔσται τοῦ ἀπολλυμένου· χαίρουσι καὶ μᾶλλον ἀμφότερα τὰ φῶτα πρὸς εὕρεσιν ὑπέργεια τυχόντα, ἤπερ ἐν τῷ ὑπογείῳ ἡμισφαιρίῳ τῷ κάτω. Κρόνου μαρτυροῦντος τῷ ὡροσκόπῳ καὶ τῇ Σελήνῃ, δόλῳ τινὶ καὶ
10 κρυφῇ τὴν κλοπὴν γεγονέναι λέγε· ὁ δὲ Ζεύς, δόξαντά τινα πίστιν καὶ ἐλευθερίαν ἔχοντα τοῦτο κεκρυφέναι λέγε, καὶ διὰ τῆς ὑπολήψεως τῆς ἐλευθερίας τὴν κλοπὴν ἐργάσασθαι· ὁ δὲ Ἄρης, δι' ὀρυγῆς τοίχου καὶ ἀντίκλειδος ἢ ἀνασπάσεως θύρας ἢ κλάσεως κλειδὸς ἢ βίας τινός· ἡ δὲ Ἀφροδίτη, πόρνης ἕνεκεν ἢ χάριν φιλίας γινομένης ἀπὸ γυναικός·
15 ὁ δὲ Ἑρμῆς, πάντως ἀπὸ κακουργίας ἢ ἀπὸ κακοτροπίας ἡ κλοπὴ γέγονε. Τὸν δὲ τόπον ὅθεν ἠρμένον ἐστὶν ἵνα εἴπῃς, ποιήσεις οὕτως· ἔστω σοι ὁ ὡροσκόπος εἴσοδος, σημαίνει δὲ ἡ Σελήνη τὸν τόπον ὅθεν ἀπόλωλεν. ἐὰν οὖν ἡ Σελήνη ᾖ ἐν τῷ ὡροσκόπῳ, τὸ ἀπολωλὸς ἔκειτο πρὸ ὀφθαλμῶν· ἔτι τε μᾶλλον ἐὰν ὁ Ἥλιος τὴν Σελήνην ἐπίδῃ, ὅθεν
20 ὁμόσε γένηται τὸ μεσουράνημα, κρεμαστὸν τὸν τόπον δηλοῖ· ἐὰν Ἄρης τὴν Σελήνην ἐπίδῃ, ὃ ἂν ἀπόληται, ἐκ τόπου κεκλεισμένου ἀπώλετο· ἐὰν ἡ Σελήνη ἐπὶ δύσιν φέρηται, ἐκ τόπου ἀνακεχωρηκότος ἀπώλετο· ἐὰν ἐν τῷ ὑπογείῳ κέντρῳ, ἐκ κατωρυγμένου καὶ ὑπογείου πάντως τόπου ταπεινοῦ· ἐὰν καὶ δύνουσα τὸν τόπον τοῦ κλέπτου ἐπίδῃ, τὸν
25 κλέπτην μεμηνύσθαι λέγε. [A. O.]

1 κλεπτου <?> cod., κλεπτούσας scripsi. 3 ἀνακακοποιοὶ cod. 8 ὑπέργαια cod. 12 ὄρῦ cod. 13 ἀναπασρ' cod., corr. 21 ἀπόληται corr. ex ἀπώλετο. 25 μεμηνάσθαι cod.

F. 102 (= 213ᵛ). ιη'. Τιμαίου Πραξίδου περὶ δραπετῶν καὶ κλεπτῶν[1].

Ὁ τοῦ Διὸς ἀστὴρ ἐάν τε μετὰ Σελήνης, ἐάν τε ἐν τῷ ὡροσκόπῳ, ἐάν τε ἐν τῷ μεσουρανήματι γένηται, ὁ δεδραπετευκὼς ἀργυρούμενα ἢ ἐνηρ-
5 γυρωμένα σκεύη βεβάστακε, καὶ ὅπου θέλῃ πορεύσεται· ἐὰν καὶ μετὰ Ἡλίου ὑπάρχων, πολλῷ πλείονα βεβάστακε· ἐὰν δὲ Ἀφροδίτη καὶ Ἥλιος τοῖς αὐτοῖς τόποις γένωνται, εἰκονίσματα ἀγίων καὶ χρυσὸν καὶ ἄργυρον καὶ χαλκώματα βεβάστακεν· ἐὰν δὲ Ζεὺς καὶ Ἑρμῆς ἐπιθεωρήσωσι,

4 ἀργυρώμενα cod. 6 Ἡλίου scripsi, ♃ cod. 7 γένηται cod. 8 χαλκωσται cod., χαλκώματα scripsi.

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[1] De hoc Timaeo cf. supra p. 79, v. 19; 80, v. 15 et Kroll, *Philologus*, 1898, p. 133, qui Πραξιδίκου coniecit.

of the Sun, call the thieves or thieving women old men or old women. Now losses occur for the most part when the Moon or Mercury is afflicted. When, therefore, the malefics happen to be rising and witnessing the Moon, while the benefics are setting, there will be no recovery of what is lost; just as, conversely, if the benefics and Mercury happen to be rising and witnessing the Moon, while the malefics are setting, there will be recovery of what is lost; and both luminaries are especially favorable for recovery when they are above the earth rather than in the subterranean hemisphere below. When Saturn witnesses the Ascendant and the Moon, say that the theft was committed by some trick and in secret; when Jupiter, say that someone who was reputed to have trustworthiness and free status concealed it, and that he carried out the theft under the guise of being a free man; when Mars, through breaking through a wall, or with a duplicate key, or by forcing a door, or by breaking a lock, or by some act of violence; when Venus, on account of a prostitute or for the sake of a friendship arising from a woman; when Mercury, the theft was committed entirely through villainy or through base cunning. As for the place from which it was taken, in order to identify it, you shall proceed as follows: let the Ascendant represent the entrance, and the Moon indicates the place from which it was lost.If, therefore, the Moon is in the Ascendant, the lost object was lying in plain sight; and even more so if the Sun looks upon the Moon, wherever the Midheaven happens to be, it indicates a suspended place; if Mars looks upon the Moon, whatever has been lost was lost from a locked place; if the Moon is carried toward the setting, it was lost from a place that has been vacated; if it is at the subterranean angle, it was definitely lost from a buried and underground, altogether low place; and if while setting it looks upon the place of the thief, say that the thief has been revealed. [A. O.]

1 stolen <> cod., you stole scripsi. 3 cod recyclers. 8 above ground cod.n12 oak cod. 13 ἀναπασρ' cod., corr. 21 is deleted corr. ex loss.n25 mem-nnasthai cod.

F. 102 (= 2137). 18. Timaeus Praxides on runaways and thieves.[1]

If the star of Jupiter is either with the Moon, or in the horoscope, or in the midheaven, the runaway has carried off silver or silver-plated vessels, and will go wherever he wishes; if he is also with the Sun, he has carried off much more; if Venus and the Sun are in the same places, he has carried off images of saints, gold, silver, and bronze objects; if Jupiter and Mercury look upon him,

4 redeemable cod. 6 Helios scripsi, Z cod. 7 becomes cod. 8 copperplates incod., scripsi copperplates.

1 On this Timaeus cf. above p. 79, v. 19; 80, v. 15 and Kroll, Philologus, 1898, p. 133, who conjectured Πραξιδίκου

ἱκανῶς ἐμπεφορτισμένος ἀπελεύσεται καὶ συντόμως συλληφθήσεται· ἐπιθεωρούντων δὲ Ἡλίου καὶ Ἑρμοῦ, εἰς γ' ἢ ια' ἡμέρας κρατηθήσεται, μηνυθεὶς ὑπὸ τῶν ἰδόντων· Κρόνου ἐπὶ τοῦ μεσουρανήματος ἢ τοῦ ὑπογείου κέντρου ἢ ὑπεργείου, ἐπ' αὐτοφώρῳ παραδοθήσεται ὁ κλέπτης· οὗτοι μέντοι καὶ σώματι κεκακωμένῳ ἐν ὑποταγῇ πάντοτε γεγονότες ἔσονται καὶ ὑπὸ γυναικῶν μηνυθήσονται. ἐὰν δὲ Ἀφροδίτη κατ' ἀκτινοβολίαν ἴδῃ τὴν Σελήνην ἢ διὰ τοῦ μεσουρανήματος, ἐλευθέρα γυνὴ συγγνοῦσα τὴν φυγὴν μηνύσει· ἐὰν δὲ Ἄρης τοῖς αὐτοῖς τόποις τύχῃ, ταὐτὰ ποιήσει ἃ καὶ ὁ Κρόνος, ἐκ περισσοῦ οὐλὰς καὶ πληγὰς καὶ τραύματα λήψεται εἰς τὴν ὄψιν καὶ εἰς τὰ σκέλη. τετράποδα δὲ ζῴδια ἐὰν ὡροσκοπήσῃ ἢ μεσουρανήσῃ, ἢ τὴν Σελήνην σχῇ δίχα τινὸς τῶν ε' ἀστέρων, ἐν ὁδῷ εὑρεθήσεται· ἐὰν δὲ ἐπιθεωρήσῃ, ὑπὸ γείτονος ἤ τινος τῶν συνεστίων ὑπονενόθευται· ἐὰν δὲ Ἀφροδίτη ἢ Ζεὺς ἢ Ἥλιος, συγγενής τις ἢ υἱὸς ἢ πατὴρ ἢ ἀδελφὸς συνέγνω καὶ ἐλευθέρωσεν· ἐὰν δὲ ᾖ ὁ Ζεὺς ἢ ἐν Κριῷ ἢ ἐν Ταύρῳ ἢ ἐν Διδύμοις ἢ Καρκίνῳ ἢ Λέοντι ἢ Παρθένῳ ἢ Σκορπίῳ <ἢ> Ἰχθύσι, ὁ φεύγων ἐν ἱεροῖς εὑρεθήσεται τόποις, καὶ μάλιστα ἐὰν Ἀφροδίτη ἐπιθεωρήσῃ, ἐν τοῖς ἱεροῖς τόποις κρατηθέντες παραδοθήσονται· Κρόνος μετὰ Σελήνης ἐὰν γένηται, ἐν τόπῳ καθύγρῳ ἀποληφθήσεται· Κρόνος καὶ Ζεὺς ἐὰν μετὰ Σελήνης γένωνται, ἐν καθύγρῳ τόπῳ εὑρεθήσεται· Κρόνου μεσουρανοῦντος, εἰς φυλακὴν καὶ δεσμὰ παραδοθήσεται μετὰ ἡμέρας κε' ἢ ξγ'· Ζεὺς ἐπὶ τοῦ ὡροσκόπου ἢ τοῦ μεσουρανήματος ἢ μετὰ τῆς Σελήνης ἐὰν γένηται, ἄργυρον ἀποίσει μεθ' ἑαυτοῦ οὐκ ὀλίγον, καὶ ἄλλον τινὰ ὑπονοθεύσει καὶ κρατηθήσεται ἐντὸς ἡμερῶν πθ' ἢ ρο' καὶ ὁ κύριος αὐτῶν δι' ἐκεῖνον ὠφέλειάν τινα ἕξει. τὸ αὐτὸ ποιήσει καὶ Ἀφροδίτη· τὸ δὲ πλεῖον, λέγε αὐτὸν ἀσελγῆ, † ῥωμενοκοπον, κατάλιχνον, ἄσωτον. ἐὰν δὲ Ἑρμῆς ἐπίδῃ, κακότροπον, δόλιον, ἐνεδρευτὸν λέγε τὸν δραπέτην· ἐὰν δὲ μετὰ Σελήνης Ἑρμῆς ἐπὶ τοῦ μεσουρανήματος γένηται, μόνον αὐτὸν ἀποκεχωρηκέναι δηλοῖ· Ἑρμῆς ἐπὶ τοῦ ὡροσκόπου ἢ τοῦ μεσουρανήματος μετὰ Ἀφροδίτης ἐὰν γένηται, ἀνὴρ καὶ γυνὴ ὁμόσε πεφεύγασιν· ἐὰν δὲ μετὰ Κρόνου ἐπὶ τὸν ὡροσκόπον ἢ τὸ μεσουράνημα γένηται, δύο πεφεύγασιν· Ἀφροδίτη, λέγε νεώτερον, ἀπὸ μ' ἕως ν', ἐὰν μετὰ Ἄρεως ἐπὶ τοῦ ὡροσκόπου ἢ τοῦ μεσουρανήματος γένηται, ἀνὴρ ἢ γυνὴ [καὶ] πεφεύγασιν. Κρόνος, Ἑρμῆς, Σελήνη ἐπὶ τοῦ ὡροσκόπου ἢ τοῦ μεσουρανήματος ἐὰν γένωνται, εὐνοῦχον τὸν δραπέτην λέγε· Ἄρης, Ἑρμῆς, Ἥλιος ἐν τῷ μεσουρανήματι ἢ ἐν τῷ ὡροσκόπῳ ἐὰν γένωνται, ἑρμαφροδίτην τὸν δραπέτην λέγε. Κρόνος καὶ Ἄρης ἐὰν ἐπὶ τοῦ ὡροσκόπου γενεθῶσιν, εἰς ἀλλότριον ἐξουσίαν ὁ φυγὼν ἑαυτὸν δώσει. Ὅ τι δ' ἂν ᾖ κεκλοφώς, ἀπὸ τοῦ ὡροσκόπου γνώσει, ἐπειδάν

1 ἐμπεφορτισμένου cod., -ος scripsi. 7 κατ'] καὶ cod. 9 ταῦτα cod. 16 post Σκορπίῳ: ἢ inserui. 21 φυ^ cod., φυλακὴν scripsi. 23 ἀπώσει cod., ἀποίσει scripsi. 25 ὠφέλειαν] -ειεν cod. 26 ἐρωμενοκόπος coni. Wünsch; ἐρωμανῆ σκότιον? ἄξει cod., corr. Kroll. 28 ἐνέδρευτον cod., corr. Kroll. 28 ἐπὶ] ἀπὸ cod. 33 ἢ] ἡ cod. 38-39 ἐξ ουσ' ὁ φυγὼν ἑαυτὸν δοσ' cod., ἐξουσίαν ὁ φυγὼν ἑαυτὸν δώσει scripsi.

he will depart sufficiently laden and will be quickly captured; when the Sun and Mercury look upon him, he will be caught within 3 or 11 days, having been denounced by those who saw him; with Saturn at the midheaven or the subterranean angle or the superterranean, the thief will be caught in the act; these, moreover, will always be in subjection with an afflicted body, and will be denounced by women. If Venus looks upon the Moon by ray or through the midheaven, a free woman who is aware of the flight will denounce him; if Mars happens to be in the same places, he will do the same things as Saturn, and will moreover receive scars and blows and wounds on the face and on the legs.If four-footed signs 10 ascend or culminate, or the Moon is in them apart from any of the stars, he will be found on a road; if one looks upon him, he has been suborned by a neighbor or one of the household; if Venus or Jupiter or the Sun, some relative or son or father or brother was aware and freed him; if Jupiter is in Aries or Taurus or Gemini or Cancer or Leo or Virgo or Scorpio or Pisces, the fugitive will be found in sacred places, and especially if Venus looks upon him, having been seized in the sacred places they will be handed over; if Saturn is with the Moon, he will be caught in a watery place; if Saturn and Jupiter are with the Moon, he will be found in a watery place; with Saturn culminating, he will be handed over to prison and chains after 25 or 3 days; if Jupiter is at the horoscope or the midheaven or with the Moon, he will carry off no small amount of silver with him, and will suborn some other person and will be caught within 89 or 170 days, and their master will gain some benefit on account of him. Venus will do the same; 25 beyond that, call him licentious, † dissolute, gluttonous, profligate.If Mercury looks upon him, call the runaway wicked in character, deceitful, and treacherous; if Mercury with the Moon is at the midheaven, it indicates that he has gone away alone; if Mercury is at the horoscope or the midheaven with Venus, a man and a woman have fled together; 30 if he is with Saturn at the horoscope or the midheaven, two have fled; Venus — call him younger, from 40 to 50 — if with Mars at the horoscope or the midheaven, a man or a woman [and] have fled. If Saturn, Mercury, and the Moon are at the horoscope or the midheaven, call the runaway a eunuch; 35 if Mars, Mercury, and the Sun are at the midheaven or the horoscope, call the runaway a hermaphrodite. If Saturn and Mars are at the horoscope, the fugitive will give himself over into the power of another. Whatever he has stolen, you will learn from the horoscope, when

1 charged cod., -ós scripsi. 7 kat'] and cod. these cod. 16 postnScorpio : ἢ inserui. 21 fucod., prison scripsi. 23 apoise cod, apoise scripsi.n45 ὠφελίαν] -ieen cod. 26 eromenokopos coni. Wünsch ; ἀρομανι σκοτιον Ἀχεινκοδ., corr. Kroll. 28 established cod., corr. Kroll. 28 on] from cod. 33 or] or cod.n38-39 ἐξ ουσ' ὁ φυγόν ἑαντον δοσ' cod., ἐν ουσία ο φυγον ἑαντον give scripsi.

τινες ἐπῶσι<ν> αὐτῷ ἀστέρες ἢ ποῦ τὸ ἴδιον ἡ Σελήνη ἐπιβάλλῃ δωδεκατημόριον. Σελήνη ἐὰν ὑπὸ γῆν πέσῃ, δυσχερῶς ἀνευρεθήσεται, καὶ μᾶλλον ἐὰν ἐν Διδύμοις ἢ ἐν Λέοντι ἢ Ζυγῷ ἢ Ἰχθύσιν· Ζεὺς ἐὰν ἐπιθεωρήσῃ, ταχέως εὑρεθήσεται· ἐὰν δὲ Κρόνος ἢ Ἄρης, τὸ ζῆν κινδυνεύσει ἢ ὃ ἕξει μεθ' ἑαυτοῦ ἀπολέσει, καὶ ἐὰν ἐπὶ τοῦ ὡροσκόπου γένηται, μηνυθεὶς εὑρεθήσεται· ἐὰν δὲ ἐπὶ τοῦ μεσουρανήματος, ἐν ἐπιφανεῖ καὶ πολυοχλουμένῳ τόπῳ εὑρεθήσεται· ἐὰν δὲ ὑπὸ γῆν, δυσχερῶς εὑρεθήσεται ὑπὸ μηνυτοῦ· ὅταν τι μέσον ἄρξηται τῆς ὁδοῦ ὁδεύειν, ἐν ἀρχῇ τῆς ἐξόδου κρατηθήσεται· ὅταν τις <εἰς> τὸ δυτικὸν πορευόμενος, καὶ ἅμα ἐν τόπῳ καθύγρῳ κρατηθήσεται· ὅταν τις εἰς ἀρκτικὸν πορευόμενος, δυσχερῶς κρατηθήσεται. ἐάν τις τῶν ἀστέρων ἐν τῷ ἰδίῳ οἴκῳ ᾖ, ἡ δὲ Σελήνη ἐν τροπικῷ ζῳδίῳ γένηται, φάσκε μὴ δεδραπευκέναι αὐτόν· χρήματα ἐὰν ἀποφέρηται ὁ δραπέτης καὶ Ἄρης ἐπιθεωρήσῃ τὸν ὡροσκόπον ἢ τὴν Σελήνην, δαπανήσει εἰς ἄσωτον τὰ χρήματα· ἐὰν δὲ Ἀφροδίτη μετὰ Ἄρεως γένηται, εἰς ἀσελγείας καὶ ἐπιθυμίας γυναικῶν καὶ τοῦ ** χάριν πέφευγεν· Ζεὺς ἐὰν ἐπίδῃ τὸν ὡροσκόπον, καὶ ὑπὸ Κρόνου θεωρηθῇ, ὅ τί ποτ' οὖν ἐβάστασεν, ἀπολέσει, αὐτὸς μέντοι γε σωθήσεται.

Ποιήσωμεν δὲ καὶ τοιοῦτόν τινα τῆς προγνώσεως τρόπον· Σελήνην ποιήσωμεν τὸν δραπέτην, τὸ δὲ μεσουράνημα τὸν κύριον. ἐὰν οὖν ἐν τῇ καταρχῇ τῆς φυγῆς ἡ Σελήνη φθίνῃ, καὶ μὴ μακρὰν τῆς πανσελήνου τυγχάνῃ, ταχέως ὁ δραπέτης εἰς τὸν οἶκον ἐπανήξει· καὶ τὸν κύριον κατά τινα αἵρεσιν ἢ καθ' ἑαυτὸν *** καὶ οὕτως αὐτῷ κρυβήσεται τὸ ἁμάρτημα. ἐὰν δὲ αὔξῃ ἡ Σελήνη, οὐκ ἔξω λήσει <ὁ> φυγών, καὶ ταχέως εἰς τὴν ἐξουσίαν τοῦ κυρίου ἐλεύσεται· ἐὰν δύνῃ ὁ Ἥλιος καὶ ἀπὸ Κρόνου ἢ Ἄρεως θλίβηται, ὁ κύριος θᾶττον τελευτήσει καὶ ὁ δραπέτης ἀναχθήσεται. ὁμοίως κατανόει καὶ τὸ μεσουράνημα, καὶ ἐὰν οἱ κακοποιοὶ ἐπ' αὐτῷ τύχωσι, τῷ κυρίῳ πλείονα ζημίαν καὶ βλάβην ζητοῦντι ἐποίσουσιν, ἢ ὠφέλειάν τινα εὑρίσκουσιν. [A. O.]

6 ἀνεπφανῆ cod., corr. Kroll. 8 τι μέσον suspect. 9 εἰς inserui. 14 ἀσωτίαν coni. Kroll. Sc. εἰς γυναῖκα ἄσωτον cf. e. g. Aristaen. ep. II, 12 τὴν ἄσωτον ὑπαινίττομαι * [Wünsch]. 16 lacunam sign. 17 αὐτὸν cod. 23 post ἑαυτὸν lacunam signavi. 24 ὁ inserui. 26 θλιβεῖται cod.

F. 103 (215ᵛ). ιθ'. Περὶ καταρχῶν Σεραπίωνος.

Ἐπὶ πασῶν τῶν καταρχῶν τῶν ἤδη ἀρχὴν ἐσχηκότων καὶ τὴν ἀρχὴν μελλόντων λαβεῖν, δεήσει πρῶτον συνορᾶν τὸν πολεύοντα καὶ διέποντα, καὶ τὸν τῆς ὥρας τῆς καταρχῆς κύριον ἐν ὁποίοις τόποις τετεύχασι· ἐπὰν γὰρ τύχωσιν ἐπὶ τῶν κέντρων τῆς καταρχῆς, ἐφ' ᾧ ἐπέβαλε τῷ πράγματι ἢ ἐπιβάλλονται, διὰ τάχους ἀνυσθήσεται· εἰ δὲ ἐπὶ τῶν ἀνα-

5 ἐπεβάλετο cod., corr. Kroll. 6 l. ἐπιβάλλεται?

some stars are upon him> or where the Moon casts its own twelfth-part. If the Moon falls below the earth, the fugitive will be found with difficulty, and especially if it is in Gemini, or in Leo, or Libra, or Pisces; if Jupiter looks on, the fugitive will be found quickly; but if Saturn or Mars, his life will be in danger, or the one who has him with him will lose him; and if it occurs on the horoscope, the fugitive will be found after being denounced; and if on the midheaven, the fugitive will be found in a conspicuous and crowded place; and if below the earth, the fugitive will be found with difficulty through an informer; when someone begins to travel the middle of the road, he will be caught at the beginning of his departure; when someone is traveling toward the west, he will be caught in a watery place; when someone is traveling toward the north, he will be caught with difficulty. If one of the stars is in its own house, but the Moon is in a tropical sign, declare that he has not fled; if the fugitive carries away money and Mars looks upon the horoscope or the Moon, he will spend the money on dissipation; but if Venus is with Mars, he has fled on account of lewdness and the desires of women and the **; if Jupiter looks upon the horoscope and is also observed by Saturn, whatever he was carrying he will lose, though he himself will be saved.

Let us also consider another method of prognosis: let us make the Moon the fugitive, and the midheaven the master. If, therefore, at the inception of the flight the Moon is waning, and happens to be not far from the full moon, the fugitive will quickly return home; and the master, by some inclination or by himself *** and thus his fault will be hidden from him. But if the Moon is waxing, the one who has fled will not escape notice, and will quickly come into the power of the master; if the Sun is setting and is afflicted by Saturn or Mars, the master will die sooner and the fugitive will be released. Similarly, observe the midheaven as well, and if the malefics happen to be upon it, they will bring greater loss and harm to the master who seeks it, rather than finding any benefit. [A. O.]

6 ἀνεπφανῆ cod., corr. Kroll. 8 τι μέσον suspect. 9 εἰς inserui. 14 ἀσωτίαν coni. Kroll. Sc. εἰς γυναῖκα ἄσωτον cf. e. g. Aristaen. ep. II, 12 τὴν ἄσωτον ὑπαινίττομαι * | Wünsch]. 16 lacunam sign. 17 αὐτὸν cod. 23 post ἑαυτὸν lacunam signavi. 24 & inserui. 26 θλιβεῖται cod.

F. 103 (215). 19. On the Inceptions of Serapion.

For all inceptions, both those that have already begun and those that are about to begin, one must first observe the planet that is predominating and governing, and in what places the lord of the hour of the inception has been found; for when they happen to be at the angles of the inception, that which was undertaken in the matter or is being undertaken will be accomplished quickly; but if at the

5 imposed cod., corr. Kroll. 6 1. is imposed

φορῶν τύχωσιν, ἀνυσθήσεται μέν, βραδέως δέ. ἐπὶ δὲ τῶν ἀποκλιμάτων αὐτῶν ὄντων, οὔκ εἰσιν ἀνύσιμα. ἐὰν δὲ ἀμφήριστοι εὑρεθῶσι, πρὸς τὴν ἐπιρροπωτέραν σχέσιν τὸ πρᾶγμα ἀποβήσεται. ἐπὰν οὖν οἱ ἀγαθοποιοὶ καὶ ἡ Σελήνη καὶ ὁ Ἑρμῆς μαρτυρήσωσιν αὐτοῖς, τουτέστι τῷ πολεύοντι καὶ διέποντι καὶ τῷ κυρίῳ τῆς ὥρας, ἐπὶ συμφόρου ἀπο- 5 βήσεται τὸ πρᾶγμα· ἐπὰν δὲ οἱ κακοποιοὶ καὶ ἡ Σελήνη καὶ ὁ Ἑρμῆς μαρτυρήσωσιν, ἀσύμφορος καὶ ἡ καταρχή· ἐὰν δὲ ἀμφότερ(οι) *** πρὸς τοὺς ἐπιρροπωτέρους ἡ καταρχή. γνωσθήσεται λοιπὸν εἰ παράμονοι ἔσονται αἱ καταρχαὶ οὕτω· παρατηρεῖν δεήσει τὸν ὡροσκόπον καὶ τὴν Σελήνην ἐν ὁποίοις εἰσὶ ζῳδίοις, καὶ τὰς φύσεις αὐτῶν καὶ τὰς τοπο- 10 θεσίας, ἔτι δὲ καὶ τὰς συναφὰς καὶ ἀπορροίας τῆς Σελήνης καὶ εἰ στηρικτικοί εἰσι πρὸς οὓς φέρεται, ἔτι τε καὶ τοὺς συνδέσμους αὐτῶν, καί οὕτω γνώσει τὴν τῆς καταρχῆς ποιότητα· ἐν μὲν γὰρ τοῖς τροπικοῖς ἡ Σελήνη τυχοῦσα ἢ καὶ ὁ ὡροσκόπος ταχέως μεταβολὴν τῆς καταρχῆς ποιήσουσιν, ἐάνπερ μὴ ὑπὸ σύνδεσμον τύχῃ εἶναι τὴν Σελήνην· ἐν 15 δὲ τοῖς δισώμοις τυχόντων αὐτῶν, χρόνον μὲν ποιήσει, οὐ διὰ παντὸς δὲ μένει· ἐὰν δὲ ἐν τοῖς στερεοῖς, παραμόνιμος ἡ καταρχή· ὥσπερ πάλιν ὑπὸ σύνδεσμον οὔσης τῆς Σελήνης, παραμόνιμος ἡ καταρχή, ἔτι δὲ πλέον εἰ καὶ ἐν στερεῷ τύχῃ ζῳδίῳ. συμπαραλαμβάνειν δὲ δεῖ καὶ τὰς ἐπιμαρτυρίας ἢ καὶ συναφὰς ἢ καὶ ἀπορροίας· ἐπὰν γὰρ πρὸς στη- 20 ρικτὸν ἀστέρα ἡ Σελήνη φέρηται, βραδυτῆτα παρέχει. ἐν δὲ ταῖς μετατροπὴν ἐχούσαις καταρχαῖς, ἐν ταῖς τετραγώνοις ἢ διαμέτροις ἢ συνόδοις ἡ μετατροπὴ γενήσεται. [F. C.]

6 δὲ] γὰρ cod. Post ἀμφότεροι lacunam signavi. 14 εἰ καὶ cod., corr. Kroll. μεταβαλών cod. 19 πλέως cod. 20-21 στηρικτικόν corr. Kroll.

F. 105 (221). λα'. Καταρχὴ ὅτε εἰσῆλθε Θεόδωρος ὁ Αὐγουστάλιος ἐν Ἀλεξανδρείᾳ [1].

Οὗτος καλῶς ἄρξας καὶ εὐθηνίαν ποιήσας καὶ ἄκλοπος ὢν καὶ φιλαλήθης καὶ μαρτυρηθεὶς ὑπὸ τῆς πόλεως τάχει διεδέχθη μεθ' ὕβρεως καὶ ζημίας ὡς κλέψας· ἔτους Διοκλητιανοῦ σβ', μηνὶ Φαμενὼθ 5 κε', ἡμέρᾳ Σελήνης, ὥρᾳ α', Ἥλιος Ἰχθύων κϛ', Σελήνη Αἰγοκέρωτος κζ', Κρόνος Τοξότου ια', Ζεὺς Λέοντος κζ', Ἄρης Κριοῦ κε', Ἀφροδίτη Ἰχθύων ιβ', Ἑρμῆς Ἰχθύων κγ', ὡροσκόπος Κριοῦ κϛ', μεσουράνημα Αἰγοκέρωτος ι', ἀναβιβάζων Τοξότου λβ', καταβιβάζων Παρθένου κ', τύχη Ὑδροχόου κζ'. ὅρα τὸν Ἄρεα ὡρονομοῦντα καὶ ἰδιοθρονοῦντα καὶ 10 ὑπὸ Διὸς καὶ Κρόνου τριγωνιζόμενον καὶ τὴν Ἀφροδίτην καὶ τὸν κλῆρον τῆς τύχης ἀγαθοδαιμονοῦντας καὶ τὴν Σελήνην μεσουρανοῦσαν

6 κε'] lege κϛ', i. e. d. 23 Martii a. 487 p. C. n.

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[1] Theodorus praefectus augustalis Aegypti qui a. 487, p. C. Alexandriam introiit alioquin ignotus esse videtur (cf. *Rev. instr. publ.*, l. c., p. 9).

when they happen to be in the bearing signs, it will be accomplished, but slowly. When they are in the declining signs themselves, the matters are not accomplishable. If they are found to be evenly balanced, the matter will turn out according to the more prevailing condition. When, therefore, the benefics and the Moon and Mercury bear witness to them — that is, to the one ruling and governing and to the lord of the hour — the matter will turn out favorably; but when the malefics and the Moon and Mercury bear witness, the inception is also unfavorable; and if both *** the inception is to be judged according to the more prevailing ones.It will then be known whether the inceptions will be lasting in this way: it will be necessary to observe the ascendant and the Moon in whatever signs they are, and their natures and positions, and furthermore the applications and separations of the Moon and whether those to whom she moves are stationary, and also their bonds, and in this way you will know the quality of the inception. For when the Moon or the ascendant happens to be in the tropical signs, it will quickly produce a change of the inception, provided that the Moon does not happen to be under a bond; when they happen to be in the bicorporeal signs, it will produce duration but does not remain throughout; if in the fixed signs, the inception is lasting. Likewise, again, when the Moon is under a bond, the inception is lasting, and even more so if it also happens to be in a fixed sign. One must also take into account the testimonies or applications or separations; for when the Moon moves toward a stationary star, it produces slowness. In the inceptions that have a change, the change will occur at the squares, oppositions, or conjunctions.

[F. C.]

6 δὲ] γὰρ cod. After ἀμφότεροι I have marked a lacuna. 14 εἰ καὶ cod., corr. Kroll. μεταβαλών cod. 19 πλέως cod. 20-21 στηρικτικόν corr. Kroll.

C. 105 (221). 31. Inauguration when Theodorus the Augustalis entered Alexandria 1.

He ruled well and brought prosperity, and being neither corrupt nor dishonest, and having received the testimony of the city, he was quickly succeeded with insult and loss, as though he had stolen; in the year of Diocletian 202, in the month of Phamenoth, 8 the 25th, on the day of the Moon, at the 1st hour, Sun in Pisces 26°, Moon in Capricorn 27°, Saturn in Sagittarius 11°, Jupiter in Leo 27°, Mars in Aries 25°, Venus in Pisces 12°, Mercury in Pisces 23°, ascendant in Aries 26°, midheaven in Capricorn 10°, ascending node in Sagittarius 32°, descending node in Virgo 20°, Lot of Fortune in Aquarius 27°. Observe Mars ruling the hour and on his own throne, 10 trining Jupiter and Saturn, and Venus and the Lot of Fortune in the house of the Good Daemon, and the Moon culminating at the midheaven.

6 κε'] read ×G', i.e. 23 March A.D. 487.

1 Theodorus, prefect of the augustal prefecture of Egypt, who entered Alexandria in A.D. 487, appears to be otherwise unknown (cf. Rev. instr. publ., l. c., p. 9).

καὶ τὸν Δία καὶ τὴν Ἀφροδίτην τοὺς κυρίους τῆς πόλεως ἐπαναφερομένους τῷ ὡροσκόπῳ, καὶ εὑρήσει τὰ πρῶτα τῆς ἀρχῆς καλὰ καὶ εὔχρηστα καὶ παντὸς ἐπαίνου ἄξια. ἀλλὰ πάλιν ζητήσας τὸν οἰκοδεσπότην τῆς τύχης καὶ τῆς Σελήνης, εὑρήσει τὸν Κρόνον ἀποκεκλικότα καὶ
5 ἐν πάθει τῶν ἐκλειπτικῶν ἐκπεπτωκότα· ὃς ἐποίησε τὴν καθαίρεσιν μεθ' ὕβρεως. τὸ δὲ τάχιον αὐτὸν διαδεχθῆναι παρεσκεύασαν ὁ Ἄρης καὶ <ὁ> ὡροσκόπος καὶ ἡ Σελήνη ἐν τροπικῷ ζωδίῳ καὶ ὀλιγαναφόροις τετυχηκότες. τὸ δὲ καὶ ζημιωθῆναι αὐτὸν παρεσκεύασε πρῶτον ὁ τοῦ κλήρου κύριος τῆς τύχης ἀποκεκλικὼς καὶ Ἄρης τῆς πόλεως ἐποίησεν ὁ
10 Ζεὺς καὶ ἡ Ἀφροδίτη τῆς πόλεως ἐπαναφερόμενοι τῷ ὡροσκόπῳ αὐτῷ. ἦν δὲ μονότονος καὶ ὑβριστὴς διὰ τὴν φύσιν Ἄρεως τοῦ παρ' αἵρεσιν ὡροσκοποῦντος. [F. C.]

6 ὁ suppl. 7 ὀλίγο ἀναφόροις cod., corr. Kroll. 9-11 verba corrupta. Pro Ἄρης coni. ἄρχειν Kroll.

F. 107 (226v). λη'. Περὶ δρασμῶν Σεραπίωνος.

Ἐπὰν τῆς Σελήνης ἢ καὶ τοῦ ὡροσκόπου ἐν τροπικοῖς ζῳδίοις ἢ καὶ ἐν δισώμοις τυχόντων καὶ ὑπὸ κακοποιῶν μαρτυρηθέντων ἀποδράσωσι, ταχέως εὑρεθήσονται· ἐὰν δὲ ἐν τοῖς στερεοῖς ἢ ὑπὸ σύνδεσμον, βρα-
5 δέως εὑρίσκονται, ἐσθ' ὅτε θανατοῦνται· ἐὰν δὲ ὑπὸ ἀγαθοποιῶν μαρτυρηθῶσιν, οὐχ εὑρεθήσονται, μάλιστα ἐν τοῖς στερεοῖς ἢ ὑπὸ σύνδεσμον εἰ ἀποδράσωσι. καὶ ἐπὶ πασῶν τῶν γινομένων καταρχῶν χρῆσαι τῇ Σελήνῃ, καὶ τῷ πολεύοντι καὶ διέποντι, καὶ τῇ ὥρᾳ καὶ τῷ κυρίῳ τῆς ὥρας καθὰ τὰ περὶ καταρχῶν σοι ἐν ἀρχῇ τῶν τρόπων διέγραψα, καὶ
10 εὐσύνοπτος ἔσται σοι ἡ καταρχή. [F. C.]

5 ἐσθ' ὅτε] ἢ ὅτι cod. 10 καθὰ ... διέγραψα, cf. supra ιθ' v. 1 ss. 9 τρόπων suspectum.

Ibid. λθ'. Τοῦ αὐτοῦ περὶ συνοχῶν ἢ κατακλίσεων.

Τὴν Σελήνην καὶ τὸν ὡροσκόπον καὶ τὸν Ἑρμῆν παρατηρεῖν δεήσει ὑπὸ τίνων μαρτυροῦνται, ἀπὸ τίνος τε ἡ Σελήνη ἀπέρρευσεν. ἡ γὰρ ἀπόρροια περὶ τοῦ ἤδη γενομένου σημαίνει, ἡ δὲ συναφὴ περὶ ἀπολύ-
5 σεως ἢ ὁλοκληρώσεως· πάντως δὲ εὑρήσει ἐπὶ τῶν συνοχῶν ἢ κατακλίσεων ἀπὸ κακώσεως τῆς Σελήνης ἢ καὶ τοῦ ὡροσκόπου ἢ καὶ τοῦ Ἑρμοῦ γινόμενον τὸ τοιοῦτον· διαφορὰ δὲ κακώσεώς ἐστι· καὶ γὰρ

v. 2 sqq. In margine eadem manu sed rubro liquore : Ἐὰν κατὰ τὴν ὥραν τῆς κατακλίσεως περισχεθῇ ἡ Σελήνη καὶ ὁ ὡροσκόπος ὑπὸ κακοποιῶν, μηδενὸς τῶν ἀγαθοποιῶν λόγον ἔχοντος πρὸς τὴν Σελήνην καὶ τὸν ὡροσκόπον, θανατῶδές ἐστι τὸ σῆμα. ἀνίατα δὲ ποιοῦσιν οἱ κακοποιοὶ μόνον τὴν ἐπικράτειαν τῶν σχημάτων λαβόντες. 3 τε] δὲ cod., corr. Kroll. 5 ὁλοκλήρωσις pro ὁλοκληρία dictum est ad similitudinem verbi κλήρωσις.

and Jupiter and Venus, the lords of the city, in succedent houses to the ascendant, and he will find the first part of the rule to be good, beneficial, and worthy of every praise. But if one again seeks the lord of the Lot of Fortune and of the Moon, one will find Saturn in decline and fallen into the affliction of ecliptic degrees; and it was he who brought about the deposition with insult. The swift succession was brought about by Mars and the ascendant and the Moon, which happened to fall in a tropical sign and signs of short ascension. The fact that he also suffered loss was brought about first by the lord of the Lot of Fortune being in decline, and Mars caused the city's affairs; Jupiter and Venus, being in succedent houses to the ascendant of the city, 10 were themselves also responsible. He was of a monotonous and insolent character on account of the nature of Mars, who was ruling the ascendant contrary to sect. [F. C.]

6 6 suppl. 7 ὀλίγο ἀναφόροις cod., corr. Kroll. 9-11 words corrupted. For Ἄρης coni. ἄρχειν Kroll.

F. 107 (226). 38. On Flights, by Serapion.

When the Moon or the Ascendant happens to be in tropical signs or in bicorporeal signs and is witnessed by malefics, those who flee will be found quickly; but if they are in fixed signs or under a conjunction, they are found slowly, and sometimes they are killed; but if they are witnessed by benefics, they will not be found, especially if they flee while in fixed signs or under a conjunction. And for all the katarchai that arise, you should use the Moon, and the one who rules and governs, and the hour and the lord of the hour, just as I set out for you at the beginning of the methods concerning katarchai, and the katarche will be easy for you to survey. [F. C.]

5 ἐσθ᾽ ὅτε] ἢ ὅτι cod. 10 καθά ... διέγραψα, cf. above ιθ' l. 1 ff. 9 ways suspected.

Ibid. 39. By the same author, on Imprisonments or Bedridden Illnesses.

It will be necessary to observe the Moon, the Ascendant, and Mercury, by whom they are witnessed, and from which planet the Moon has separated. For the separation indicates what has already happened, while the application indicates release or recovery; and one will invariably find, in cases of imprisonment or bedridden illness, that such a thing arises from an affliction of the Moon, or of the Ascendant, or of Mercury; and there is a distinction in the nature of the affliction; for indeed

v. 2 sqq. In the margin, in the same hand but in red ink: If at the hour of taking to bed the Moon and the Ascendant are surrounded by malefics, with none of the benefics having any relation to the Moon and the Ascendant, the sign is deadly. The malefics alone, having taken control of the configurations, produce incurable conditions. 3 τε] δὲ cod., corr. Kroll. 5 ὁλοκλήρωσις is used instead of ὁλοκληρία by analogy with the word κλήρωσις.

ἐπὶ μαρτύρων τὴν διαφορὰν ἢ ἐπιτρίβει ἢ ἡμεροῖ· ἐὰν ἐπιρροπωτέρα φανῇ ἡ τῶν ἀγαθοποιῶν μαρτυρία, ἢ καὶ ἡ Σελήνη ἐν τοῖς τριταίοις συνάψῃ ἀγαθοποιῷ ἀστέρι, ἀκίνδυνος ἔσται ἡ συνοχὴ ἤτοι ἡ νόσος· ἐὰν δὲ ἡ τῶν κακοποιῶν μαρτυρία ἐπιρροπωτέρα τύχῃ εἶναι, ἀπολεῖται ὁ ἐν τῇ συνοχῇ ἤτοι ὁ νοσῶν. ἡ δὲ ποιότης τῆς συνοχῆς ἢ τῆς νόσου ἤτοι ἡ φθορὰ γνωσθήσεται ἐκ τῆς φύσεως τοῦ ζῳδίου ὅπου ἡ Σελήνη ἐστὶ καὶ ἀφ' οὗ ἀπορρεύσει ἀστέρος ἢ τῆς συναφῆς. ἐὰν μὲν γὰρ ἐν τροπικοῖς ζῳδίοις ᾖ ἡ Σελήνη, ταχέως τὸ συμβεβηκὸς ἐπὶ πέρας ἥξει· ἐὰν δὲ ἐν δισώμοις, μέσως ἀποβήσεται· ἐὰν δὲ ἐν τοῖς στερεοῖς ἢ συνδέσμοις, βραδυτῆτα δηλοῖ. τὸ δ' αὐτὸ κἂν ἀπὸ στηρίζοντος ἀστέρος ἀπορρεύει· ἐπὰν δὲ ἐπὶ συνδέσμου οὔσης τῆς Σελήνης κακωθῇ ὁ σύνδεσμος, σφαλερώτερος ἔσται ὁ κίνδυνος. συμπαραλαμβάνειν δὲ δεῖ καὶ τὸν πολεύοντα καὶ διέποντα, καὶ τὸν κύριον τῆς ὥρας καθὰ ἐν τῇ καταρχῇ περὶ τούτου σοι διέγραψα. [F. C.]

1 vix sanum. 3 ἤτοι in cod. dubium. 6 γνωθήσεται cod. 7 ἐὰν δὲ καὶ cod. 8 ᾖ] ἦν cod. 11 l. ἀπορρένει cod., corr. Kroll. De ἀπορραίνει vix cogitari potest. κακοθῇ cod. 12-13 καθὰ ... διέγραψα, cf. cap. ιθ' v. 1 ss.

F. 112v (235v). νζ'. Καταρχὴ πλοίου.

Ἐξῆλθέ τις ἀπὸ Καισαρείας ἔτους Διοκλητιανοῦ ρqα'ου, μηνὶ ὀκτωβρίῳ α'η, ἡμέρᾳ πέμπτῃ. Ἥλιος Ζυγοῦ ..., Σελήνη Σκορπίου κζ', λς', Κρόνος Καρκίνου κζ', Ζεὺς Παρθένου ις' λ', Ἄρης Διδύμων ιζ' λ', Ἀφροδίτη Λέοντος κγ' λ', Ἑρμῆς Ζυγοῦ κε' λ', ὡροσκόπος Τοξότου ς', μεσουράνημα Παρθένου κβ', ἀναβιβάζων Καρκίνου ιβ' λ'. — Διὰ τὸ τὴν Σελήνην τετυχηκέναι ἐν ὁρίοις Κρόνου καὶ κακοδαιμονεῖν καὶ ὀλιγοδρομεῖν χειμῶνα καὶ βραδυτῆτα ἐποίησε τὸν τοιοῦτον <ἔχειν> εἰς τὸν πλοῦν· τὸ δὲ διάμετρον Ἄρεως πρὸς Ἑρμῆν ἐποίησε παθεῖν τοὺς αὐχένας τοῦ πλοίου καὶ μάχας καὶ συμβολὰς ἐν τῷ πλοίῳ γενέσθαι. ἀλλὰ ... τὴν καταρχὴν οὐκ ἠδίκησε διὰ τὸν κύριον τοῦ ὡροσκόπου· ἡ δὲ Ἀφροδίτη ἐν χερσαίῳ ζῳδίῳ εὑρεθεῖσα καὶ ὑπὸ Κρόνου καὶ Ἄρεως θεωρουμένη, ... παραβαλὼν δὲ ἐν γῇ παρὰ γυναικὸς ἐφιλήθη διὰ τὸ τὰ τετράγωνα τῶν χερσαίων <ὑπ'> ἀγαθῶν θεωρεῖσθαι· τὸ δὲ δίσωμον τοῦ ὡροσκόπου καὶ Διὸς ἐποίησεν αὐτὸν εἰς ἕτερον πλοῖον ἀνελθεῖν ἀπὸ Ἀβύδου· καὶ ὅτε ἦλθε Σελήνη ἐν Ζυγῷ διαμετροῦσα τὸν κατὰ πῆξιν Ἄρεα, Ἄρεως ἐν Ταύρῳ διαμετροῦντος τὴν κατὰ πῆξιν Σελήνην, καὶ ἡ διέξοδος ἀπὸ ὁμοζώνων, ἰδοὺ καὶ ἡ εἴσοδος εἰς ὁμοζώνους ἔληξεν. [F. C.]

2 Καισαρείας] Intellege Caesaream Palaestinae. ρqα' = 475 p. C. n. Compendium mensis nominis dubium: ὁ(κ)τ(ω)βρ(ί)ω esse videtur. 3 Post Ζυγοῦ numerus omissus est in lacuna. 7 ὁρίαις cod. 8 ἔχειν supplevi. 11 post ἀλλὰ lac. iv litt. 13 post θεωρουμένη lac. circ. vi litt. ὑπ' suppl. Kroll. 17 ὁμοζώνας cod., corr. Kroll.

in the presence of witnesses either aggravates or appeases the difference; if the testimony of the benefics appears more preponderant, or if the Moon in the tertiary aspects applies to a benefic star, the detention or illness will be without danger; but if the testimony of the malefics happens to be more preponderant, the one in detention or the sick person will perish, and the quality of the detention or of the illness, 5 that is, the corruption, will be determined from the nature of the sign in which the Moon is and from the star from which it separates or of the application. For if the Moon is in tropical signs, the event will reach its conclusion quickly; but if in bicorporeal signs, it will turn out moderately; but if in the fixed signs or conjunctions, it indicates slowness. The same also applies if it separates from a stationary star. 10 But when the Moon being at a conjunction is afflicted, the conjunction will be harmed, and the danger will be more perilous. One must also take into account the planet ruling and governing, and the lord of the hour, just as I have described for you regarding this matter in the 13 inauguration chapter. [F. C.]

1 scarcely sound. 3 ἤτοι in cod. doubtful. 6 γνωθήσεται cod. 7 ἐὰν δὲ καὶ cod. 8 ἦ̣ῆν cod. 11 read ἀπορρένει cod., corr. Kroll. Concerning ἀπορραίνει one can scarcely think. nkakothῆ cod. 12-13 καθά ... διέγραψα, cf. ch. ιθ' l. 1 ff.

F. 112 (235). ν̓ζ'. Inauguration of a ship.

Someone departed from Caesarea in the year 171 of Diocletian, on the 18th day of the month of October, on the fifth day of the week. The Sun in Libra . . ., the Moon in Scorpio 27°, 36′, Saturn in Cancer 27°, Jupiter in Virgo 16° 30′, Mars in Gemini 17° 30′, Venus in Leo 23° 30′, Mercury in Libra 25° 30′, the Ascendant in Sagittarius 3°, the Midheaven in Virgo 22°, the Ascending Node in Cancer 12° 30′. — Because the Moon happened to be in the terms of Saturn and was in an unfortunate position and moving slowly, it caused the traveler to experience storm and delay on the voyage; and the opposition of Mars to Mercury caused the ship's rigging to suffer damage and fights and clashes to occur on the ship. But ... the inception was not harmed on account of the lord of the Ascendant; and Venus, being found in an earth sign and beheld by Saturn and Mars, ... but when he put in to land he was embraced by a woman, because the squares of the terrestrial signs are beheld by benefics; and the bicorporeal nature of the Ascendant and of Jupiter caused him to board another ship from Abydos; and when the Moon came to Libra in opposition to Mars by position, with Mars in Taurus in opposition to the Moon by position, and the transit proceeding from similar degrees, behold, the entry into kindred zones also came to an end.

[F. C.]

9 Καισαρείας] Understand Caesarea Palaestinae. ρφα' = 475 A.D. The abbreviation of the month name is uncertain: it appears to be October. 3 After Ζυγού a number has been omitted in a lacuna. 7 ὁρίαις in the manuscript. 8 ἔχειν supplied by me. letters. 13 after θεωρουμένη a lacuna of approximately 10 letters. ὑπ' supplied by Kroll. corrected by Kroll. 11 post but lac. ivn17 homozone cod.,

Ibid. νη'. Ἐρώτησις καταρχῆς περὶ φόβου πλοίου ἐν Ἀθήναις.

Ἔτους Διοκλητιανοῦ ρϟ'ου, μηνὶ Ἐπιφὶ κβ', ὥρᾳ ἡμέρας πρώτῃ, Ἥλιος Καρκίνου κα', Σελήνη Διδύμων κα', Κρόνος Λέοντος ιζ', Ἑρμῆς Καρκίνου ϟ', *** ἀναβιβάζων Διδύμων ** πρὸ πάντως ζητήσας τὸν κλῆρον τῆς τύχης, εὗρον ἐν τῷ ιβ' ἐν καθύγρῳ ζῳδίῳ· καὶ τοῦτο τὸ σχῆμα εὑρήσεις κείμενον ἐν τῷ ζ' κεφαλαίῳ τῶν καταρχῶν· ὅτι ἐὰν ὁ κλῆρος τῆς τύχης εὑρεθῇ ἐν τῷ ιβ', δηλοῖ τὴν ἐρώτησιν φόβον καὶ κίνδυνον καὶ σῖνος ἔχειν, καὶ ἀφαίρεσιν πραγμάτων καὶ κλοπὴν καὶ ζημίαν ἀπὸ ἐχθρῶν καὶ δίκης καὶ δούλου καὶ ξένου καὶ τετραπόδων· εὑρέθη γὰρ ἡ ἐρώτησις, διὰ τὸ κάθυγρον τοῦ ζῳδίου, περὶ πλοίου, διὰ δὲ τὸν ιβ' τόπον, περὶ φόβου καὶ κινδύνου καὶ ζημίας καὶ ξενιτείας καὶ δούλου καὶ τετραπόδων. ἀλλὰ δὴ καὶ οἱ κύριοι τῆς ὥρας καὶ τῆς Σελήνης ἀποκεκλικότες, ἐσήμαναν τὴν ἐρώτησιν περὶ ξένων. εἶπον δὲ αὐτοὺς καὶ κίνδυνον ὑπομεμενηκέναι καὶ ἀποβολὴν καὶ ζημίαν, διὰ τὸ ὡροσκοπεῖν Ἄρεα καὶ Κρόνον· πάλιν δὲ ..... καὶ διὰ τὴν τῆς Ἀφροδίτης παρουσίαν καὶ τὴν Σελήνην συνάπτειν πρὸς Δία καὶ ἐμπεπτωκότας πείρᾳ, δεδωκότας εἶναι ιε' *** ἐσώθησαν· εἶπον δὲ αὐτοὺς φέρειν τετράποδα, διὰ τὸν κλῆρον τῆς τύχης, καθὰ προείρηται, καὶ διὰ τὸν Λέοντα ὡρονομοῦντα· οἱ δὲ καμήλους ἤνεγκαν. ζητήσας δὲ καὶ τὸ κεφάλαιον Δωροθέου, τί τὸ ἀπολλύμενον, ἀπὸ μὲν τοῦ εἶναι ἐν Διδύμοις τὴν Σελήνην, εἶπον φέρειν αὐτούς τινα πολύχρωμα καὶ ὅσα πρὸς τέρψιν καὶ εὐωχίαν ἥκει· οἱ δὲ ἤνεγκαν κορτίνας καὶ φραντάλια καὶ ἀκουβητάλια. προσεσχηκὼς δὲ ὅτι καὶ ὅρια Ἄρεως **, εἶπον ὅτι φέρουσίν τινα σκεύη ἀπὸ ἄκμονος καὶ σφύρας τετυμμένα· οἱ δὲ ἤνεγκαν ὀργομουκία (?) ἀργυρᾶ βαστέρνια. εἶπον δὲ ὅτι καὶ τῆς Σελήνης οὔσης ἐν Τοξότῃ [ᾗ] ἢ Ἰχθύσι φέρεται τὸ πλοῖον, τηρήσας τὰ διάμετρα καὶ τὸ τετράγωνον τῆς Σελήνης, ἵνα καὶ ὁ Ἥλιος γένηται ἐπὶ τὸν ἴδιον οἶκον τοῦ ὡροσκόπου· οἱ δὲ, τῆς Σελήνης ἐλθούσης ἐν Τοξότῃ, ἐληλύθασιν. ἐὰν οὖν τις μεταχειρίζηται τὰ κεφάλαια τῶν ἀρχαίων, εὑρίσκει ἀφορμὰς εὐλόγους οὐκ ὀλίγας. [A. O.]

Plagulam cum codice denuo contulit F. Boll. 3 = 17 Jul. 475, p. C. n. 4 lac. sign. Boll. 11-12 ζημιαν καὶ ξενητειαν cod. 13 post δὲ unius fere lineae spatium vacuum. 16 παροῦσαν cod. 17 lacun. sign. Wünsch. 20 ἀπολλόμενον cod. 23 ἀκούβητα λινὰ cod. Intellege *cortinas, frontalia (?) accubitalia.* lacun. sign. 25 ὀργομουκι' cod., ἄργυρον καὶ coni. 26 ἢ dittogr. seclusi. 30 ἀφόρμας cod.

Ibid. νθ'. Ἄλλη ἐρώτησις ἐν Σμύρνῃ περὶ φόβου πλοίου· προσεδοκᾶτο γὰρ πρὸ πολλοῦ ἐληλυθέναι ἀπὸ Ἀλεξανδρείας καὶ οὐκ ἐληλύθει.

Ἔτους Διοκλητιανοῦ ρϟε', μηνὶ Ἐπιφὶ κ', ὥρᾳ ἡμέρας γ', ἡμέρᾳ Κρόνου, Ἥλιος Καρκίνου ιθ', Σελήνη Σκορπίου ιϟ', Κρόνος Παρθένου ιϟ',

4 = 15 Iul. 480 p. C. n.

Ibid. νη'. Question of inception concerning fear of a ship at Athens.

In the year 110 of Diocletian, on the 22nd of the month Epiphi, in the first hour of the day, the Sun at Cancer 26, the Moon at Gemini 21, Saturn at Leo 17, Mercury at Cancer 30, *** ascending node at Gemini ** having first of all sought the Lot of Fortune, I found it in the 12th in a watery Sign; and this figure you will find set out in the 7th chapter of the inceptions: that if the Lot of Fortune is found in the 12th, it indicates that the question has fear and danger and harm, and loss of property and theft and damage from enemies and from litigation and from a slave and from a foreigner and from four-footed animals; for the question was found, on account of the watery nature of the Sign, to concern a ship, and on account of the 12th place, to concern fear and danger and damage and foreign travel and a slave and four-footed animals. But moreover the lords of the hour and of the Moon being in decline indicated that the question concerned foreigners. I said also that they had undergone danger and loss and damage, on account of Ares and Saturn being on the horoscope; and again . ... .and on account of the presence of Aphrodite and the Moon applying to Zeus and having fallen into experience, having given them to be te' *** they were saved; I said also that they were carrying four-footed animals, on account of the Lot of Fortune, as was said before, and on account of Leo being on the horoscope; and they had brought camels. Having also sought the chapter of Dorotheus, what the lost thing was, from the fact that the Moon was in Gemini, I said that they were carrying certain multi-colored things and whatever pertains to pleasure and festivity; and they had brought curtains and frantalion and accubitalion. Having noted also that the bounds of Ares ** I said that they were carrying certain implements forged by anvil and hammer; and they had brought silver orgomoucia (?) basternion. I said also that when the Moon is in Sagittarius or Pisces the ship is sailing, having observed the diameters and the square of the Moon, so that the Sun also comes to the proper house of the horoscope; and when the Moon had come into Sagittarius, they arrived. If therefore one handles the chapters of the ancients, one finds no few reasonable starting-points. [A. O.]

[A. O.]

The sheet was collated with the codex again by F. Boll. 3 = 17 Jul. 475, p. C. n. 4 lac. sign. Boll. 11-12 ζημίαν καὶ ξενητειαν cod. 13 post dè unius fere lineae spatium
11-12 ζημίαν καὶ ξενητειαν cod. 13 post dè unius fere lineae spatium
vacuum. 16 παροῦσαν cod. 17 lacun. sign. Wünsch. 20 ἀπολλόμενον cod.
13 ἀκούβητα λινά cod. Understand: curtains, frontals (?) for reclining couches. lacun. sign.
25 ὀργομουκι' cod., ἄργυρον καὶ coni. 26 ἡ dittogr. seclusi. 30 ἀφόρμας cod.

Ibid. 59th. Another question in Smyrna concerning fear about a ship; for it had been expected to have arrived long before from Alexandria and had not arrived.

In the year of Diocletian 199, on the 20th of the month Epiphi, at the 3rd hour of the day, on the day of Saturn, the Sun at Cancer 19°, the Moon at Scorpio 17°, Saturn at Virgo 15°, 415 Jul. 480 p. C. n.

Ἄρης Παρθένου ιη', Ζεὺς Ὑδροχόου η', Ἀφροδίτη Διδύμων ϛ', Ἑρμῆς Λέοντος ** δυ(τικὸς) ἀφαι(ρετικός), ὡροσκόπος Παρθένου β', μεσουράνημα Ταύρου κϛ', ἀναβιβάζων Κριοῦ ια', κλῆρος τύχης Τοξότου κθ'· λαβὼν <τὸν> πολεύοντα καὶ διέποντα — ἦν Κρόνος καὶ Ἄρης — καὶ πάλιν ἑωρακὼς Κρόνον καὶ Ἄρεα ὡροσκοποῦντας, τὴν δὲ Σελήνην πρὸς Κρόνον φερομένην, μετὰ δὲ εἶπον μεγάλῳ μὲν χειμῶνι περιπεπτωκέναι τὸ πλοῖον· σώζεσθαι δὲ αὐτό, διὰ τὸ τὴν Ἀφροδίτην καὶ τὴν Σελήνην ὁρᾶσθαι ὑπὸ τοῦ Διός, καὶ τὴν ἑβδομαίαν αὐτῶν πρὸς Δία φέρεσθαι, καὶ τὸ δωδεκατημόριον αὐτῶν πρὸς Δία· ὅτι δὲ ἡ ἐρώτησις τῆς καταρχῆς περὶ πλοίου ἀφανὴς ἐτύγχανεν, ὅρα τὸν κλῆρον τῆς τύχης ἐν Τοξότῃ, ἔνθα παρανατέλλει ἡ Ἀργώ, ἀλλὰ δὴ καὶ τὸν κύριον αὐτοῦ ἐν καθύγρῳ ζῳδίῳ. ἑωρακὼς δὲ τὸν ὡροσκόπον ἐν δισώμῳ καὶ τὸν κύριον τοῦ ὡροσκόπου ἀφαιρετικὸν, καὶ τὴν κυρίαν τοῦ μεσουρανήματος τὴν Ἀφροδίτην ἐν δισώμῳ καὶ τὸν κύριον τῆς τύχης ἐν δισώμῳ καὶ τὸν ὑποδεξάμενον τὸν κύριον τοῦ κλήρου τῆς τύχης ἐν δισώμῳ καὶ τὸν οἰκοδεσπότην τῆς Σελήνης ἐν δισώμῳ, εἶπον ὅτι οὗτοι ἀπὸ πλοίου εἰς πλοῖον μεταβήσονται. διὰ δὲ τὸ τὴν Ἀφροδίτην πτερωτὸν εἶναι κατὰ τὸν Τοξότην, εἶπον ὅτι πτερωτά τινα φέρουσι μεθ' ἑαυτῶν· καὶ διὰ τὸ εἶναι τὴν Σελήνην οἴκῳ Ἄρεως καὶ ὁρίοις Ἑρμοῦ, εἶπον ὅτι καὶ βιβλία τινὰ ἢ χάρτας μεθ' ἑαυτῶν εἰκὸς αὐτοὺς ἐνεγκεῖν, καί τινα σκεύη χαλκᾶ διὰ τὸν Σκορπίον. ἑωρακὼς δὲ ὅτι τῇ Σελήνῃ παρανατέλλει ὁ Ἀσκληπιὸς, εἶπον ὅτι καὶ ἰατρικὰ σκεύη φέρουσι μεθ' ἑαυτῶν. πότε δὲ ὀφείλει ἐλθεῖν, εἶπον ὅτι τῆς Σελήνης οὔσης ἐν Ὑδροχόῳ. ἦλθον καὶ ἐρωτηθέντες εἶπον τὴν βραδυτῆτα ἐν τῷ πελάγῳ † ἴσμεν μεγάλου γενομένου χειμῶνος καὶ διαχωρισθείσης τῆς θαλάσσης ὁ αὐχὴν εἰς πέτραν ἔκρουσε καὶ ἐκλάσθη, καὶ μεγάλως ἐχειμάσθησαν· εἰσελθόντες δὲ εἰς ὅρμον, μεταβαλόντες τὸν γόμον εἰς ἕτερον πλοῖον, ὅτου ἦλθον φέροντες μεθ' ἑαυτῶν, στρουθία δῆτα πτερωτὰ καὶ χάρτην λιτὸν διὰ τὸ τὸν Ἑρμῆν ἀφαιρετικὸν εἶναι καὶ σκεύη μαγειρικὰ διὰ τὸν Σκόρπιον καὶ φαρμακοθήκην πεπληρωμένην διὰ τὸν Ἀσκληπιὸν καὶ τὴν Ὑγείαν. [F. C.]

2 Post Λέοντος lacunam signavi. 4 τὸν supplevi. 9-10 τῇ καταρχῇ cod. ἀφανοῦς coni. Kroll. 11 κύριον] sc. Iovem. 12 κύριον] sc. Mercurium. 17 τὴν Αφροδίτην, lege τὸν κλῆρον τῆς τύχης? πτερωτόν non intellego, sed vv. 18 et 28 id tuentur. 23 ἦλθον ... εἶπον sc. nautae. 24 ἴσμεν corruptum. 26 ὅρμον corr. : ὁδὸν cod. 27 γόμον in apographo dubium est. ὅτου] ἅττα coni. Kroll.

F. 113 (236v). Ξ'. Δημητρίου[1] περὶ δραπετευόντων.

Ὁ ὡροσκόπος ἐστὶν ὁ δραπετεύων καὶ ὁ χρόνος τῆς εὑρέσεως αὐτοῦ, τὸ μεσουράνημα ἡ αἰτία τῆς φυγῆς, τὸ δῦνον τὸ ἀποτέλεσμα τοῦ δραπετεύσαντος, τὸ ὑπόγειον εἰς ποῖον κλίμα ὑπάγει καὶ ποῦ μέλλει μένειν. ἐὰν οὖν Κριοῦ ὡροσκοποῦντος δραπετεύσῃ τις, εὑρεθήσε-

[1] Demetrius alioquin ignotus esse videtur.

Mars at Virgo 18°, Jupiter at Aquarius 8°, Venus at Gemini 3°, Mercury at Leo ** (western, subtractive), the Ascendant at Virgo 2°, the Midheaven at Taurus 21°, the ascending node at Aries 11°, the Lot of Fortune at Sagittarius 29°; having taken the planet ruling and governing — which was Saturn and Mars — and again having observed Saturn and Mars on the Ascendant, and the Moon moving toward 5 Saturn, I then said that the ship had fallen into a great storm; but that it would be saved, because Venus and the Moon were being seen by Jupiter, and their seventh-day position was moving toward Jupiter, and their dodecatemory was moving toward Jupiter; and because the question of the inauguration concerning the ship was unknown, observe the Lot of Fortune in Sagittarius, 40 where the Argo rises alongside, and also the lord of it in a watery sign. Having observed the Ascendant in a bicorporeal sign and the lord of the Ascendant subtractive, and Venus, the lady of the Midheaven, in a bicorporeal sign and the lord of Fortune in a bicorporeal sign and the one receiving the lord of the Lot of Fortune in a bicorporeal sign and the house-ruler of 15 the Moon in a bicorporeal sign, I said that these people would transfer from one ship to another.And because Venus is winged according to Sagittarius, I said that they are carrying some winged things with them; and because the Moon is in the house of Mars and the bounds of Mercury, I said that it is likely they also brought some books or papers with them, and certain bronze vessels on account of Scorpio. 20 Having observed that Asclepius rises alongside the Moon, I said that they also carry medical instruments with them. And as to when they ought to arrive, I said when the Moon is in Aquarius. They came and, when questioned, said that the delay was at sea † we know that a great storm arose and the sea parted, the prow struck a rock and was broken, 25 and they were greatly storm-tossed; but entering a harbor, they transferred the cargo to another ship, carrying with them, as they arrived, some small winged birds and a plain sheet of papyrus because Mercury was subtractive, and cooking vessels on account of Scorpio, and a medicine chest full of drugs on account of Asclepius and Hygieia. [F. C.]

30

2 I have marked a lacuna after Λέοντος. 4 I have supplied τον. 9-10 τῇ καταρχῇ cod. ἀφανούς coni. Kroll. 11 κύριον] sc. Iovem. 12 κύριον] sc. Mercurium.

17 τὴν Αφροδίτην, read τὸν κλῆρον τῆς τύχης? πτερωτόν I do not understand, but vv. 18 and 25 support it. 23 ἦλθον . . . εἶπον sc. nautae. 24 ἱσμεν is corrupt. 26 ὁρμον corr. : ὁδὸν cod. 27 γόμον in the apograph is doubtful. ὅτου] ἅττα coni. Kroll.

C. 113 (236). V. Demetrius on runaways. The[1] horoscope is the runaway and the time of his discovery; the midheaven is the cause of the flight; the setting sign is the outcome for the runaway; the subterranean point indicates to which region he goes and where he is likely to remain. If therefore someone runs away when Aries is rising, he will be found quickly; if Taurus, within a year; 1 Demetrius otherwise appears to be unknown.

ται ἐν τάχει· ἐὰν δὲ Ταύρου, ἐντὸς ἐνιαυτοῦ· ἐὰν δὲ ἐν Διδύμοις, ιβ' ἡμέρας ποιήσει· ἐὰν δὲ ἐν Καρκίνῳ, ἐντὸς ἡμερῶν ξ'· ἐὰν δὲ ἐν Λέοντι, οὐδέποτε ἐλεύσεται· ἐὰν δὲ Παρθένῳ, ἀφίσταται ἡμέρας ξ'· ἐὰν δὲ Ζυγῷ, αὐτόματος ἐλεύσεται· ἐὰν δὲ Σκορπίῳ, μένει ἐπὶ ἔτη β'· ἐὰν δὲ Τοξότῃ, μένει ἐπὶ ἔτη γ'· ἐὰν δὲ Αἰγόκερῳ, ἐν μὲν ταῖς ἀρχαῖς τοῦ ζῳδίου, ταχέως εὑρεθήσεται, ἐν δὲ ταῖς ἐσχάταις, μένει μῆνας ϛ'· ἐὰν δὲ ἐν Ὑδροχόῳ, μένει μῆνας ιε'· ἐὰν δὲ τοῖς Ἰχθύσι, μένει μῆνας ζ'. Παρατηροῦ δὲ τοὺς ἀστέρας ἐν ὡροσκόπῳ· ἐὰν Κρόνος ὡροσκοπῇ, τὸ ἥμισυ τοῦ χρόνου ἐρεῖς· ἐὰν δὲ Ἄρης, τὸ τρίτον μέρος· ἐὰν δὲ Ζεύς, διπλοῦν τὸν χρόνον· ἐὰν δὲ Ἀφροδίτη, πολὺν τὸν χρόνον· ἐὰν δὲ Ἑρμῆς, φυγὴν τελείαν δίδωσιν. ἐὰν δὲ Κριὸς μεσουρανήσῃ, ἅτερ αἰτίας ἐδραπέτευσεν· ἐὰν δὲ Ταῦρος, διὰ ἁμαρτίαν· ἐὰν δὲ Δίδυμοι, τῇ ψυχῇ διστάζων· ἐὰν δὲ Καρκίνος, δι' ἀπωλείας τινὸς δεσποτικοῦ [αὐτοῦ] πράγματος, ἀπολεσθέντος παρ' αὐτοῦ· ἐὰν δὲ Λέων, δι' ἄλλου ἀνεπείσθη· ἐὰν Παρθένος, διὰ λόγου ἢ πράγματος· ἐὰν Ζυγός, διὰ φόβου καὶ φρουρᾶς· ἐὰν Σκορπίος, δι' ὄνειδος ἢ δι' αἰσχύνης· ἐὰν Τοξότης, διὰ πόρνης ἐπιθυμίαν· ἐὰν Αἰγόκερως, διὰ βασάνου καὶ φόβου· ἐὰν Ὑδροχόος, διὰ μέθης· ἐὰν Ἰχθύες, διὰ γυναικῶν. Παρατηροῦ δὲ καὶ τοὺς ἀστέρας <ἐν μεσουρανήματι>· ἐὰν Κρόνος μεσουρανήσῃ, διὰ ἁμαρτήματα· ἐὰν Ἄρης, διὰ πληγὴν καὶ ὄνειδος· ἐὰν Ζεύς, ἅτερ αἰτίας ἔφυγεν. ἐὰν δὲ Ἀφροδίτη, διὰ κατηγορίαν καὶ διαβολὴν τῶν ἐν τῇ οἰκίᾳ ***. τὸ <δὲ> δῦνον ἀποτέλεσμά ἐστιν· ἐὰν οὖν Κριὸς δύνῃ σὺν Ἄρει, ἀποδώσει δίκην, ἀλλὰ συγχωρηθήσεται καὶ πάλιν δραπετεύσει· ἐὰν δὲ Ταῦρος δύνῃ, δεθήσεται· ἐὰν δὲ Δίδυμοι, πραθήσεται· ἐὰν δὲ Καρκίνος, διὰ παρακλήσεως ἀπολυθήσεται καὶ οὐκέτι δραπετεύσει· ἐὰν δὲ Λέων, πρὸς κακῶν ἀνθρώπων ἢ θηρίων κινδυνεύσει· ἐὰν δὲ Παρθένος, αὐτὸς δι' ἑαυτοῦ κινδυνεύσει (?) ἐὰν δὲ Ζυγός, συνεχῶς δραπετεύων εἰς πῦρ περιπεσεῖται· ἐὰν δὲ Σκορπίος, ἑαυτὸν ἐπιβουλεύσει, καὶ αὐτόχειρ ἑαυτοῦ ἔσται· ἐὰν δὲ Τοξότης, χρήσιμος ζήσεται· ἐὰν δὲ Αἰγόκερως, πεσὼν πληγήσεται· ἐὰν δὲ Ὑδροχόος, χρήσιμος ζήσεται· ἐὰν δὲ Ἰχθύες, διὰ γυναικὴν ἀποκατασταθήσεται. παρατηροῦ δὲ καὶ τοὺς ἀστέρας ἐν τῷ δυτικῷ ζῳδίῳ· ἐὰν Κρόνος δύνῃ, οὐδὲν ἀπηνέγκατο· ἐὰν Ἄρης, <πρὸς> θάνατον ἐξῆλθε μετὰ σιδήρου· ἐὰν δὲ Ζεὺς ἢ Ἀφροδίτη, χρυσὸν ἢ ἄργυρον ἢ ἱματισμὸν ἐβάστασεν· ἐὰν Ἑρμῆς, χαλκὸν εἷλκε. τὸ ὑπόγειον εἰς ποῖον κλίμα ἦκε καὶ ποῦ μέλλῃ μένειν· ἐὰν Κριὸς ὑπόγειος γένηται, οὐ μακρὰν ὑπάγει, ἀλλ' ἐν τοῖς

1 ἐν τέχει cod., corr. Kroll. 10 τρίτον scripsi, γὰρ cod. ex γ', ut vid., prave intellectum 12 ἅπερ cod. 14 αὐτ' cod., αὐτοῦ scripsi et uncis secl., " forte delendum „ Kroll. 17 πόλεως cod, πόρνης coni. Kroll. 19 ἐν μεσουρανήματι supplevi. 21 ἅτερ cod. 22 lacunam signavi; deest de Hermete mentio. δὲ supplevi. ἀποτέλεσμενα cod., ἀποτέλεσμα scripsi. 27 αὐτὲ δι' ἑαυτ' ἐρωτησ' cod., αὐτὸς δι' ἑαυτου κινδυνεύσει scripsi. 32-33 ἀπηνεγκατος <*sic*> cod. πρὸς add. Kroll. 35 τὸ ὑπόγειον subaudi δηλοῖ.

he will be found within a year; if in Gemini, he will be away 12 days; if in Cancer, within 60 days; if in Leo, he will never return; if in Virgo, he stays away 60 days; if in Libra, he will return of his own accord; if in Scorpio, he remains for 2 years; if in Sagittarius, he remains for 3 years; if in Capricorn, if in the early degrees of the sign he will be found quickly, but in the later degrees he remains 6 months; if in Aquarius, he remains 15 months; if in Pisces, he remains 7 months. Observe also the stars in the horoscope: if Saturn is in the horoscope, you will say half the time; if Mars, one third; if Jupiter, double the time; if Venus, a long time; if Mercury, he grants complete flight. If Aries is at the midheaven, he fled without cause; if Taurus, on account of a fault; if Gemini, wavering in his soul; if Cancer, on account of the loss of some property belonging to his master, lost by him; if Leo, he was persuaded by another; if Virgo, on account of a word or matter; if Libra, on account of fear and custody; if Scorpio, on account of reproach or shame; if Sagittarius, on account of desire for a prostitute; if Capricorn, on account of torture and fear; if Aquarius, on account of drunkenness; if Pisces, on account of women.Observe also the stars <in the midheaven>: if Saturn is at the midheaven, on account of transgressions; if Mars, on account of a blow and reproach; if Jupiter, he fled without cause. If Venus, on account of accusation and slander by those in the household ***. The setting sign is the outcome: if therefore Aries sets with Mars, he will pay the penalty but will be pardoned and will run away again; if Taurus sets, he will be bound; if Gemini, he will be sold; if Cancer, he will be released through entreaty and will run away no more; if Leo, he will be in danger from evil men or beasts; if Virgo, he himself will be in danger through his own actions (?); if Libra, continually running away he will fall into fire; if Scorpio, he will plot against himself and will be his own murderer; if Sagittarius, he will live usefully; if Capricorn, having fallen he will be beaten; if Aquarius, he will live usefully; if Pisces, he will be restored on account of a woman. Observe also the stars in the setting sign: if Saturn sets, he has carried off nothing; if Mars, he went out toward death with iron; if Jupiter or Venus, he carried off gold or silver or clothing; if Mercury, he took bronze.The subterranean point indicates to which region he went and where he is likely to remain: if Aries is at the subterranean point, he does not go far, but remains in the

1 ἐν τέχει cod, corr. Kroll. 10 τρίτον scripsi, γάρ cod. ex γ', ut vid., prave intellectum 12 ἅπερ cod. 14 αὐτ' cod., αὐτοῦ scripsi et uncis secl., " forte delendum, Kroll. 17 πόλεως cod, πόρνης coni. Kroll. 19 ἐν μεσουρανήματι supplevi. 21 ἅτερ cod. 22 lacunam signavi ; deest de Hermete mentio. δὲ supplevi. ἀποτέλεσμενα cod., ἀποτέλεσμα scripsi. 27 αὐτέ δι' ἑαυτ' ἐρωτησ' cod., αὐτὸς δι' ἑαυτου κινδυνεύσει scripsi. 32-33 ἀπηνεγκατος (sic> cod. πρὸς add. Kroll 35 τὸ ὑπόγειον subaudi δηλοῖ.

ἀγροῖς κρυβήσεται· ἐὰν Ταῦρος, ἐν τῇ πόλει ἐστὶν ἐγγὺς μαγείρου ἢ ἑτοιμοπώλου· ἐὰν δὲ Δίδυμοι, οὐ μακρὰν, ἀλλ' ἐγγὺς τῶν τόπων· ἐὰν δὲ Καρκίνος, ἐν αὐτῇ <τῇ> πόλει διατρίψει καὶ ἄλλος αὐτὸν ἄξει· ἐὰν δὲ Λέων, εἰς ἐρήμους ἐστὶ τόπους· ἐὰν Παρθένος, οὐ μακράν· ἐὰν Ζυγός, ἐν τοῖς αὐτοῖς ὁρίοις· ἐὰν Σκορπίος, ἐκτὸς τῆς πόλεως ἐν ἱεροῖς οὐ μακράν· ἐὰν Τοξότης, διὰ πελάγους ἀπελεύσεται· ἐὰν Αἰγόκερως, εἰς τόπους ἀνακεχωρηκότας ἱεροὺς πρὸς δύσιν· ἐὰν Ὑδροχόος, παρὰ ποταμοὺς οὐ μακράν· ἐὰν Ἰχθύες, παρ' αἰγιαλοῖς παραθαλασσίοις. Παρατηροῦ δὲ καὶ τοὺς ἀστέρας <ἐν τῷ ὑπογείῳ>· ἐὰν Κρόνος ὑπόγειος γένηται, δεσμὰ εἰς ἐργάτας ἐμπίπτουσιν· ἐὰν Ἄρης, ἐν ὄρει σφαγιάζονται· ἐὰν Ζεὺς ἢ Ἀφροδίτη, ἐλευθέρους αὐτοὺς λέγουσιν· ἐὰν Ἑρμῆς, πλάγιοι ῥέμβονται· ἐὰν Σελήνη ὡροσκοπήσῃ, διὰ κατηγοριῶν εὑρεθήσεται· ἐὰν δὲ μεσουρανήσῃ, ἐν ὄχλοις ἢ ἐν δημοσίοις τόποις· ἐὰν οὖν πρὸς δύσιν, ἐν καθύγροις τόποις· ἐὰν δὲ ὑπόγειος, δυσκόλως εὑρεθήσεται. [A. O.]

1 ταῖς ἀγραῖς cod., τοῖς ἀγροῖς corr. μαγείου cod., corr. 3 τῇ omis. cod. 4 ἅπας <*sic*> cod., τόπους ex sqq. scripsi, ἀπάρας coni. Kroll. 5 ποτ' cod., πόλεως scripsi. 8 αἰγιάλοις παραθαλκεσίαν cod., αἰγιαλοῖς παραθαλασσίοις scripsi. In καὶ παρὰ θάλασσαν in archetypo corr. erat [Wünsch]. 9 ἐν τῷ ὑπογείῳ supplevi. 10 δέσμοις ἢ ἐργαστηρίοις coni Kroll. 11 ὑπόγειον cod., ειος scripsi.

F. 125 (262ᵛ). πζ'. Καταρχὴ ἀναγκαία εἰς ἣν ἀπέτυχον πλανηθείς, καὶ μετὰ ταῦτα εὑρηκὼς τὴν αἰτίαν, ἐθαύμασα τὴν ἐνέργειαν· περὶ γραμμάτων ἐνεχθέντων.

Ετους Διοκλητιανοῦ σδ', μηνὶ Θὼθ ιζ', ἡμέρᾳ Κρόνου, ὥρᾳ α', ἠνέχθησαν γράμματά τινι λυπηρὰ ἔχοντα πάντα παρὰ πρόθεσιν τοῦ δεξαμένου. εὑρέθη δὲ ἡ καταρχὴ οὕτως· ☉ ♍ μοί(ρᾳ) ι', ☾ ♎ δ', ♄ ♐ ε' νς', ☿ ♎ ζ' νε', ♂ ♑ η', ♀ ♌ η', ☿ ♍ κε', ὡροσκόπος ♎ α', μεσουράνημα ♋ α', κλῆρος τύχης ♎ κε'. ☊ ♏ β' κδ'. εὗρον ἐγὼ τὸν μὲν Δία μοιρικῶς ὡρονομοῦντα. καὶ τὴν Αφροδίτην κατὰ τοῦ ὡροσκόπου καὶ τῆς Σελήνης καὶ τοῦ Διὸς καὶ τοῦ κλήρου τῆς τύχης ἀγαθοδαιμονοῦσαν καὶ ἑῴαν ἀνατολικὴν, καὶ τοῖς ἀριθμοῖς προσθετικὴν, καὶ δεκατεύουσαν τὴν τριταίαν τῆς Σελήνης, καὶ τὸ δωδεκατημόριον αὐτῆς Σκορπίον τετυχηκότα καὶ τὸν διέποντα τοῦ ὡροσκόπου τὸν Δία κατὰ κάθετον ὡρονομοῦντα. εἶπον διὰ ταῦτα συναρπαγῇ καλὴν ἔχειν φάσιν τὰ γράμματα, ἃ δὴ τὰ ἐναντία περιεῖχον· σκοπήσας γὰρ μετὰ ταῦτα ἀκριβῶς τὴν καταρχὴν, εὗρον τὴν μὲν Ἀφροδίτην, τὸν οἰκοδεσπότην τῆς καταρχῆς, μηδένα λόγον ἔχουσαν πρὸς τὸν ὡροσκόπον καὶ τὴν

3 an ἐνάργειαν? 4 = 5 Sept. 488 p. C. n. 6-8 Signis astrologicis, quae quidem typographus in loculamentis habebat, usus sum ut exemplum darem notationis codicis ubi verba ὡροσκόπος, μεσουράνημα item non verbis sed signis expressa sunt. 15 παρεῖχον cod., corr. m 1 in marg.

he will hide in the fields; if Taurus, he is in the city near a cook or a ready-food seller; if Gemini, not far away, but near those places; if Cancer, he will linger in the city itself and another will lead him; if Leo, he is in deserted places; if Virgo, not far away; if Libra, within the same boundaries; if Scorpio, outside the city in sacred places not far away; if Sagittarius, he will depart across the sea; if Capricorn, to secluded sacred places toward the west; if Aquarius, near rivers not far away; if Pisces, along coastal shores. Observe also the stars ⟨in the subterranean place⟩: if Saturn is in the subterranean position, bondage falls upon laborers; if Mars, they are slaughtered on a mountain; if Jupiter or Venus, they say these persons are free; if Mercury, they wander about deviously; if the Moon is on the ascendant, he will be found through accusations; if it is at midheaven, among crowds or in public places; if then toward the west, in concealed places; if in the subterranean position, he will be found with difficulty—

shall be. [THE. THE.] 15

1 ταῖς ἀγραῖς cod., τοῖς ἀγροῖς corr. magic cod., corr. 3 ῇ omis. cod.n4 ἑπας (sic) cod., places ex sqq. scripsi, áparas coni. Kroll. 5 pot' cod., npoleos scripsi. 8 ἰγιαλοις παρθαλάκεσιαν cod., ἰγιαλοίς παρθάλασσιοιςnscripsi. In and by sea in archetypo corr. erat [Wünsch]. 9 in the subterranean supply. 10 bundles or coni Kroll labs. 11 underground cod., ios scripsi.

G. 125 (262). 87. An unavoidable inception into which I failed by going astray, and having afterward found the cause, I marveled at the operation; concerning letters that were delivered.

In year 284 of Diocletian, on the 17th of the month Thoth, on the day of Saturn, at the 1st hour, certain distressing letters were delivered to someone, containing everything contrary to the intention of the recipient. The inception was found as follows: ☉ 10°, – 4°, – 56°, ♂ = 7° 55°, ', m 25°, horoscope – 1°, midheaven ☉ 1°, lot of fortune – 25°. ♀ m, 2° 24°. I found Jupiter ruling the hour by degree, and Venus situated favorably upon the horoscope, the Moon, Jupiter, and the lot of fortune, and being oriental in the evening, and additive in numbers, and decimating the third station of the Moon, and its twelfth-part falling in Scorpio, and the lord of the horoscope, Jupiter, ruling the hour perpendicularly. I said on account of these things that the letters had, by a hasty judgment, a good indication, though they in fact contained the opposite; for having afterward examined the inception more carefully, I found that Venus, the ruler of the inception, had no relation to the horoscope and the

3 or ενάργειαν? 4 = 5 Sept. 488 A.D. 6-8 I used the astrological signs that the printer had in his type cases as an example of the manuscript's notation, where the words ὡροσκόπος, μεσουράνημα are likewise expressed not by words but by signs. 15 παρεῖχον cod, corr. m 1 in marg.

Σελήνην καὶ τὸν Δία καὶ τὸν κλῆρον τῆς τύχης διὰ τὸ μεσεμβολεῖσθαι αὐτὴν ὑπὸ Διός, καθά φησι Δωρόθεος. εὗρον δὲ τὸν Ἄρεα καὶ τὸν Κρόνον, ἐμπεριέχοντας τὸν Ἑρμῆν καὶ τὸν ὡροσκόπον καὶ τὴν Σελήνην καὶ τὸν Δία καθὰ διδάσκει Ἀντίγονος· ἀλλὰ δὴ καὶ τὸ μεσουράνημα διεμέτρει Ἄρης παραιρετικὸς ὤν· ἀναγκαῖον οὖν ἐστιν ἐπὶ πάσῃ καταρχῇ ζητεῖν καὶ τὰς μεσεμβολίας Ἡλίου καὶ τῶν ἀστέρων, καὶ τὰς ἐμπεριοχὰς τοῦ ὡροσκόπου καὶ τῆς Σελήνης καὶ τοῦ ἀστέρος τοῦ λόγον ἔχοντος πρὸς τὴν οἰκοδεσποτείαν τῆς καταρχῆς. οὐ γὰρ μόνον ὁ ὡροσκόπος καὶ ἡ Σελήνη ἐμπεριείχοντο ὑπὸ Κρόνου καὶ Ἄρεως, ἀλλὰ καὶ ἡ Ἀφροδίτη ἡ τὸν πλείονα λόγον ἔχουσα πρὸς τὴν καταρχήν· Ἄρης μὲν γὰρ διεμέτρει τὸν Καρκίνον καὶ Κρόνος ἐτετραγώνιζε τὴν Παρθένον· εὑρέθησαν οὖν πάντες σχεδὸν οἱ ἀστέρες ἐμπεριεχόμενοι ὑπὸ τῶν δυοῖν κακοποιῶν· τούτου τοῦ σχήματος μέμνηται Ἀντίγονος ἐν τῇ ϛ' γενέσει τοῦ γ' βιβλίου. εἰ δὲ καὶ τὸ κατ' εἶδος ζητῇ, ὅρα τὸν Ἑρμῆν βλαπτόμενον ὑπὸ Κρόνου καὶ ἐν τῷ δωδεκάτῳ. [F. C.]

5 παραιρητ' cod., corr. Kroll. 6 ἐπὶ (dubium) πάσα καταρχὴ cod. 15 ιβ' cod. i. e. in loco XII collocatum ab horoscopo [Kroll].

F. 126r (263). πη'. Καταρχὴ Λεοντίου στεφθέντος ἐν Ἀντιοχείᾳ [1].

Οὗτος ἀπὸ δύο μαθηματικῶν λαβὼν καταρχὴν ἐστέφθη καὶ εὐθέως ἐξέπεσε τῆς βασιλείας καὶ τῆς τύχης. ἔτους Διοκλητιανοῦ **, μηνὶ Ἐπιφὶ κδ', ὥρας ἀρχομένης α', Ἥλιος Καρκίνου βϛ', Σελήνη Καρκίνου ζ', Κρόνος Σκορπίου ιε', Ζεὺς Καρκίνου ε', Ἄρης Καρκίνου κ', Ἀφροδίτη Διδύμων κζ', Ἑρμῆς Λέοντος ιθ', ὡροσκόπος Καρκίνου κγ', μεσουράνημα Κριοῦ **, καταβιβάζων Αἰγοκέρωτος ιδ', σύνοδος ἐν Καρκίνῳ, κλῆρος τύχης Σκορπίου ιζ', δαίμων Κριῷ, ὕψωμα γεννήσεως Κριῷ. πολὺ ἐφάντασε τοὺς τὴν καταρχὴν δεδωκότας ἡ τοῦ Ἡλίου καὶ τοῦ Διὸς καὶ τοῦ Ἄρεος ὡροσκοπία καὶ <ἡ> ἐπαναφορὰ τοῦ Ἑρμοῦ καὶ τὸ ἀγαθοτυχεῖν τὴν Σελήνην| πρὸς Κρόνον καὶ Δία. ἀλλ' οὐ προσέσχον πρῶτον τῷ πολεύοντι καὶ διέποντι Ἑρμῇ εἰς πάθος ἐμπεπτωκότι· τὴν γὰρ μεγίστην <ἀπόστασιν> ἀπεῖχε τοῦ Ἡλίου, ὃ καὶ βιοθάνατον ἀποτελεῖ, καὶ ὑπὸ Κρόνου μόνου ἐθεωρεῖτο· οὔτε γὰρ Ἀφροδίτη μόνη ἠδύνατο θεραπεῦσαι τὸ πάθος· ἐπεμβόλει γὰρ αὐτῇ ὁ Ἥλιος· οὔτε πάλιν

3 numerum omis. cod. 7 num. om. cod. 10 ἡ supplevi. 13 ἀπόστασιν omiss. in Ang. suppl. Flor. 14 μόνος cod., corr. Kroll. 16 αὐτὴν cod.

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[1] Leontium qui Zenone imperatore regnum affectavit et anno 483, ut videtur, non Antiochiae sed Tarsi coronatus est, scimus ad seditionem movendam prophetiis Pamprepii senatoris impulsum esse, quem μαγγανείας et τερατολογίας insimulant christiani historiae scriptores (Theophan., p. 128, 10, 130, 3, ed. de Boor; Damascius, *Vita Isidori*, § 110, ed. Westerman; Suidas s. v. Παμπρέπιος). Cf. *Rev. instr. publ.*, l. c., p. 10 s.

the Moon and Jupiter and the Lot of Fortune, because she is intercepted by Jupiter, as Dorotheus says. I found that Mars and Saturn were enclosing Mercury and the Ascendant and the Moon and Jupiter, as Antigonus teaches; and indeed Ares, being the one who takes away, also diametrically opposed the Midheaven. It is therefore necessary in every inception to seek also the interceptions of the Sun and the stars, and the enclosures of the Ascendant and the Moon and the star that has relevance to the rulership of the inception, for not only were the Ascendant and the Moon enclosed by Saturn and Mars, but also Venus, which has the greater relevance to the inception; for Mars diametrically opposed Cancer and Saturn squared Virgo; thus nearly all the stars were found to be enclosed by the two malefics. Antigonus mentions this configuration in the 3rd nativity of the 3rd book. And if one also seeks the specific form, observe Mercury harmed by Saturn and in the twelfth. [F. C.]

5 exceptions cod., corr. Kroll. 6 ἀπί (dubium) all beginning cod. 15 l' cod.ni. e. in loco xu collocatum ab horoscopo [Kroll].

G. 126 (263). 88. The Katarchē of Leontius who was crowned in Antioch 1.

He took an inauguration from two astrologers, was crowned, and immediately fell from the kingdom and from fortune. In the year of Diocletian **, on the 24th of the month Epiphi, at the beginning of the 1st hour, the Sun at Cancer 2°6', the Moon at Cancer 7', Saturn at Scorpio 15', Zeus at Cancer 5', Ares at Cancer 20', Aphrodite at Gemini 27', Hermes at Leo 19', the horoscope at Cancer 23', the midheaven at Aries **, the descending node at Capricorn 14', the conjunction in Cancer, the Lot of Fortune at Scorpio 17', the daemon in Aries, the exaltation of the nativity in Aries. The horoscopic position of the Sun, Zeus, and Ares greatly dazzled those who gave the inauguration, as did the anaphora of Hermes and the good fortune of the Moon in relation to Saturn and Zeus. But they did not first attend to Hermes, who was ruling and governing, having fallen into affliction; for he was at the greatest <distance from the Sun, which also brings about a violent death, and was observed by Saturn alone; for neither could Aphrodite alone heal the affliction; for the Sun was in conjunction with her; nor again

You omit the number 3. code 7 whether omg code I supplied 10 13 ἀπόστασιν omitted. nin Ang. suppl. Flower 14 monos cod., corr. Kroll. 16 αὐτὴν cod.

Leontium, who sought power under Emperor Zeno and was crowned in the year 483, as it appears, not at Antioch but at Tarsus, we know was driven to incite rebellion by the prophecies of the senator Pamprepius, whom the Christian historians of the period accuse of μαγγανείας (sorcery) and τερατολογίας (wonder-mongering) (Theophan., p. 128, 10, 130, 3, ed. de Boor; Damascius.

Vila Isidori, § 110, ed. Westerman; Suidas s. v. Παμπρέπιος). Cf. Rev. instr. publ., 1. c., p. 10 s.

ἐσκόπησαν τὴν Σελήνην κυρίαν οὖσαν τοῦ Ἡλίου καὶ τοῦ ὡροσκόπου καὶ Διὸς καὶ Ἄρεος καὶ τῆς συνόδου ταπεινουμένην καὶ κακοδαιμονοῦσαν. ἵνα δὲ μηδὲν τούτων τῶν σχημάτων ὑπῆρχεν, οὐκ ἤρκει πρὸς καθαίρεσιν τὸ τὸν Ἥλιον καὶ τὸν ὡροσκόπον καὶ τὸν Δία <ἅμα> τετυχηκέναι· πῶς δὲ παρῆλθεν αὐτοὺς καὶ τὸ κεφάλαιον Δωροθέου ἔνθα λέγει· 5

Δέρκεο δ' Ἠέλιόν τε μέγαν κραιπνὴν τε Σελήνην
ἠδ' οἴκων βασιλῆας ἐν οἷς δύο φῶτα βέβηκεν,
ὡρονόμον δ' ἐπὶ τοῖσι, καὶ αἰθέρος ἀκροτάτοιο
ζῷον ὅ τι ψαύει μέσον οὐρανὸν ἀμφιπολεῦον 10
καὶ Μήνη τίνα † τούτων ἔχῃ τόπον, ἠδὲ τίς αὐτῆς
ἐστὶν ἄναξ, ἣν οὗτος ἀποκλιμάτεσσιν ἐνείη·
αὕτη γὰρ κέντροισιν ἐνὶ πρώτοισι μὲν ἔργον
εὐαντὲς λαμπρόν τε φανήσεται, αὐτὰρ ἔπειτα
ψεύσεται *** τὸ δέ οἱ τέλος ἐξαπολεῖται. [F. C.] 15

3 ἅμα suppl. Kroll, fuit fort. <συν>τετυχηκέναι. 4 αὐτὸν 6 βεβήκασι cod. 7 ἀκροτάτοις cod., corr. Kroll. 8 ψαύσει μεσουρὰν cod. 9 καὶ μὴν ἥτινα cod. τ ούτων corruptum. 11 αὕτη τε cod. 13 lacunam significavi.

F. 127 (275v). ρκγ'. Περὶ τοῦ ποιῆσαι ἄσπρα γράμματα.

Λαβὼν ᾠοῦ τὸ λεπτὸν λείωσον μετὰ ὄξους καὶ γράψον ἐν μυστηρίῳ ὅ τι βουλει καὶ ὅτε θέλεις δῆλα ποιῆσαι αὐτά, λαβὼν σπόγγον μεθ' ὕδατος ἀποπλῦνον αὐτὰ καὶ ἐπιρρᾶνον ἐπάνω αὐτῶν καλάμινθον τετριμμένον καὶ τότε ἀναγνωσθήσονται. [F. C.] 5

2 ὀός cod. λεπτὸν] l. λευκόν?

F. 135 (286). ρλδ'. Ἀντιόχου[1] ὅσα οἱ ἀστέρες ἐν τοῖς τόποις τοῦ θέματος τυχόντες σημαίνουσιν.

Σελήνη ὡρονομοῦσα.

Ἤδη μὲν πρῶτον μερόπων πέλεν ὡρονομῆος·
ἣν δὲ Σεληναίη *** τοῦδ' ἄγχις ὁδεύσῃ, 5
νύκτωρ μὲν μέγα σῆμα κατορθοῦται βιότοιο·
πλοῦτον δ' ἐξείης δῶκεν καὶ κέρδεα πολλά,
ἠδὲ χρόνους ζωῆς πολυγηθέας· ἣν δέ μιν ἠώς
χρυσοφαὴς ἐπίδῃ, τότ' ἐναντία σήματα πέμπει·
ἣν δὲ κακοὶ συνίδωσιν ἐποπτεύοντες ἔπειτα 10

4 ὡρονομῆκος cod., corr. Kroll. 5 ante τοῦδε (sic cod.) lacunam signavi. 6 βιοτ. κατ. cod., corr. Kroll. 7 πλούτων δ' ἐξίης δῶκε cod. 9 ἐπὶ δῆτα δ' cod, corr. Boll. 10 συνοίσωσιν cod.

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[1] De Antiocho Atheniensi cf. Riess in Pauly-Wissowa, *Realenc.*, t. I, p. 2494 et cod. 12 f. 84 ss.

They examined the Moon as ruler of the Sun and of the Ascendant and of Jupiter and of Mars, and the conjunction being in its depression and in ill fortune. But even if none of these configurations had been present, it would not have sufficed for overthrow that the Sun and the Ascendant and Jupiter had chanced to be ⟨together⟩; and how did the key chapter of Dorotheus escape them, where he says:

Behold the great Sun and the swift Moon,
and the lords of the houses in which the two luminaries stand,
and the hour-ruler besides these, and the creature of the highest heaven
that touches the midheaven as it revolves around it,
and in which place the Moon holds † of these, and who
is her lord, whether he be in the declining houses;
for she in the foremost angles shall show
a favorable and brilliant work, but thereafter
shall prove false *** and her end shall utterly perish. [F. C.]

3 ama suppl. Kroll, fuit fort. <syn>successful.4 αὐτὸν6 vebikasi cod.n6 vebikasi cod. n7 ἀκότατοις cod., corr. Kroll. 8 fish between cod. 9 and not cod.nto corruptum. 11 of this cod. 13 lacunam significavi.

Γ. 127 (275). 123. On making white letters. Take the thin part of an egg, grind it with vinegar and write in secret whatever you wish; and when you want to reveal them, take a sponge with water, wash them off, and sprinkle over them ground calamint, and then they shall be read. [F. C.]

2 see cod. λεπτόν] read λευκόν?

Γ. 135 (286). 134. Antiochus: what the stars signify when they occur in the places of the chart.

The Moon ruling the hour.

Now first it was the hour-ruler of articulate men;
and if Selene *** travels near this place,
by night a great sign of life is set aright;
and next it granted wealth and many gains,
and years of life full of great joy; but if the golden-shining dawn
looks upon it, then it sends contrary signs;
and if evil ones behold it, looking on thereafter

4 ὡρονομῆκος cod., corr. Kroll. 5 before τοῦδε (sic cod.) I have marked a lacuna. 6 biot. cat. cod., corr. Kroll. 7 πλούτων δ' ἐξίης δῶκε cod. 9 ἐπὶ δῆτα δ' cod. corr. Boll. 10 cod sums.

1 On Antiochus of Athens cf. Riess in Pauly-Wissowa, Realenc., vol. I, p. 2494 and cod. 12 f. 84 ff.

πλεύνασιν ἔν τε κακοῖς πορσύνατο καὶ χρόνον ὠκύν·
ζωῆς σῆμα δύνει καὶ ἄγρια πήματ' ἔδωκεν.

Ἥλιος ὡρονομῶν.

Ἥλιος δ' ἀκτῖνι θοῇ περιφέγγεϊ † διήκων
ὥρης ἐμβεβαὼς τάχος ἥματα καλὰ δίδωσι,
πολλοῖς φαινομένοισι τε ἐν ἀρσενικοῖσι μάλιστα
ὀφθεὶς ζωιδίοισιν, ἐσήμανε πλοῦτον ἔχοντας
καὶ χρόνον ἐν ζωοῖς ἵλεον πολύν· ἢν δὲ κακοῖσι
σύμμιξιν δόξας μείων πάλιν, πλὴν καλός ἐστι
καὶ πατρὶ καὶ βιότῳ καὶ ἀτάσθαλα πήματα λύει.

Κρόνος ὡρονομῶν.

Ἦν δὲ Κρόνος λεύσσῃ κέντρον κατέχων κατὰ μοῖραν
ὡρονομοῦν, κακός ἐστιν, ἀχρειότερος δ' ἐπὶ νυκτί,
ὀρφανίας, ἄτας, κακοέργετα πήματα πέμπει
† καὶ κακώσεων πολύπλαγκτον ὑπερμύρασ(ιν?) δαμέντων
νούσοις τε φθιμένοις τ' ἔβαλεν πολεμήϊος ἀστήρ·
δεινὴ γὰρ νιφαδέσσι Κρόνου † πεφάτισται πορεία.

Ζεὺς ὡρονομῶν.

Ζεύς τε κατηγάθεος πολὺ φέρτερος ὡρονομεύων
ἥματι δὴ πολὺ κρεῖσσον· ἐπὴν δ' ἄρα νυκτὶ ὁδεύσῃ,
οὐ κακὸς οὐδὲ μὲν ἐσθλὸς † ἐπίφανε φαιδρότατον φῶς
μεσσοτύχους ὀλίγοισι χρόνοις εὐσχήμονας ἄνδρας
γήραϊ δ' ἔκπτωσιν [νυκτὸς] † δοίη νύκτιος ἀστήρ.
ἢν δ' ἄρα φαιδρὸν Ὄλυμπον ἀγαλλόμενος διοδεύσῃ,
εὐτυχέας, προὔχοντας ἀεὶ, πατρίδος δὲ μάλιστα·
ἢν δὲ κακὸς τούτῳ κατ' ἐπέμβασιν ἄγριος ἔλθῃ,
δεινοῖς ἐξολέσειε κακοῖς πολυάλγεα πέμπων.

Ἄρης ὡρονομῶν.

Ἄρης δ' ὡρονόμου κέντρον κατέχων τὸ μέγιστον
ἄλκιμα θωρηχθεὶς δῶκεν χρυσοέργεα δῶρα,
† πλοῦτόν τε μεγάλυνεν ἀνδράσιν οἵ δ' ἄφαρ
† κύριον καὶ ψυχῆς πολυάλγεα πήματα τ' οὐ λύων·
νυκτερινὸς πολὺ κρεῖσσον ἐπ' ἀρσενικοῖσι φανείη.

1 πλέονεσιν cod., corr. Kroll. 2 ζωήσημα δύνε cod. 5 ἐμβεβὰς cod. 6 φαινομένοισι τέκεν ἀρσενικοῖοι cod. 7 ἐν, posteaque compendium quod difficile explicatur, cod. ἐσήμανὲ dub. scripsi. 8 ζωοῖσι τέλος cod. τελεῖν coni. Kroll. 9 τεύξας μειῶν coni. Kroll. 10 βροτῷ cod., corr. Kroll. 12 λευσ' κεντρ' κατέχοντα μοι' cod., κατὰ μοῖραν "partiliter" corr. Koll. 13 ὡρονομῶν cod., corr. Kroll. χρειότερος cod. 14 κακοείργετα cod., corr. Kroll. 15 ὑπὸ μοιραῖσι coni. Kroll. 16 πολεμήτος cod. 17 νειφαδεσι cod., sc. procellis infortuniorum [Kroll], cf. tamen p. 110, v. 18. 20 ἥματα cod. 22 μεσοτύχους cod., corr. Kroll. 21 ἔφηνεν coni. 23 δὴη' νυκτὸς cod. 27 δεινός cod. ἐξολέσει coni. Kroll. 29 ὡρονόμος cod. κατέχων] κατύχων cod. 31 ἄραφ cod. ἐοὐτ'ὑων] τεύχων coni. Kroll. 32 ἐπ] εἰ con. Kroll.

he multiplied evils, prepared a swift time,
the sign of life sets and gave savage woes.

The Sun ruling the hour.

The Sun, passing through with swift, radiant, all-shining beam,
stepping into the hour, grants fair days at speed,
appearing to many and especially in masculine
signs, when seen, he signified that they possess wealth
and a long, propitious time among the living; but when mixed
with evil influences, his reputation diminishes again, yet he is favorable
both to the father and to livelihood, and dissolves ruinous woes.

Saturn ruling the hour.

But if Saturn, holding the angle, looks upon the degree
ruling the hour, he is malefic, and more harmful by night,
he sends orphanhood, ruin, and the harmful wounds of evil deeds
† and of afflictions a widely-wandering excess ?) of those overcome
by diseases and those who have perished, the warlike star cast down
for terrible indeed through snowstorms has the course of Saturn been proclaimed.

Jupiter ruling the hour.

Jupiter, exceedingly divine, far mightier when ruling the hour
by day is far better; but when he travels by night,
he is neither bad nor good † revealing a most brilliant light
men of middling fortune for a short time in fair condition
but in old age a fall [by night] † the nocturnal star would give.
But if he journeys rejoicing through bright Olympus,
the fortunate, ever excelling, and especially of their homeland
but if an evil and fierce one comes against him in transit,
he would destroy with terrible evils, sending manifold suffering.

Mars ruling the hour.

Mars, holding the greatest angle of the hour-ruling place,
boldly armed, gave golden gifts,
+ and magnified wealth for men, and they straightway
† the lord and not loosing the many painful afflictions of the soul;
by night far better would he appear in masculine signs.

1 πλέονεσιν cod., corr. Kroll. 2 Ζωήσημα δύνε cod. 5 ἐμβεβὰς cod. 6 φαινομένοισι τέκεν ἀρσενικοῖοι cod. 7 ἐν, posteaque compendium quod difficile explicatur, cod. ἐσήμανε dub. scripsi. 8 ζωοῖσι τέλος cod. τελεῖν coni. Kroll. 9 τεύξας μειῶν coni. Kroll. 10 βροτῶ cod., corr. Kroll. 12 λευσ' κεντρ' κατέχοντα μοι' cod., κατὰ μοῖραν " partiliter, corr. Koll. 13 ὡρονομῶν cod., corr. Kroll. Χρειότερος cod. 14 κακοείργετα cod., corr. Kroll. 15 ὑπὸ μοιραῖσι coni. Kroll. 16 πολεμήτος cod. 17 νειφάδεσι cod., sc. procellis infortuniorum [Kroll], cf. tamen p. 110, v. 18. 20 ήματα cod. 22 μεσοτύχους cod., corr. Kroll. 21 έφηνεν coni. 23 δώη νύκτὸς cod. 27 δεινός cod. εξολέσει coni. Kroll. 29 ὡρονόμος cod. κατέχων] κατύχων cod. 31 ἄραφ cod. οὔτ' ὑων] τεύχων coni. Kroll. 32 ἐπ] εἰ con. Kroll.

Ἀφροδίτη ὡρονομοῦσα.
Ἦν δὲ θεὰ βασίλεια κόρη βαθυκύμονος ἅλμης
ὡρονομῇ κατὰ νύκτα καλὴ πολυγήθεσιν Ὥραις
εὐχαρίτας ἀγαθοῖσιν ἀγαλλομένους κτέατοισιν.
. 5

Ἑρμῆς ὡρονομῶν.
Ἑρμείας δὲ δρόμοις ἱεροῖς ταχὺς ὡρονομήσας
ἡμάτιος Μουσῶν δωρήσατο θέσπιν ἀοιδήν.

Ἥλιος ἐν βίου τόπῳ.
Ἠέλιος βιότοιο δρόμον καὶ μοίραν ἐλαύνων 10
τεύχει ἐνὶ μεσάτοισι χρόνοις βιοτέρμονα πλοῦτον.

Σελήνη ἐν βίου τόπῳ.
Ἡ δὲ Σεληναίη βιότου δρόμον ἀμφιέπουσα
θῆκε καλοὺς καὶ μᾶλλον ἐπὴν νυκτὸς διοδεύσῃ.

Κρόνος ἐν βίου τόπῳ. 15
Εἰ δὲ Κρόνος βιότοιο μόλῃ πρὸς μοίραν ἀλυκτὸς
ἔκπτωσιν βιότοιο τελεῖ καὶ τέρμα κάκιστον,
καὶ νιφάδας, πράξεις τε κακὰς καὶ ἀκερδέα δῆριν.

Ἄρης ἐν βίου τόπῳ.
Ἦν δ' Ἄρης εἰς μοῖραν ἐπεμβαίνῃ βιότοιο 20
ἄλγεσι καὶ στοναχαῖς καὶ πήμασι καὶ κακότησιν
. . . . . .

Ζεὺς ἐν βίου τόπῳ.
Ζεὺς δὲ φαεννὸς ἐὰν βιότου πρὸς μοίραν ὁδεύσῃ
ἔστι καλὸς κατὰ πάντα καὶ ἐσθλὰ δίδωσι μέγιστα. 25

Ἑρμῆς ἐν βίου τόπῳ.
Εἰ δ' Ἑρμῆς πτερόεις μοίραν βιότοιο πορεύ<σ>ῃ,
πλοῦτον τε ζάθεον δωρήμασι πουλὺν ἀγείρει.

Ἀφροδίτη ἐν βίου τόπῳ.
Εἰ δὲ θεὰ βασίλεια φιλομμειδὴς Ἀφροδίτη 30
. . . . . .

Σελήνη ἐν τῷ τῶν ἀδελφῶν τόπῳ.
† Εἰ δὲ Σεληναίη μορίῳ τριτάτῳ προφανείη,
ἐσθλοὺς, εὐβιότους, λήγουσα δὲ μεῖον ἐλαύνει.

2 βαθυκήμονος cod. 3 ὡρονόμος cod., corr. Kroll. 4 εὐχαρίτους cod. 7 τάχος cod, corr. Boll. 8 cf. Odyss. 8, 498. 14 μήτε cod. θῆκε corr. Boll., cf. Manetho, III, 123 sqq. 18 ἀεικερδέα δήρην cod. 19 ἔτι χεῖρον ἐπεμβαίνων ἑοῖοισιν cod. 24 βιώτου cod. ὁδεύων cod. 27 μοίραν] μοι cod. πορεύῃ cod., περήσῃ coni. Kroll. 28 ἠγάθεον cod., corr. Kroll. ἐγείρει cod. An recte? 30 φιλομείδης cod. 31 post Ἀφροδίτη spatium vacuum cod. 33 μόριον τριτταῖον cod. προφανεῖ cod., corr. Kroll. 34 καὶ βιότου cod., corr. Kroll.

Venus ruling the hour.

But if the royal goddess, the maiden of the deep-surging brine,
rules the hour by night, beautiful, amid the joy-bringing Hours,
[she grants] those who delight in good things, graced with goodly possessions.
. . . . . .

Mercury ruling the hour.

And Hermes, swift in his sacred courses, ruling the hour
by day, bestowed the divinely inspired song of the Muses.

The Sun in the place of livelihood.

The Sun, driving the course and portion of life,
creates wealth that marks the end of life in the middle span of time.

The Moon in the place of livelihood.

And the Moon, presiding over the course of life,
grants fair things, and all the more when she traverses the night.

Saturn in the place of livelihood.

But if Saturn, inexorable, comes to the portion of livelihood,
he brings about the downfall of life and the worst of endings,
and snowstorms, evil deeds, and profitless strife.

Mars in the place of livelihood.

But if Mars steps into the degree of livelihood,
with pains and groans and afflictions and misfortunes.
. . . . . .

Zeus in the place of livelihood.

But if radiant Zeus proceeds toward the degree of livelihood,
he is favorable in all things and grants the greatest blessings.

Hermes in the place of livelihood.

But if winged Hermes travels to the degree of livelihood,
he gathers great and divine wealth through gifts.

Aphrodite in the place of livelihood.

But if the queenly goddess, laughter-loving Aphrodite,
. . . . . .

The Moon in the place of brothers.

† But if Selene should appear in the third portion,
she brings noble men and good lives, yet waning she drives them to lesser things.

2 βαθυκήμονος cod. 3 ὡρονόμος cod., corr. Kroll 4 εὐχαρίτους cod. 7 τάχος cod, corr. Boll. 8 cf. Odyss. 8, 498. 14 μήτε cod. θῆκε corr. Boll., cf. Manetho, III, 123 sqq. 18 ἀεικερδέα δήρην cod. 19 ἔτι χεῖρον ἐπεμβαίνων οἰοιοῖν cod. 24 βιώτου cod. ὁδεύων cod. 27 μοίραν] μοι cod. πορεύη cod., περήση coni. Kroll. 28 ἠγάθεον cod., corr. Kroll. ἐγείρει cod. Correctly? 30 φιλομείδης cod. 31 after Αφροδίτη blank space cod. 33 μόριον τριτταῖον cod. προφανεῖ cod., corr. Kroll. 34 καὶ βιότου cod., corr. Kroll.

Ἥλιος ἐν ἀδελφῶν τόπῳ.
Ἠέλιος δὲ δρόμοισι μολὼν † ὅτε φαίδιμος ἀστήρ
οὔτε καλὸν νεύσειε † τεύχος πάλιν οὔτε χερεῖον.

Κρόνος ἐν ἀδελφῶν τόπῳ.
Ἦν δὲ Κρόνος νεύσειε τρίτον δρόμον αἶψα γενέσθαι
πολλαῖσιν κακότησιν ἀδελφοῖσι <ν προ>κομίζει.

Ἄρης ἐν ἀδελφῶν τόπῳ.
Ἄρης δ' ἔνθα τελῶν πολεμήτορα δῶκεν ἀδελφόν,
αἵμασι δ' ἤμβλυνεν φοβερὸν δέμας ἠδὲ σιδήρῳ.

Ζεὺς ἐν ἀδελφῶν τόπῳ.
Ζεύς δε μεγασθενέας κλήρους δωρήσατο πλείστους,
κληρονόμων ἀγαθῶν εὐδαίμονας· ἐκ νεκύων δὲ
ἀφνειοὺς τελέθει καὶ ἀεὶ μέγα κυδαίνοντας.

<Ἑρμῆς ἐν ἀδελφῶν τόπῳ.>
Ἑρμείας δὲ ἄναξ δῶκεν πολυέργεα δῶρα,
Μουσῶν καὶ Χαρίτων ἐξαίρετα τεκταίνοντας.

Ἀφροδίτη ἐν ἀδελφῶν τόπῳ.
Ἡ δ' ἄρα Κυπρογένεια θεὰ ποίησεν ἀοιδοὺς,
ἐν φιλίαις τε μάλιστα προκόπτοντας βιότοιο.

Σελήνη ἐν γονέων τόπῳ.
Εἰ δὲ Σεληναίη χαριλάμπετις ἔνθα φανείη
καὶ μεγάλου κόσμοιο τὸν ἡμάτιον δρόμον ἕρπει,
φέρτερόν ἐστι τὸ σῆμα † καὶ θίει νυκτός δὲ κακίστη·
ἢν δ' ἄλλως ὀλοοί τε προσαυγάζωσι μολόντες,
ἔστι χερειότερον, τοκέων γὰρ ἄγει βαρύτητας.

Ἥλιος ἐν γονέων τόπῳ.
Ἠέλιος δὲ μολὼν πατρὶ φέρτερος, ἡ δὲ Σελήνη
μητρὶ φίλη καὶ πάμπαν ὅποι κακὸς οὔ ποτιφαίνοι.

Κρόνος ἐν γονέων τόπῳ.
Εἰ δὲ Κρόνος βαίνοι καὶ μοίραν ἔχοιτο τοκήων,
οὐκ ἀγαθὸς Φαίνων, ἐπεί οἱ κακὰ πολλὰ προπέμπει,
ἠδὲ σίνη, νούσους στυγερὰς καὶ ἀεικέα λοιγόν,
ὀρφανίσας φθείρει δὲ πατρώϊα καὶ μετέπειτα.

Ζεὺς ἐν γονέων τόπῳ.
Ἡνίκα δὴ Φαέθων τέτρατον δρόμον ἡνιοχεύσῃ,

3 νεύσειεν τεύχος cod. fort. τέκος : τέλος Kroll. 5 πρῶτον cod., corr. Kroll. 6 post ἀδελφοῖσι. ἐν προ addidi : πολλαῖς ἐν κακότησιν ἀδελφοὺς σεῖο νόμιζε coni. Kroll. 9 αἵματι coni. Kroll. ἤμβλυνε cod. 11 δὲ] τε cod. μεγάσθενετ' cod. 14 titulum supplevi. 15 δ' cod. πολύεργα cod. 16 ἑξερατὰ cod., corr. Boll. 23 καὶ θιει] καὶ ἀεὶ coni. 24 προσαυγάζουσι cod. 28 ὅτοι κακὸς οὔ ποτε φαίνοι cod., corr. Kroll. 30 ἕλοιτο coni. Kroll. 32 νόσους cod. ἀείκελα λόγον cod.

Sun in the place of siblings.

When the Sun comes in its course + whenever the bright star
neither nods toward the good + nor again toward the worse.

Saturn in the place of siblings.

5 But if Saturn should nod toward the third course, it quickly brings
many misfortunes upon siblings.

Mars in the place of siblings.

Mars, completing his course there, gave a warlike brother,
and blunted his fearsome body with blood and iron.

10 Jupiter in the place of siblings.

Jupiter bestowed the greatest shares of mighty inheritance,
blessed with good heirs; and from the dead
he makes them wealthy and always greatly honored.

· <Mercury in the place of siblings.>

15 Lord Hermes gave manifold gifts,
crafting things chosen from the Muses and the Graces.

Venus in the place of siblings.

The Cyprus-born goddess made them singers,
advancing most of all in the friendships of life.

20 Moon in the place of parents.

If the gracious-shining Moon should appear there
and traverses the daytime course of the great cosmos,
the sign is more favorable † and it moves by night most ill;
but if otherwise destructive ones come and look upon it,
25 it is more unfavorable, for it brings heaviness upon parents.

Sun in the place of parents.

The Sun, coming, is superior to the father, and the Moon
is dear to the mother, and wherever evil does not appear at all.

Saturn in the place of parents.

30 But if Saturn should proceed and hold the degree of parents,
Phaenon is not good, since he sends many evils upon them,
and harm, hateful diseases and unseemly destruction,
orphaning, he destroys paternal inheritance and thereafter.

Jupiter in the place of parents.

35 When indeed Phaethon drives his fourth course,

3 news issue cod. fort: tekos : end Kroll. 5 first cod., corr. Kroll.n6 post brothers and sisters before addidi: many brothers in evil think you. Kroll. 9 coni blood. Kroll. softened cod. 11 de te cod. megasthenet' cod.n14 titulum supplevi. 15 d' cod. multifunctional cod. 16 extraordinary cod., corr. Boll.n23 and thiei] and del coni. 24 add cod. 28 otiti kakòς ὒ ὒ Τοτε φαινοινόινόινόινόινόινόινόινοινόινοινόινοινόινοινύνοινύνοινόνινοινικόνον., corr. Kroll. 30 so coni. Kroll. 32 diseases cod. compliments of cod.

εὐδήλους τοκέας καὶ εὐπρεπέας <τε> φίλους τε·
πλούτου καὶ καρπῶν δωτὴρ μέγας οὐράνιος Ζεύς.
† ἐσχατιὴ δ' ἐπὶ τοῖς πολὺ φερτάτη δ' ἀκόρητον
πλοῦτον ὑπερδῴησι καὶ ἐκ χθονὸς εὐρυχόροιο
χρυσὸν ἄγαν ἐριτίμον ἀολλέα γήραϊ τιμάς 5
δῴη Ζεὺς ἀγαθὸς πολυκέρδεα τέρματι μοιρῶν
κληρονόμους σφετέρων ἠδ' ἀλλοτρίων προβεβῶτας.

Ἄρης ἐν γονέων τόπῳ.

Ἦν δ' Ἄρης νεύσῃ καὶ ἐς δρόμον ὠκὺν ἐλαύνῃ,
ὠκυμόρους δειναῖσι νόσοις σπανίῃ τε τοκήων 10
ἠδὲ σιδηρείαισι τομαῖς καὶ πήμασι δεινοῖς
αἵμασι καὶ νούσοις στυγεροῖς πολυάλγεα πέμπει,
σώματι δειλαίῳ κακὸν ἴκτερον ὠχροσύνην τε,
ἔν τε βίῳ μόχθους παναεικέας ἀλγύνοντας.

Ἀφροδίτη ἐν γονέων τόπῳ. 15

Φωσφόρον ἣν καλέουσι φιλομμειδὴς Ἀφροδίτη
ἀστὴρ οὐράνιος, μεγάλης ἐξαίρετος ἀλκῆς
ἐς τοκέας τε φίλος τε καὶ εὔδιος, εἰς ἀλόχους δὲ
ἔστι χερειότερος πολυαλγέας κύδιμος ἀστήρ,
ἐν δήμοις προφανεῖς τε ποιεῖ καὶ δόξαν ἐπ' αὐτοῖς 20
ἔκδημόν τε τίθησι καὶ ὄλβιον ὃν προσέειπε·
δεινὰ φέρει πινυτοῖς ἀλόχους φθείρουσα λέχεσσιν.

Ἑρμῆς ἐν γονέων τόπῳ.

Ἑρμείας βαίνων <γονέων> τόπον οὐ κακός ἐστι,
θαρσύνων δὲ τέχναισι σοφαῖς ποικίλματα ποιεῖ, 25
δόξαις ἠδὲ τέχναις ἐπισήμους κάλλεϊ χειρῶν,
Μουσῶν πλασματοεργέσιν ἐν τέχναισι φαεινούς.

Σελήνη ἐν τέκνων τόπῳ.

Εἰ δὲ Σεληναίην χρυσήνιον αὖθις ἀθρήσης
ἐκ τεκεῶν φιλοπαῖδ(α) φίλων δρόμον ἀμφικρατοῦσαν, 30
δῶκε μὲν ὀλβήεντα δόμον γενεήν τε φυλάξαι
παίδων ἠΐθεων περικαλλέα κόσμον ἐχόντων,
ἐν δὲ χρόνοις πολὺν ὄλβον, ἐν εὐτέκνοις δὲ μάλιστα
καὶ ζωῆς ἐρίτιμον ἔχειν αὐξητὸν ἀριθμόν.

1 τε add. Kroll. 4 πλούτων cod. ὑπεκδώησι con. Kroll. ἐκ χθονὸς corr. Kroll: ἐΧθρὸς ὃς cod. 5 ἐρυτιμον (ut infra 144) cod., cf. Iliad., IX, 126, 268. 7 τε ἀλλοτριῶν cod. 12 νόσοις cod. 13 σώματι διλάω κακῶν ἰκτερινῷ χρουσίην τε cod. 14 ἀλγύνοντες cod. 16 φιλομειδὴς cod. 19 χρειότερον πολύαλγ' cod., corr. Kroll. 21 καὶ ὀλαίον ὡς cod., corr. Kroll. 22 λέχεσιν cod. 24 γονέων suppl. 26 ἐπισήμοις κάλλεα cod., corr. Kroll. 27 μουσ' πιλασματοεργέσιν ἐν τέχνεσι φανεῖ cod., corr. Kroll. 29 σεληναίη χρυσήνιος... ἀθρήση cod., corr. Kroll. 30 δρόμον cod., corr. Kroll. 32 ἔχοντας coni. Kroll. 33 πολύολβον cod. ἐνευτεκνῆ cod. 34 ἐρυτίμον cod.

distinguished parents and noble friends,
great heavenly Zeus, giver of wealth and fruits.
† And at the end, far surpassing all, insatiable
wealth beyond measure he will bestow, and from the broad earth
gold exceedingly precious, gathered together, honors in old age
may good Zeus grant, full of gain at the end of fates,
heirs of their own and others' possessions, advanced in life.

Ares in the place of parents.

But if Ares inclines and drives into a swift course,
he sends those who die young by terrible diseases and want of parents,
and by iron cuttings and dreadful afflictions,
by bloodshed and loathsome sicknesses full of pain,
and foul jaundice and pallor upon the wretched body,
and in life, utterly unseemly toils that bring suffering.

Aphrodite in the place of parents.

The morning star which they call the laughter-loving Aphrodite,
a heavenly star, distinguished for great strength,
friendly and fair toward parents and beloved ones, but toward wives
it is more harmful, a glorious star bringing much pain,
it makes men conspicuous among the people and grants them fame,
and renders him whom it addresses an exile and yet prosperous;
it brings dread things to the wise, corrupting wives in their beds.

Hermes in the place of parents.

Hermes traversing the <place of parents> is not evil,
but emboldening with wise arts he creates varied works,
distinguished in glories and arts by the beauty of hands,
brilliant in the plastic arts of the Muses.

Moon in the place of children.

But if you again behold the golden-reined Moon
holding sway over the course of child-loving dear ones,
she granted a prosperous home and to preserve the lineage
of youths possessing surpassing beauty,
and in times great prosperity, and especially in the blessing of good children
and to hold a precious, ever-growing number of life.

1 te add. Kroll. 4 rich cod. surrender con. Kroll. from chthonos corr. Kroll :nἐχθρὸς ὃς cod. 5 ἐρυτιμον (ut infra 144) cod., cf. Iliad., IX, 126, 268. 7 other cod. n19 diseases cod. 13 body I speak of evils Ikterinõ hrusiin te cod.n14 algynontes cod. 16 filomides cod. 19 much needed cod., corr. Kroll.n21 and oil as cod., corr. Kroll. 22 they say cod. 24 parents suppl. 26 official calls cod., corr. Kroll. 27 mus' pilasmatoergesin ἐν τένεσι φανεῖ cod.,ncorr. Kroll. 29 lunar golden. .. athrisis cod., corr. Kroll. 30 street cod.,ncorr. Kroll. 32 having coni. Kroll. 33 polyolbon cod. new cod. 34 ery-ntimo cod.

Ἥλιος ἐν τέκνων τόπῳ.
Ἡέλιος δ' ἀκτῖνι θοῇ περὶ παῖδας ἄχρηστος
. . . . . .
ἔστι τρίγωνος ἐών· μέγα δ' ἄντιος ἐστὶν Ἀρήει
5 ἐν φιλίαις δὲ καλὸς καὶ ἐν ἔργοισιν καὶ ἐν ὄλβῳ. [A. O.]

2 cf. Firmic. 133, 19 [Kroll] 3 lacun. signific. 4 ἔστι (sic) τι τρίγ. cod. μετὰ cod., corr. Kroll. καλῶς cod., corr. Kroll. ἐνεργοῦσι cod.

F. 136ᵛ (288ᵛ). ρλε'. <Ἀπο>τελέσματα τῆς τῶν ἀπλανῶν ἀστέρων ἐποχῆς [1].

Ἐὰν οὖν εὕρῃς ἐπὶ γενέσει τὴν Σελήνην παραβάλλουσαν ἑνὶ τῶν λαμπρῶν καὶ ἐπισήμων ἀστέρων, τουτέστι περὶ τὰς ἰσομοιρίας αὐτῶν
5 οὖσαν, καὶ μάλιστα ἐὰν κατὰ τὸν ἄνεμον τὸν αὐτὸν τρέχῃ ἡ Σελήνη ὅνπερ καὶ ὁ λαμπρὸς ἀστὴρ, ὃς σύνεγγύς ἐστι τῶν μοιρῶν αὐτῆς [τῆς Σελήνης], μεγάλας καὶ λαμπρὰς καὶ ἐπιφανεστάτας καὶ εὐπόρους ποιοῦσι τὰς γενέσεις. ὁμοίως καὶ ἐὰν ὡροσκοπῇ τις τῶν λαμπρῶν ἀστέρων ἢ ἀνατέλλῃ κατὰ τὴν γεννητικὴν ὥραν, ἢ πάλιν κατὰ κάθετον
10 ἐν τῷ μεσουρανήματι, ἢ καὶ ἐπὶ τῶν ἄλλων κέντρων εὑρεθῇ, ἐνδόξους καὶ ἀρχικοὺς καὶ πολυπράκτους, καὶ πολυκτήμονας ἀποτελεῖ καὶ πόλεσιν ἢ χώραις γνωστοὺς ἢ φοβεροὺς, καὶ μάλιστα ἐν ἐκείναις ταῖς χώραις δοξάζονται οἱ γεννώμενοι ἐν αἷς καὶ ἐπίκεινται ἤτοι παρανατέλλουσιν οἱ λαμπροὶ τῶν ἀστέρων, ὅτε τις γεννᾶται, καθὼς ὑποτέτακται ἐν τῷ
15 πίνακι· ὡροσκοποῦντες οὖν ἢ μεσουρανοῦντες σχεδὸν ἀπὸ μὲν νέας ἡλικίας καὶ ἐν ταῖς ἰδίαις πόλεσιν τὰς εὐτυχίας παρέχονται· ἐάν δὲ ἐν τῷ δυτικῷ κέντρῳ εὑρεθῇ τις τῶν ἀστέρων τῶν λαμπρῶν κατὰ τὴν γεννητικὴν ὥραν, ἐπὶ τῆς ξένης μάλιστα καὶ περὶ τὴν μέσην ἡλικίαν τὴν εὐδαιμονίαν ἀποτελεῖ, καὶ γάμον λαμπρὸν καὶ πλουσίων δίδωσι κληρο-
20 νομίαν, διαφορὰς <δὲ> διὰ προφάσεων μᾶλλον γυναικείων προσώπων· ἐὰν δὲ ἐν τῷ ὑπογείῳ κέντρῳ εὑρεθῇ τις τῶν λαμπρῶν ἀστέρων κατὰ

1 Ἀπὸ omiss. in textu add. ex tabula codicis. 3 εὑρὼν cod., corr. Kroll. 6-7 τ. Σελήνης seclusi. 11 ἀποτελῇ cod. 15 πίνακι] cf. infra v. 53. 15 Verbo νέας f. 137 et prioris manus scriptura desinit. Sequentia ff. 137-148 ab altero librario, qui saec. XV chartas exesas transcripsisse videtur, exarata sunt. 16 ἡλικίας suppl. in marg. δὲ] τε cod. cf. v. 21. 20 διὰ φόρους cod. δὲ add.; f. 140ᵛ legitur ἀπὸ γυναικείων προσώπων μεγάλως εὐτυχοῦντας.

[1] Quamquam titulo auctoris nomen non additum est, tamen ex argumento apparet haec non, ut olim credidi, ipsius Palchi esse sed ab eo excerpta esse ex scriptore ignoto saeculo circiter antiquiore. Aegyptius erat is (cf. *supra*, p. 80, v. 10) sed Romae ut videtur (p. 117, v. 10) librum astrologicum composuit anno 379 p. C. n. (p. 115, v. 4) quo tempore deorum cultus nondum exstinctus erat (al. 2, v. 10). — Quae si recte statuimus, testimonium de veteribus astrologis iam (p. 80) prolatum non exeuntis est quintisae culi sed anni supra scripti.

Sun in the place of children.

The Sun with his swift ray is unpropitious regarding children

. . . . . .

it is a trine; but greatly opposed to Ares,

5 in friendships fair, and in deeds and in prosperity. [THE. THE.]

2 cf. Firmic. 133, 19 [Kroll]3 lacun. significant.4 ἔστι (sic) what trig. cod. with cod.ncod., corr. Kroll well cod., corr. Kroll. active cod. n4 ἔστι (sic) what trig.

Γ. 136 (288). ρλέ. < Effects of the fixed stars' position [1].

If therefore you find in a nativity the Moon approaching one of the bright and notable stars, that is, being near their equidistant degrees, and especially if the Moon is traveling in the same direction as the bright star which is close to the degrees of the Moon herself, they produce great, brilliant, most distinguished, and prosperous nativities.Likewise also if one of the bright stars is on the ascendant or rises at the hour of birth, or again is at the midheaven in a vertical position, or is found at the other angles, it renders the native distinguished, commanding, of great activity, and wealthy, and known or feared by cities or regions; and especially in those regions where the bright stars are situated or co-rise at the time of birth is the native glorified, as is set out in the table below. Those stars that are on the ascendant or at the midheaven provide good fortune almost from youth and in their own cities; but if one of the bright stars is found at the western angle at the hour of birth, it brings prosperity especially in foreign lands and around middle age, and grants a brilliant marriage and the inheritance of wealthy persons, but also quarrels arising especially from causes involving female persons. But if one of the bright stars is found at the subterranean angle at

>

1 He omits Ἀπὸ. add in the text from the code table. 3 ευρον cod., corr. Kroll. 6-7 τ. nΣελήνης secluded. 11 ἀποτελῆ cod. 15 πίνακι] cf. below v. 53. 15 with the word neiunf. 137 and the writing of the former hand ends. The following fr. 137-148 by another librarian, who He seems to have transcribed 15 etched papers, they have been scratched. 16 ἡλικίας suppl. nin marg. δε] τε cod. cf. v. 21. 20 διὰ φορους cod. δὲ add.; f. 140v reads ἀπὸηγυναικείων προσώπων μεγάλως εὐτυχοῦντας.

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[1] Although the author's name is not added in the title, it is nonetheless apparent from the subject matter that these things are not, as I once believed, the work of Palchus himself, but were excerpted by him from an unknown writer of approximately an earlier century. He was an Egyptian (cf. above, p. 80, v. 10) but composed an astrological book at Rome, it seems (p. 117, v. 10), in the year 379 A.D. (p. 115, v. 4), at which time the worship of the gods had not yet been extinguished (al. 2, v. 10). If we have established these things correctly, the testimony concerning the ancient astrologers already adduced (p. 30) belongs not to the end of the fifth century but to the year written above.

τὴν ἀποκυητικὴν ὥραν, ἐπὶ τοῦ γήρως τὰς εὐτυχίας καὶ τὰς εὐδαιμονίας παρέχεται τῷ γεννωμένῳ, καὶ ἀπὸ παραθητικῶν μεγάλων εὐτυχοῦσιν — ὁ γὰρ τόπος ἀφανής ἐστι — καὶ οἱ θάνατοι δὲ αὐτῶν ἐπίσημοι καὶ πολύγνωστοι γίνονται· ἀπὸ γὰρ τούτου τοῦ τόπου καὶ τὴν μετὰ θάνατον γένεσιν τοῦ σώματος καταλαμβανόμεθα. καὶ ταῦτα μὲν εἰς τὸ περὶ τύχης ἀξιωματικῆς εἴπομεν. καθόλου μὲν γὰρ πάντων ἀνθρώπων ὃς <ἂν> ἐν ἀνατολῇ λαμπροῦ ἀστέρος γεννηθῇ ἢ καὶ ἐπικέντρου τινὸς ὄντος καὶ τῆς σελήνης παραβαλλούσης, ὡς προείπομεν, ἑνὶ τινι τῶν λαμπρῶν καὶ ἐπισήμων ἀστέρων κατὰ τὴν ἀποκυητικὴν ὥραν, λαμπρὸν καὶ περίβλεπτον βίον ἕξει.

Μεγίστης δὲ οὔσης καὶ θαυμασιωτάτης καὶ πολυτρόπου τῆς φυσικῆς αὐτῶν ἐνεργείας καὶ τῆς παρὰ τῶν τόπων ἀποτελουμένης διαφορᾶς, ἀναγκαίως ἐκτιθέμεθα τὰς τετηρημένας ἀπὸ τῶν προγενεστέρων ἐπ' αὐτῶν ἰδιοκρασίας· καθ' ἣν γὰρ ἕκαστος ἀστὴρ τῶν ἀπλανῶν ἔχει συνοικείωσιν πρὸς τοὺς πλάνητας καὶ πρὸς τὴν ὁμοιότροπον αὐτῶν κρᾶσιν, τὰ αὐτὰ καὶ δύναται καὶ ἀποτελεῖ ἕκαστος τῶν πλανητῶν, καθῶς φησὶ καὶ αὐτὸς ὁ Συφεὺς· οὐ μόνον γὰρ τὴν τῶν ε' αστέρων καὶ Ἡλίου καὶ Σελήνης μῖξιν πρὸς ἀλλήλους δεῖ σκοπεῖν, ἀλλὰ καὶ πρὸς τοὺς τῆς αὐτῆς φύσεως κεκοινωνηκότας τῶν ἀπλανῶν κατὰ τὰς τετηρημένας καὶ ἀποδεδειγμένας αὐτῶν καὶ ἐπιγεγραμμένας ἐν τῷ πίνακι συνοικειώσεις πρὸς τοὺς πλανήτας, καθάπερ τῶν ποιοτήτων αὐτῶν τὰ αὐτὰ δυναμένων καὶ ἀποτελουσῶν. ταύτην δὲ τὴν ἀνάγνωσιν εὕρομεν καὶ παρ' ἄλλοις ὀλίγοις παντάπασι τῶν ἀρχαίων τὴν περὶ τῶν ἀπλανῶν ἀστέρων, μάλιστα δὲ παρὰ τοῖς φιλοσοφήσασι περὶ τοῦτο τὸ μέρος τῆς προγνώσεως καὶ περὶ τὴν θεότητα τῶν ἀριθμῶν † ἐπιστήμων, οἵτινες τῶν παλαιῶν σποράδην μᾶλλον καὶ δυσερμήνευτον ἐξεθεντο τὴν τῶν φαινομένων γνῶσιν καὶ ποιότητα· ἡμεῖς δὲ μνήμην † ἑαυτοῖς βουλόμενοι καταλιπεῖν τοῖς ἀξίοις τῶν ἀστέρων μετηγάγομεν ἐκ τοῦ ἀστρονόμου μόνου ὅσα χρήσιμα ἐξέθετο [ὁ Πτολεμαῖος]<ἐν> τῇ ἀστρονομικῇ τέχνῃ, καὶ ἐφιλοκαλέσαμεν καὶ διετυπώσαμεν πρῶτοι καινοτέραν καὶ εὐεπίγνωστον διαγραφὴν πίνακος, πᾶσαν σοφίαν καὶ γνῶσιν τῶν οὐρανίων, οὕτως· ***

1 ἀποκυκτικήν cod. γήρους cod. 2 γενωμένῳ cod. παραθητικῶν corruptum. An παραθηκῶν μεγάλως? 6 καθόλων cod. 7 ὃς ἂν] ὁ cod. λαμπρὸς ἀστὴρ cod. ἐπὶ κέντρου cod. 8 ἑνὶ corr. Kroll : ἔν cod. 12 περὶ cod., corr. Kroll. 12 ἐνεργίας cod. 14 αὐτὴν cod., corr. Kroll. ἰδιοπρασίαν cod., cf. 16. 17 συφεὺς nomen ignotum cf. p. 80, v. 9 Ἐφῆς 22 ἀπὸ τελουσῶν cod. ταῦτα cod. Malim διάγνωσιν 24 φιλοσοφίσασι cod. τοῦτο] ο in ras. τῷ μέρει cod., τὸ μέρος corr. Kroll. 25 ἀριθμῶν] μ superscr. Supra θεότητα tria puncta. Videtur aliquid deesse, itaque ἐπιστήμοσιν corrigere nolui. 26 δυσερμηνεύτου cod. 27 ἑαυτοῖς pro ἡμῖν αὐτοῖς dictum esse, censebat Kroll (cf. e. g. Marquardt, praef. Galeni, I, p. XLIV). Sed sententia aliud postulare videtur. 29 μόνου del. Kroll. Sed *astrologus unicus* dictus esse videtur Ptolemaeus. ὁ Πτολεμαῖος glossam secl. ἐν add. 32 Fort. <δεικνυμένου> οὕτως Post οὕτως sequebatur olim tabula quae nunc desideratur.

the hour of birth, in old age provides good fortunes and happiness to the one born, and they prosper from great deposits — for that place is hidden — and their death[1]s too become notable and widely known; for it is from this place that we also apprehend the condition of the body after death. And these things we have said concerning honorific fortune. For in general, any person whatsoever who is born at the rising of a bright star, or when some star is at an angle and the moon is in conjunction, as we said before, with one of the bright and distinguished stars at the hour of birth, will have a brilliant and distinguished life. 10

Since the natural activity of the fixed stars and the diversity produced by their positions are very great, most admirable, and manifold, we necessarily set forth the characteristic temperaments observed by earlier scholars concerning them; for according to whatever affinity each fixed star has with the planets and with their analogous temperament, each of the planets has the same power and produces the same effects, as Sypheus himself also says: for one must consider not only the mixture of the five planets and the Sun and Moon with one another, but also with the fixed stars that share the same nature, according to their observed and demonstrated affinities with the planets as inscribed in the table, inasmuch as their qualities have the same power and produce the same effects.This account we found also among a few others of the ancients altogether concerning the fixed stars, but especially among those who philosophized about this part of foreknowledge and about the divinity of numbers † with knowledge, who set forth the knowledge and quality of the phenomena in a manner more scattered and difficult to interpret than the ancients; but we, wishing to leave † a memorial for ourselves for those worthy of the stars, translated from the astronomer alone whatever useful things [Ptolemy] set forth in the astronomical art, and we embellished and composed for the first time a more novel and easily recognizable diagram of a table, containing all wisdom and knowledge of celestial matters, as follows: kak

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1 ἀποκυκτικήν cod. γήρους cod. 2 γενωμένῳ cod. παραθητικών corruptum. An παραθηκῶν μεγάλως? 6 καθόλων cod. 7 ὃς ἂν] ὁ cod. λαμπρὸς ἀστὴρ cod. ἐπὶ κέντρου cod. 8 ένι corr. Kroll : Ev cod. 12 περί cod., corr. Kroll. 12 ένερ- γίας cod. 14 αὐτὴν cod., corr. Kroll. ιδιοπρασίαν cod., cf. 16. 17 συφεύς unknown name cf. p. 80, n. 9 Εφῆς 22 ἀπὸ τελουσῶν cod. ταῦτα cod. I would prefer διάγνω- σιν 24 φιλοσοφίσασι cod. τοῦτο] ο in ras. τῷ μέρει cod., το μέρος corr. Kroll. 25 ἀριθμῶν] μ superscr. Above θεότητα three dots. Something appears to be missing, therefore I did not wish to correct ἐπιστήμοσιν. 26 δυσερμηνεύτου cod. 27 ἑαυτοῖς used in place of ἡμῖν αὐτοῖς was the view of Kroll (cf. e. g. Marquardt, praef. Galeni, I, p. XLIV). But the sense seems to require otherwise. 29 μόνου del. Kroll. But the sole astrologer referred to appears to be Ptolemy. ὁ Πτολεμαῖος secl. as gloss. ἐν add. 32 Perhaps <δεικ- νυμένου> οὕτως. After οὕτως there formerly followed a table which is now missing.

Ἵνα δὲ μὴ πολυλογίᾳ χρησάμενοι δόξωμεν τὴν τοῦ πίνακος σαφήνειαν ἀμαυρῶσαι, ἀρξώμεθα λοιπὸν ἀποτελεῖν περὶ τῆς ἑκάστου τῶν ἀπλανῶν ἀστέρων ποιητικῆς δυνάμεως, ἐπιγράψαντες ἐν τῷ πίνακι καὶ πόσην μοῖραν ἕκαστος αὐτῶν ἐπέχει κατὰ μῆκος· ὑπατείᾳ δὲ Ὀλυβρίου καὶ Αὐσονίου — διὰ τὸ κινεῖσθαι τοὺς ἀπλανεῖς ἐν ἔτεσιν ρ' μοῖραν α' εἰς τὰ ἑπόμενα τῶν τροπικῶν σημείων, καθὼς ὁ θειότατος Πτολεμαῖος ὑπέδειξεν — ἐν ᾧ χρόνῳ καὶ ἡμεῖς συνετάξαμεν τήνδε τὴν βίβλον, καὶ ποίας κράσεως ἐστὶν ἕκαστος αὐτῶν, καὶ ποῖον πλάτος ἤτοι ἄνεμον ἐπέχει πάντοτε, ἐξεθέμεθα κατὰ τὴν αὐτοῦ παράδοσιν διὰ τὸ μηδὲν παραλιπεῖν ἡμᾶς τῆς τοῦ πίνακος διδασκαλίας· λοιπὸν δὲ ἀρξώμεθα τῆς τοῦ πίνακος ὑφηγήσεως. ὅσοι τοίνυν τῶν ἀνθρώπων γεννῶνται ἀνατέλλοντος τοῦ Στάχυος, τοῦ ἐπὶ τῆς ἀριστερὰς χειρὸς τῆς Παρθένου λαμπροῦ ἀστέρος, ὅστις ἐστὶν ἐπὶ τῆς κθ' μοίρᾳ τῆς Παρθένου ἐν αὐτῷ τῷ Ζωδιακῷ...

2 σαφήνιας ἀμαυροῖς cod. cum tribus punctis superscr. ἀρξομεθα cod. ποιοτικῆς cod. 4 ὑπατία cod. ὀλυμβρίου (ρι in ras.) καὶ αὐξονίου cod. — Consulatum Olybrii et Ausonii in laterculis anno 379 p. C. notatur, cf. *Chronica minora*, ed. Mommsen, t. III, p. 523. 5 μοῖρα cod., corr. Kroll.

Agit de Spica Virginis, de stellis Lyrae (Λύρας), Piscis austrini (μεγάλου Ἰχθύος τοῦ ἐν τῷ νοτίῳ μέρει), Cygni (Ὄρνιθος), Coronae borealis (Στεφάνου), et eorum necessitudine cum Venere et Marte, deinde pergit (f. 138ᵛ):

Ἐὰν δὲ Κρόνος ἐπίδῃ τινὰ <τῶν> αὐτῶν ε' λαμπρῶν ἀστέρων ὡρονομοῦντα, ἰατρικῆς ἔμπειροι γίνονται καὶ προγνώσει ἀποκρύφων βιβλίων ἢ τελετῶν πολυίστορες· ἐὰν δὲ Ζεὺς ἐπιθεωρήσῃ ὡρονομοῦντα ἕνα ὧν προεῖπον λαμπρῶν ε' ἀστέρων, μείζονας τὰς εὐτυχίας καὶ τὰς δόξας, καὶ τὰς ἀρχὰς ἢ καὶ ἡγεμονίας παρέχεται. καὶ ἐν αὐτοῖς δὲ τούτοις διάφορα τινὰ τούτων συνοίσει· ὁ τοῦ Στάχυος ποιεῖ ἱεροφάντας, ἱερεῖς μεγαλοτίμους ἢ φιλοσόφους ἢ τελετῶν τινῶν προφήτας καὶ μάλιστα τοὺς περὶ τὴν Ἑλλάδα γεννωμένους· καὶ ἐπὶ θηλυκῶν δὲ γενέσεων οὗτος εὑρεθείς, ποιεῖ ἱερείας Δήμητρος ἤτοι Μητρὸς θεῶν ἢ Κόρης ἢ Ἴσιδος ἢ ἱεροφάντιδας ἢ μυστηρίων ἢ τελετῶν εἰδήμονας ἢ τελεσμάτων τινῶν ἐπεχομένας καὶ διὰ θεῶν μεγάλως βοηθουμένας· ἐὰν δὲ ὡροσκοπῇ ἢ μεσουρανῇ ὁ ἐπὶ τοῦ βορείου Στεφάνου λαμπρός, ποιεῖ ἐνδόξους, στεφανηφόρους, ἀρχιερεῖς, βασιλέων φίλους καὶ τὸ σῶμα ἰσχυροὺς καὶ ὀνομαστοὺς γινομένους <καὶ> παρὰ πολλῶν φιλουμένους.

1 τῶν suppl. ε'] ι' cod. 2 προγνῶσι cod. 3 πολυιστορεὺς cod., corr. Kroll. 6 vix sanum. 8 ἑλάδα cod. 9 οὕτως cod. 11 ἀπεχομένους cod. βοηθουμένους cod. 12 βορείου] κυρίου ut vid. cod. 14 ὀνομαστόν cod. καὶ suppl.

Postea sermo fit de potestate aliarum stellarum. Percensentur ὁ ἐπὶ τῆς καρδίας τοῦ Λέοντος, ὁ Ἀρκτοφύλαξ, ὁ λαμπρὸς τοῦ Ἀετοῦ, Ἀντά-

So that we may not seem, by using many words, to obscure the clarity of the table, let us now begin to set forth the effective power of each of the fixed stars, inscribing in the table also how many degrees each of them occupies in longitude. In the consulship of Olybrius 5 and Ausonius — since the fixed stars move one degree in 100 years toward the succeeding signs of the tropical points, as the most divine Ptolemy demonstrated — at which time we also compiled this book, and what temperament each of them has, and what latitude and wind each always occupies, we have set out according to his teaching so as to omit nothing 10 of the instruction of the table. Let us now begin the exposition of the table. All those people who are born when Spica is rising — the bright star on the left hand of Virgo, which is at the 29th degree of Virgo within the Zodiac itself...

2 σαφήνιας ἀμαυροῖς cod. with three superscribed dots. ἀρξόμεθα cod. ποιο τικῆς cod. 4 ὑπατία cod. ὀλυμβρίου (ρι in ras.) καὶ αὐξονίου cod. — The consulate of Olybrius and Ausonius is recorded in the fasti under the year 379 A.D., cf. Chronica minora, ed. Mommsen, vol. III, p. 523. 5 μοῖρα cod., corr. Kroll.

It treats of the Ear of Virgo (Spica Virginis), of the stars of Lyra (Λύρας), Piscis Austrinus (μεγάλου Ἰχθύος τοῦ ἐν τῷ νοτίῳ μέρει), Cygnus (Ὄρνιθος), Corona Borealis (Στεφάνου), and their relationship with Venus and Mars, then continues (f. 138v):

But if Saturn looks upon any of these same five bright stars while they are on the horoscope, the natives become skilled in medicine and learned in the foreknowledge of secret books or of mysteries; and if Jupiter beholds one of the five bright stars I mentioned while it is on the horoscope, it bestows greater good fortunes and glories, and offices or even governorships. And among these same stars certain differences will apply: that of Spica makes hierophants, priests of great honor, or philosophers, or prophets of certain rites, and especially those born in the region of Greece; and when this star is found in female nativities, it makes priestesses of Demeter or the Mother of the Gods, or of Kore, or of Isis, or hierophantesses, or those versed in mysteries or rites, or those engaged in certain consecrated acts and greatly aided by the gods; but if the bright star of the northern Crown is on the horoscope or the midheaven, it makes illustrious persons, crown-bearers, high priests, friends of kings, powerful in body, and those who become famous and beloved by many. 1 τῶν suppl. €'] " cod. 2 προγνώσι cod. 3 πολυιστορεὺς cod., corr. Kroll. 6 vix sanum. 8 ἑλάδα cod. 9 οὕτως cod. 11 ἀπεχομένους cod. βοηθουμένους cod. 12 βορείου] κυρίου ut vid. cod. 14 ὀνομαστόν cod. καὶ suppl.

Afterward, a discussion is made concerning the power of other stars. The following are enumerated: the one on the heart of Leo, Arctophylax, the bright one of Aquila, Antā-

ρης, ὁ ἐν τῷ ἀριστερῷ ἀκρόποδι τοῦ Ὠρίωνος ἢ ὁ μέσος τῶν τριῶν τῆς ζώνης αὐτοῦ, ὁ ἐν τῷ δεξίῳ ὤμῳ τοῦ Ἡνιόχου, ὁ κατὰ τὸ γόνυ τοῦ Τοξότου, ὁ ἐν τῷ γοργονείῳ τοῦ Περσέως, Κύων, ὁ ἐπὶ τῆς κεφαλῆς τοῦ ἡγουμένου Διδύμων, ὁ ἐπὶ τῆς βορείας Χηλῆς τοῦ Ζυγοῦ, ὁ ἐπὶ τῆς κεφαλῆς τοῦ ἡγουμένου τῶν Διδύμων, ὁ ἐπὶ τῷ δεξίῳ ὤμῳ τοῦ Ὠρίωνος, ὁ κοινὸς Ἵππου καὶ Ἀνδρομέδης, ὁ ἐπὶ τοῦ δεξίου ποδὸς τοῦ Κενταύρου, ὁ ἔσχατος τοῦ Ποταμοῦ. Textus procedit his verbis (f. 140ᵛ) :

Ἐὰν δέ τις γεννηθῇ ὡροσκοποῦντος τοῦ ἐπὶ τῆς οὐρᾶς τοῦ Λέοντος λαμπροῦ, ὅς ἐστιν ἐπὶ τῆς κζ' μοίρας τοῦ αὐτοῦ Λέοντος, ἢ τοῦ ἐπὶ τῆς ὀσφύος αὐτοῦ, ὅστις ἐστὶν ἐπὶ τῆς κζ' μοίρας τοῦ αὐτοῦ, ἢ πάλιν ὡροσκοποῦντος τοῦ λαμπροῦ τοῦ Ὕδρου, ὃς παρανατέλλει τῇ γ' τοῦ Λέοντος, κράσεως ὄντος τοῦ Κρόνου καὶ τῆς Ἀφροδίτης, ἀνατέλλοντες ἐπὶ τῆς γεννητικῆς ὥρας, ποιοῦσι τοὺς οὕτω γεννωμένους εὐτυχεῖς τε καὶ περικτήμονας καὶ περιφανεστάτους, ἐμπαθεῖς δὲ καὶ αἰσχροποιοὺς ἢ μαλακολάλους, ἔτι καὶ φιλορχηστὰς καὶ κακοφήμους δὲ περὶ τὰ ἀφροδίσια, προβαίνοντας δὲ τὴν ἡλικίαν ἱεροσυνῶν τινῶν μεταλαμβάνοντας, διὰ θρησκείαν τινὰ θεϊκὴν μὲν ἢ ἐγκρατείας τιμωμένους καὶ ἐδεσμάτων τινῶν ἀπεχομένους καὶ βιβλίων ἔτι ἀπορρήτων εἰδήμονας· γίνονται δὲ καὶ περὶ τὰ οὐράνια φιλόκαλοι, τοὺς δὲ ὀφθαλμοὺς μᾶλλον ὑπογλαύκους ἢ χαροποὺς ἔχοντες, εὐειδεῖς δε ταῖς ὄψεσιν.

3 κζ' alterum corruptum 4 τῇ] τῆς cod. 5 ὄντες τῆς ♄ cod., fort. τῆς Σελήνης? 6 anacolouthon scriptori videtur tribuendum. 11 εἰδημονες γίνοται *sic* cod. 12 φιλόκαλος.

Deinde disserit scriptor de Hyadum lucida stella (ὁ λαμπρὸς τῶν Ὑάδων) quae divites et proceres gignit (f. 141ʳ) :

Ὥσπερ γὰρ αὐτὸ τὸ ἄστρον καὶ ἡ θέσις τῶν Ὑάδων ἐν ὅλῳ τῷ κόσμῳ καὶ πᾶσι τοῖς ἀνθρώποις εὐεπίγνωστον ἐστὶν ἢ καὶ μᾶλλον <τῶν ἄλλων> φανερώτερον ὑπάρχει, οὕτω καὶ οἱ γεννώμενοι ἀνατέλλοντος ἤτοι ὡροσκοποῦντος τοῦ λαμπροῦ τῶν Ὑάδων ἐνδοξότατοι καὶ περιφανέστατοι καὶ πλουσιώτεροι τῶν ἄλλων ἀνθρώπων γίνονται. τὰ αὐτὰ δὲ ποιεῖ καὶ ὅταν ἰσομοιρήσῃ τῇ Σελήνῃ ἐν τῷ παρανατέλλειν ἤτοι ὡροσκοπεῖν. ἐπειδὴ οὗτος μόνος ὁ ἀστὴρ διπλῆν δύναμιν ἔχει τῶν ἄλλων ἀστέρων, ἀνατέλλοντος γὰρ αὐτοῦ δύνει ὁ λαμπρὸς τοῦ Ἀντάρεως κατ' ἰσομοιρίαν αὐτοῦ διάμετρον στάσιν κείμενος ἐπὶ τῆς ιε' μοίρας τοῦ Σκορπίου, καὶ ἀμφότεροι ἐν αὐτῷ τῷ ζωδιακῷ κύκλῳ εἰσὶν. οὕτως μὲν οὖν καὶ περὶ τὰ δυτικὰ μέρη τῆς οἰκουμένης καὶ περὶ τὰ ἀνατολικὰ καὶ περὶ τὰ ἄλλα κλίματα δοξαζόμενοι <εἰσὶν> καὶ μεγάλα δύνανται.

2-3 τῶν ἄλλων suppl. cf. v. 5. 6 ἰσομοιρήσει cod. 12 εἰσὶν suppl.

res, the one on the left foot of Orion or the middle one of the three of his Belt, the one on the right shoulder of Auriga, the one at the knee of Sagittarius, the one in the Gorgoneion of Perseus, Canis, the one on the head of the leading Twin, the one on the northern Claw of Libra, the one on the head of the leading one of the Twins, the one on the right shoulder of Orion, the one common to Pegasus and Andromeda, the one on the right foot of the Centaur, the last one of the River. The text continues with these words (f. 140v):

If someone is born when the bright star on the tail of Leo is on the horoscope, which is on the 27th degree of Leo itself, or the one on its loin, which is on the 27th degree of the same, or again when the bright star of Hydra is on the horoscope, which rises alongside the 3rd degree of Leo, with Saturn and Venus in mixture, rising at the 4th hour of birth, they make those born in this way fortunate and wealthy and most distinguished, but also passionate and given to shameful acts or effeminate in speech, and moreover fond of dancing and of ill repute in matters of love; but as they advance in age they partake of certain priestly offices, honored on account of some divine religion or self-restraint, and abstaining from certain foods, and also knowledgeable in secret books; and they also become lovers of beauty in celestial matters, having eyes that are rather grayish-blue or bright, and comely in appearance.

3 kl' the other corrupted 4 τη] τῆς cod. 5 ὄντες τῆς b cod, perhaps τῆς Σελήνης ? 6 anacoluthon seems attributable to the scribe. 11 είδημονες γίνοται sic cod. 12 φιλόκαλος.

The writer then discusses the bright star of the Hyades (ὁ λαμπρὸς τῶν Υάδων) which produces wealthy and eminent men (f. 141v):

For just as the star itself and the position of the Hyades is well known throughout the entire world and to all people, or is even more conspicuous than the others, so too those born when the bright star of the Hyades is rising or holding the horoscope become the most distinguished and most illustrious and wealthier than other men. The same effects it produces also when it is in equal degrees with the Moon at the paranatellonta or horoscope. Since this star alone has a double power compared to the other stars, for when it rises, the bright star of Antares sets, being placed in a diametrically opposite position of equal degrees at the 15th degree of Scorpio, and both are within the zodiacal circle itself. Thus indeed both in the western regions of the inhabited world and in the eastern and in the other climes they are celebrated and wield great power.

23 of the other suppl. cf. v. 5. 6 draw cod. 12 is suppl.

Alia quaedam de his stellis adicit, mox iterum de se ipso loquitur (f. 141v) :

Ταῦτα δὲ ἱκανῷ χρόνῳ ἀγρυπνήσαντες καὶ καμόντες εὕραμεν, ἐπειδὴ πολλάκις ἐπὶ γενέσεως, μηδεμιᾶς θεωρίας καλῆς εὑρισκομένης, μήτε τῶν φωστήρων ἐπικέντρων ὄντων ἀλλὰ καὶ ἀποκλινάντων, [καὶ] μήτε τῶν ἀγαθοποιῶν ἐπικέντρων ὄντων μεγάλας καὶ εὐτυχεστάτας πάνυ γενέσεις ὁρῶμεν· ἅσπερ ἐκτὸς τῶν συνανατελλόντων τοῖς κέντροις ἢ τῇ Σελήνῃ λαμπρῶν ἀστέρων, οὐκ ἀντελαβόμεθα· ταύτης γὰρ ἕνεκα τῆς αἰτίας, καὶ τὴν διαφορὰν καὶ τὴν ἐνέργειαν τῶν λαμπρῶν καὶ ἐπισήμων ἀστέρων ἐξεθέμεθα, <πάντας> πλὴν ἑνὸς μόνου τοῦ Κανώβου, διὰ τὸ νοτιώτερον αὐτῶν εἶναι πάνυ καὶ σχεδὸν μὴ φαίνεσθαι ἐν τούτοις τοῖς μέρεσιν, ζητήσας ἐν τῷ διὰ Ῥώμης κλίματι· ἡμεῖς μὲν οὖν . . .

2 μὴ δὲ μίας cod. 3 καὶ seclusi. 5 κέντροις non intellego. 8 Sunt lucidae hae stellae numero triginta, ut scriptor ipse dicit (*supra* p. 80, τῶν λ' λαμπρῶν ἀστέρων) cf. Porphyrii, *Introd.* p. 200, ed. 1559. πάντας add. καναβοῦ sic codex. De hac stella similia invenies apud Manilium, I, 208 sqq. 9 αὐτῶν] ἄλλων?

Quae sequuntur in testimoniis de veteribus auctoribus (p. 80) iam prolata sunt. Subiungitur conclusio :

Ἀπογραψάμενοι οὖν περὶ τῆς ἰδικῆς δυνάμεως καὶ ἐνεργείας τῶν ἀπλανῶν καὶ λαμπρῶν ἀστέρων, καὶ κατὰ τὸ δυνατὸν φυσιολογήσαντες περὶ αὐτῶν, εὐλόγως καὶ τὴν τῶν ὑποδεεστέρων δύναμιν καὶ τὸ ποιητικὸν αὐτῶν ὑποτάξωμεν. [F. C.]

1 ἀπογραψάμενος cod. τὰς cod. cum tribus punctis superscr., fuit fort τὰς δυνάμεις. 2 Haec dissertatio de minoribus stellis inter Palchi excerpta non invenitur.

He adds certain other things about these stars, and then once again speaks of himself (f. 141v):

These things we found after long hours of sleepless toil, since often in a nativity, when no favorable configuration is found, and when the luminaries are not in angular positions but rather in declining ones, and when the benefics are not in angular positions, we nonetheless observe very great and most fortunate nativities — just as we would not have grasped this had it not been for the bright stars rising together with the angles or with the Moon. For this reason, we have set out the difference and the operation of the bright and notable stars, all of them except Canopus alone, because it is far too southerly and scarcely visible in these regions, as I have investigated in the climate of Rome. We, then, ...

2 μὴ δὲ μίας cod. 3 και seclusi. 5 κέντροις non intellego. 8 The bright stars are thirty in number, as the writer himself states (above p. 80, τῶν λ' λαμπρῶν ἀστέρων); cf. Porphyry, Introd. p. 200, ed. 1559. πάντας add. καναβού sic codex. Concerning this star, similar material will be found in Manilius, I, 208 sqq. 9 αὐτῶν] ἄλλων?

What follows has already been cited in the testimonies concerning ancient authors (p. 80). The conclusion is appended:

Having recorded, then, the particular power and operation of the fixed and bright stars, and having examined their nature as far as possible, let us reasonably also set out below the power of the lesser stars and their effects. [F. C.]

1 απογραψάμενος cod. τὰς cod. cum tribus punctis superscr, fuit fort τὰς δυνάμεις.
2 This dissertation on the minor stars is not found among the excerpts of Palchus.

EXCERPTA EX CODICE 12 (LAUR. 28, 34)

F. 16. Περὶ κατακλίσεως· ἐπιτομὴ Παγχαρίου[1].

<Ἐν Κριῷ>· Σελήνη πρὸς Ἄρην ἢ Ἥλιον παροῦσα ἢ τετραγωνίζουσα ἢ διαμετροῦσα, τοῦ Κρόνου τὸ αὐτὸ σχῆμα ἔχοντος, μάλιστα προσθετικὴ τοῖς ἀριθμοῖς ἢ τῷ φωτί, ἀθεώρητος ἀγαθοποιοῦ, μέχρι τῆς ζ' ἀναιρεῖ. Σελήνη πρὸς Κρόνον, ἀφαιρετικὴ τῷ φωτὶ μᾶλλον καὶ τοῖς ἀριθμοῖς, περὶ τὴν ἐνενηκοστὴν μοῖραν μεγάλας <νόσους> ἐπισημαίνει· ἐὰν δὲ καὶ Ἑρμῆς συσχηματισθῇ μόνος τῷ Κρόνῳ πρὸς Σελήνην, ἀπαραβάτως ἀναιρεῖ· ὁ δὲ Ἥλιος καὶ ὁ Ἑρμῆς πρὸς τὸ προκείμενον σχῆμα μᾶλλον ἀντιλήπτορές σοι νοείσθωσαν· ἀλλὰ μὴν καὶ ἀγαθοποιὸς ἐὰν ἐπιβῇ, μέχρι τοῦ ἄκρου κινδύνου ἐλεύσεται, ὑπερβὰς δὲ τὴν διάμετρον, σωθήσεται. Σελήνη πρὸς Ἑρμῆν καὶ Ἥλιον, προσθετικὴ τοῖς ἀριθμοῖς ἢ καὶ τῷ φωτί, ἐπισφαλῆ καὶ ὀξύτατα πάθη μέχρι τῆς διαμέτρου ποιήσει· ἐὰν δὲ Ἑρμῆς συσχηματισθῇ, σωθήσεται κινδυνεύσας. Σελήνη πρὸς Ἑρμῆν καὶ πρὸς ἀμφοτέρους καὶ πρὸς ἕνα μόνον τῶν ἀγαθοποιῶν, ἀνωμάλως μὲν νόσους καὶ μεταπιπτούσας εἰς ἑτέρας ποιεῖ, σώζει δὲ ἀπαραβάτως.

Ἐν Ταύρῳ· Σελήνη πρὸς Κρόνον, μάλιστα τοῖς ἀριθμοῖς καὶ τῷ φωτὶ ἀφαιρετική, ἀγαθοποιῶν μὴ ἐπιθεωρούντων, μέχρι τῆς διαμέτρου ἀπαραβάτως ἀναιρεῖ. τοῦ δὲ Ἄρεως ἢ καὶ Ἡλίου τὸ αὐτὸ σχῆμα ἐχόντων, κατὰ τὴν πρώτην τετράγωνον ἀναιρεῖ, ἀγαθῶν δὲ θεωρούν-

2 Ἐν κριῷ suppl. Kroll. 3 τὸν Κρόνον cod. 4 ὑπ' ἀγαθοποιοῦ? sed cf. infra. 6 ἐνενήκοντα cod., corr. Kroll (nonagesima sc. ab. horoscopo). μεγάλως cod. νόσους supplevi. 15 ἀνωμάλως cod., num ἀνωμάλους? sed cf. infra, et Hermet., *l. c.* [in nota], III, 11 ss. 18 ἀγαθοποιοὶ cod., corr.

[1] [Pancharium Ptolemaei commentarium scripsisse ex Hephaestionis libro II c. 11 usque adhuc inedito nos docuit Kroll (*Philologus* N. F. XI, 1898, p. 123). Idem adiecit in cod. Marciano 336, f. 256r, Pancharii excerptum περὶ φλεβοτομίας καὶ καθάρσεως inveniri (de quo argumento conferre licet, Kühn, *Galeni opera*, t. XIX, p. 519). His quae in cod. Laurentiano sub eius nomine tradita sunt, similia praebet liber III Hermetis Trismegisti ad Ammonem περὶ θερμαινόντων (Ideler, *Physici minores*, I, p. 391 sqq.) ex quo libri Florentini scripturam interdum corrigere licet. Utrumque opusculum ex ampliore libro versibus, ut videtur, concepto (p. 119, v. 12, p. 121, v. 32) contractum esse crediderim. — F. C.]

EXCERPTS FROM CODEX 12 (LAUR. 28, 34)

G. 16. On Decumbiture: an epitome of Pancharius.[1]

<In Aries> The Moon in conjunction with Mars or the Sun, or in square or opposition, with Saturn in the same configuration, especially additive in numbers or in light, unaspected by a benefic, destroys up to the 7th. The Moon in relation to Saturn, more subtractive in light and in numbers, signifies great <illnesses> around the ninetieth degree; but if Mercury alone is configured with Saturn toward the Moon, it destroys without fail; but the Sun and Mercury should be understood as your supporters rather in relation to the proposed configuration; and indeed if a benefic also enters, it will come to the extreme danger, but having passed beyond the opposition, the native will be saved. The Moon in relation to Mercury and the Sun, additive in numbers or also in light, will produce dangerous and very acute affections up to the opposition; but if Mercury is configured, the one in danger will be saved. The Moon in relation to Mercury and toward both and toward one alone of the benefics, produces illnesses irregularly and ones that shift into others, but saves without fail.

In Taurus: The Moon in relation to Saturn, especially subtractive in numbers and in light, with benefics not looking on, destroys without fail up to the opposition. But with Mars or also the Sun having the same configuration, it destroys at the first square, but with benefics looking on 20

2 In ram suppl. Kroll. 3 Saturn cod. 4 ὑπ' agatopoiou sed cf. infra.n6 Ἀνεικόντα cod., corr. Kroll (nonagesima sc. ab. horoscopo). greatly cod.nill supplevi. 15 anomalous cod., num anomalous sed cf. infra, et Hermet.,n2. c. [in nota], III, 11 ff. 18 benefactors cod., corr.

1[That Pancharion wrote a commentary on Ptolemy, drawn from Hephaestion's Book II, ch. 11, hitherto unedited, was brought to our attention by Kroll (Philologus N. F. XI, 1898, p. 123). He also noted that an excerpt by Pancharion περὶ φλεβοτομίας καὶ καθάρσεως is found in cod. Marcianus 336, f. 256' (on which subject one may compare Kühn, Galeni opera, t. XIX, p. 519). To those texts transmitted under his name in the Laurentian codex, Book III of Hermes Trismegistus to Ammon περὶ θερμαινόντων (Ideler, Physici minores, I, p. 391 sqq.) offers parallels, from which one may sometimes correct the reading of the Florentine books. I would suppose that both opuscules were condensed from a larger work composed, it seems, in verse (p. 119, v. 12, p. 121, v. 32). — F. C.]

των, μετὰ τὸν κίνδυνον σώζει. Σελήνη πρὸς Ἄρην, μάλιστα ἐν ἡμέρᾳ, τοῦ Κρόνου τὸ αὐτὸ σχῆμα ἔχοντος, ἀγαθοῦ μὴ ὁρῶντος, ἐννάτην ἡμέραν ὑπερβῆναι οὐ συγχωρήσει, ὁρῶντος δὲ ἀγαθοῦ, τῇ κε' ἡμέρᾳ, ἀναιρεῖ. Σελήνη πρὸς Κρόνον μάλιστα δὲ [ἢ] καὶ πρὸς Ἑρμῆν, μετὰ τὴν τετράγωνον ἐπισημασίαν <τὸν> σύνδεσμον λύσασα, ἐπὶ τὸ χεῖρον τρέψει, ἀγαθοῦ μὴ κατοπτεύσαντος, τὴν κατάκλισιν τὴν διάμετρον οὐ συγχωρήσει ὑπερθέσθαι. Σελήνη πρὸς Ἄρην ἢ Ἥλιον, προσθετικὴ τοῖς ἀριθμοῖς, μάλιστα ἐπὶ πανσελήνου ἢ πρὸ τῆς ἀμφικύρτου, ὀξυνοσίας ποιεῖ μέχρι τῆς διαπέμπτου. ἐὰν δὲ ᾖ ὁ Ἥλιος ἐν τῷ Λέοντι, ἔσται καρδιακὴ ἡ διάθεσις τῆς Ἀφροδίτης. Δία προσεδρεύοντα, πᾶσαν ὥραν δεῖ ἐπιτηρεῖν, ἀγαθοποιούμενον ὡροσκοπεῖν, καὶ ἐὰν τύχῃ ἐπὶ τῆς ἐπισημασίας ἐνισταμένης, κάνθρέψεις ἢ λούσεις, ἢ οἰνοδοτήσεις, μεγάλως βοηθήσεις· ἐὰν δὲ ἀπὸ τῆς ζ' ἐπὶ τὸ χεῖρον τραπῇ, ἀπογνωσθήσεται· ἀγαθοῦ δὲ θεωρήσαντος τὴν κατάκλισιν ἀπὸ τῆς ζ', ὑγεία προσδόκιμος.

Ἐν Διδύμοις· Σελήνη πρὸς Κρόνον, μάλιστα τοῖς ἀριθμοῖς καὶ τῷ φωτὶ ἀφαιρετική, τοῦ Ἄρεως τὸ αὐτὸ σχῆμα ἔχοντος, μηδενός τε ἀγαθοποιοῦ παρεμπλεκομένου, μετὰ τὴν λ' ἡμέραν ἀναιρεῖ, παρεμπλεκομένου δὲ ἀγαθοῦ, <εἰς> χρόνια πάθη βαλοῦσα σώζει. Σελήνη πρὸς Ἄρην, μάλιστα τοῖς ἀριθμοῖς καὶ τῷ φωτὶ αὔξουσα, τοῦ Κρόνου τὸ αὐτὸ σχῆμα ἔχοντος, μηδενὸς ἀγαθοποιοῦ παρεμπλεκομένου, [δὲ] σώζει κινδυνεύσαντα. Σελήνη πρὸς Κρόνον καὶ Ἑρμῆν, μάλιστα ἐκ συνόδου ἀφαιρετικὴ τοῖς ἀριθμοῖς, μὴ ἀγαθοποιουμένη, ἀναιρεῖ, πάντων δὲ ἀγαθοποιῶν θεωρούντων, ποικίλως νο<σ>ήσαντες σώζονται. εἰ δὲ μηδενὶ ἀστέρι ἐπὶ τῆς κατακλίσεως σχηματίζηται ἡ Σελήνη, μᾶλλον μὲν ἀνωμάλως τὰς νόσους ποιήσει, ἐν δὲ τῷ διαμέτρῳ λύει ταύτας. Σελήνη πρὸς Ἄρην ἢ καὶ μάλιστα πανσέληνος αὔξουσα ἢ καὶ πρώτην ἔχουσα ἀμφίκυρτον καὶ ἔτι μᾶλλον ὅταν τοῖς ἀριθμοῖς ἐπὶ τὰ μεγάλα κινῆται, μέχρι τὴν τετράγωνον, καὶ μᾶλλον εἰς ἀπόγνωσιν ῥέπουσα· εἰ δε ἀπὸ τῆς τετραγώνου ἡ νόσος ἐπὶ τὸ μεῖζον τραπῇ, καὶ <εἰς> τὴν κοιλίαν κατενεχθείη, ἀναιροῦνται πάντως. εἰ δὲ ἀγαθὸς ἐπίδοι τὴν κατάκλισιν, καὶ μάλιστα μὴ συμπλακέντος τοῦ Κρόνου, σωτηρίας ἐλπὶς ἤτοι ἀπὸ τῆς τετραγώνου ἢ καὶ πάντως ὕστερον.

Ἐν Καρκίνῳ· Σελήνη πρὸς Κρόνον, παρέλκει τὴν νόσον μέχρι τῆς

1 κὶν δὺν σώζη cod.. κίνδυνον σώζει scripsi. 3 τὴν κε' ἡμέραν cod, corr. Kroll. 4 ἢ seclusi. 5 τὸν add. Kroll, cf. infra. 6 κατοψεύσαντος cod., κατοπτεύσαντος scripsi. 8-9 ἀμφικίρτου cod. 9 διαπέμπτος, διάτριτος (v. 4, 120, 26) lineae sunt aliquod signum cum eo coniungentes quod ab eo est tertium vel quintum [Kroll]. ᾖ scripsi, ἢ cod. 12-13 κάνθρέψης λούσης οἰνοδοτήσης cod., corruptum hexametrum videtur fuisse [Kroll]. 15 υγια cod. 17 τε] τι cod. 19 εἰς add. Kroll, cf. infra. 24 post ἀγαθοποιῶν : ηθείη cod, θεωρούντων scripsi. νοήσαντες cod. 26 σχηματίζεται cod. 28 ὅτ' ἂν cod. κινεῖται cod. 29 ἡ δὲ cod., corr. Kroll. 30 εἰς add. post κοιλίαν : πτα cod., κατ corr. Kroll. 31 ἐπείδοι cod. 34 ss. cf. Hermet. Trism., III, 23. παρέλκη cod.

of these, saves after the crisis. Moon toward Mars, especially by day, when Saturn holds the same configuration, and no benefic is in aspect, will not allow the ninth day to be passed; but if a benefic is in aspect, it kills on the 25th day. Moon toward Saturn, and especially [7] also toward Mercury, after the square critical point, having dissolved the conjunction, will turn things for the worse; if no benefic has looked on, it will not allow the decumbiture of the opposition to be survived. Moon toward Mars or the Sun, additive in numbers, especially at the full moon or before the amphikyrtos, produces acute diseases until the fifth interval. But if the Sun is in Leo, the condition of Venus will be cardiac. Jupiter in attendance must be watched at every hour, observed benefically at the horoscope, and if it happens that at the critical point now established you nourish or bathe or give wine, you will greatly assist; but if from the 7th it turns for the worse, the patient will be given up for lost; but if a benefic beholds the decumbiture from the 7th, recovery is to be expected.

In Gemini: Moon toward Saturn, especially subtractive in numbers and in light, when Mars holds the same configuration, and no benefic is intermingled, kills after the 30th day; but if a benefic is intermingled, it saves by casting the patient into chronic diseases. Moon toward Mars, especially increasing in numbers and in light, when Saturn holds the same configuration, and no benefic is intermingled, saves the patient who has been in danger. Moon toward Saturn and Mercury, especially subtractive in numbers from the conjunction, receiving no benefic influence, kills; but when all the benefics are in aspect, those who have fallen ill in various ways are saved. But if the Moon forms no aspect with any star at the decumbiture, it will produce rather irregular diseases, and resolves them at the opposition. Moon toward Mars, or especially the full moon increasing, or also having the first amphikyrtos, and still more when it moves in numbers toward the greater degrees, up to the square, inclining rather toward hopelessness; but if from the square the disease turns to a greater severity and descends into the belly, the patients die in every case. But if a benefic looks upon the decumbiture, and especially if Saturn is not conjoined, there is hope of salvation, either from the square or certainly at some point thereafter.

In Cancer: Moon toward Saturn prolongs the illness until the

1 kin dyn sozi cod.. danger is saved by scripsi. 3 today cod, corr. Kroll.n4 or seclusi. 5 the add. Kroll, cf. infra. 6 falsified cod., falsified nscripsi. 8-9 of Amfikirtou cod. 9 fifth, pierced (n. 4, 120, 26) lineae suntnaliquod signum cum eo coniungentes quod ab eo est tertium vel quintum [Kroll].n, scripsi, or cod. 12-13 of vinification bath cod., corruptum hexamentrum videtur fuisse [Kroll]. 15 healthy cod. 17 te] what cod. 19 in add. Kroll, cf.ninfra. 24 post of benefactors: here's cod, considering scripsi. meaning cod.n26 is formed cod. 28 because if cod. moving cod. 29 ἡ δὲ cod., corr. Kroll, n30 in add. post abdominal : pta cod., kat corr. Kroll. 31 because cod. 34 ff. cf. nHermet. Trism., III, 23. parelki cod.

ιδ' καὶ οὕτως ἀναιρεῖ, μὴ θεωρήσαντος ἀγαθοποιοῦ, θεωρήσαντος δέ, σώζει κακοπαθήσαντας. Σελήνη πρὸς Ἄρην, μηδενὸς ἐπιθεωροῦντος ἀγαθοῦ, μέχρι τῆς διαμέτρου ἀναιρεῖ, εἰ δὲ θεωρεῖ, ἀπὸ τῆς πρώτης τετραγώνου σώζει. Σελήνη πρὸς Ἄρην καὶ Ἥλιον, μηδενὸς ἀγαθοῦ παρεμπλακέντος, μέχρις ἂν τὸν σύνδεσμον λύῃ, πάθος ποιεῖ περὶ τὸ νευρῶδες καὶ παρακοπήν· ἐὰν δὲ τὸν σύνδεσμον λύσῃ καὶ ἐπὶ τὰ ἥττονα κινουμένη συνάψῃ ἀγαθοποιῷ, εἰς περίοδον τέταρτον πεσόντα σώζει, ἐὰν δὲ κακοποιῷ, τουτέστιν Κρόνῳ, οὐδὲ ἕως τὴν διάμετρον σώζει. ἐὰν δὲ ἐπὶ τὰ μείζονα κινουμένη ἀπὸ τοῦ συνδέσμου συνάψῃ Κρόνῳ, μέχρι τῆς διαμέτρου κινδυνεύσαντα σώζει. ἐὰν δὲ τῷ προκειμένῳ τρόπῳ μηδὲ εἷς τύχῃ μέσος, τουτέστιν μέχρι τῆς Σελήνης σύνδεσμον λυούσης καὶ κινουμένης ἐπὶ τὰ ἥττονα, σωτηρίας τρόπος. ἐὰν δὲ τῆς Σελήνης τὰ ἥττονα κινουμένης τῷ αὐτῷ τρόπῳ Κρόνος καὶ Ἑρμῆς σχηματισθῶσιν, χρονίζουσιν τὰ πάθη πλέον ο'(?) ἧττον ἀναιρεῖν ἐργαζόμενα <?>. ἐὰν δὲ προσθετικὴ τοῖς ἀριθμοῖς καὶ τῷ φωτί, καθ' ὃν δήποτε οὖν τρόπον **** νοις ἀστρόσι ἡ Σελήνη προσκλιθῇ, κατακλιθήσονται μέχρις ἂν ἡ Σελήνη παραγένηται ἐπὶ τὸ δέκατον ζῴδιον τῆς κατακλίσεως· ἐὰν δέ ἀνεπιθεώρητος ἀγαθῶν ἢ κακῶν εἴη ἡ Σελήνη, χολεριάσαντες ἐν αὐτῷ τῷ ζῳδίῳ τὰς νόσους λύουσιν· ἐὰν δὲ ἀγαθοὶ μόνοι καὶ Ἑρμῆς σχηματισθῶσιν καθ' ὃν δήποτε οὖν τρόπον, μέχρι τῆς τετραγώνου τὰ πάθη λύουσιν· φύσει δὲ κατὰ τόδε τὸ ζῴδιον δυσκατάληπτοι καὶ κακοήθεις αἱ νόσοι γίνονται.

Ἐν Λέοντι· Σελήνη πρὸς Κρόνον, μὴ ἐπιθεωροῦντος ἀγαθοῦ, μέχρι τῆς διαμέτρου ἀναιρεῖ· εἰ δὲ θεωρεῖ, πολλὰ κακοπαθήσαντα σώζει. Σελήνη πρὸς Ἄρην, μηδενὸς ἀγαθοῦ θεωροῦντος, μέχρι τῆς ἐννάτης ἀναιρεῖ, θεωροῦντος δέ, ἀπὸ τῆς διατρίτου κινδυνεύσαντα σώζει. Σελήνη πρὸς Ἄρην καὶ Ἥλιον, τοῖς ἀριθμοῖς ἢ καὶ τῷ φωτὶ προσθετική, καρδιακὴν πάντως περίστασιν ἐργάζεται, μέχρι τῆς διαπέμπτου· ἐπὶ δὲ τὴν τετράγωνον πλευρὰν, ἂν μὴ λήγῃ τοῖς ἀριθμοῖς ἢ καὶ ἐπαύξῃ τότε, Κρόνος σχηματισθεὶς σώζει. Σελήνη μεμονωμένη καὶ τοῖς ἀριθμοῖς ἀφαιρετική, σώζει. Σελήνη πρὸς Δία καὶ Ἀφροδίτην, ἐπὶ τῆς κατακλίσεως ἢ καὶ ὅταν ἔλθῃ εἰς τὸ τετράγωνον, σώζει. Σελήνη πρὸς Κρόνον καὶ Ἥλιον τὰ μεγάλα κινουμένη ἢ καὶ αὐξιφωτοῦσα, μάλιστα δὲ καὶ ἀγαθοῦ συμπλακέντος, ἀπὸ τῆς τετραγώνου, σώζει· ἐὰν δὲ τὰ μείζονα ἀπὸ τοῦ ἀναβιβάζοντος <?> τρέπῃ, καὶ παντοίως σώζει. Σελήνης τῷ αὐτῷ τρόπῳ κινουμένης, ἐπὶ τὸ βόρειον φερομένης, ἐὰν Κρόνος καὶ

3 ἡ δὲ θεωρεῖσα cod., corr. Kroll, cf. Hermet. Trism., p. 393, 1 θεωρήσει. 5 πάθος corr. Kroll. : ἀγαθὸν cod. 6 ἔπιτα cod. 7 πυρετὸν τεταρταῖον coni. Wünsch. 12 ἔπειτα cod. 14-15 ἐργάσοντες cod., corr. dub. 16 τρόπον sqq. spatium vacuum νοις τοῖς εἰρημένοις ἀστράσι coni. Kroll. 18-19 χολιεράσαντες cod., corr. Kroll. 20 καθὸν. 21 δυσκατάληπτον cod., corr. Kroll. 23 ss. cf. Hermet. Trism, III, 27 sqq. ἐπιθεωρούντος cod. 23 θεωρεῖσα cod. 29 ἢ] εἰ cod., corr. Kroll. 32 εἰ cod., corr. Kroll. 33 αὐξη φωτοῦσα cod. 36 βώριον.

the 14th and thus brings death, if no benefic is in aspect; but if one is in aspect, it saves those who have suffered. Moon toward Mars, with no benefic in aspect, brings death up to the opposition; but if one is in aspect, it saves from the first square. Moon toward Mars and the Sun, with no benefic involved, produces suffering relating to the nervous system and delirium until the conjunction is dissolved; but if the Moon dissolves the conjunction and, moving toward the lesser degrees, conjoins a benefic, it saves one who has fallen into a fourth-period crisis; but if it conjoins a malefic, that is Saturn, it does not save even up to the opposition. But if, moving toward the greater degrees from the conjunction, it conjoins Saturn, it saves one who has been in danger up to the opposition. But if in the aforesaid manner no middle ground is found, that is, until the Moon dissolves the conjunction and moves toward the lesser degrees, there is a means of salvation.But if, while the Moon is moving toward the lesser degrees in the same manner, Saturn and Mercury are configured, the illnesses become prolonged, producing more or less deadly outcomes (?); but if the Moon is additive in numbers and in light, in whatever manner **** the Moon inclines toward certain stars, the patients will remain bedridden until the Moon arrives at the tenth sign from the decumbiture; and if the Moon is unaspected by benefics or malefics, those suffering from bilious attacks resolve their illnesses in that very sign; but if benefics alone and Mercury are configured in whatever manner, the illnesses are resolved by the square; by nature, however, in this sign illnesses are difficult to grasp and malignant.

When the Moon is in Leo moving toward Saturn, with no benefic looking on, it destroys up to the diameter; but if one looks on, it saves the patient after much suffering. The Moon moving toward Mars, with no benefic looking on, destroys up to the ninth day; but if one looks on, it saves the patient after danger from the third day onward. The Moon moving toward Mars and the Sun, increasing in numbers or also in light, invariably produces a cardiac crisis up to the fifth day; but at the square aspect, if it does not decrease in numbers or even increases at that time, Saturn, when configured, saves. The Moon isolated and decreasing in numbers saves. The Moon moving toward Jupiter and Venus, at the time of the decumbiture or also when it comes to the square, saves. The Moon moving toward Saturn and the Sun in great degrees, or also increasing in light, especially when a benefic is also conjoined, saves from the square; but if it turns the greater degrees from the ascending node (?), it saves in every way. When the Moon moves in the same manner, being carried northward, if Saturn and

3 θεωρεῖσα cod., corr. Kroll, cf. Hermet. Trism., p. 393, 1 θεωρήσει. Ο πάθος corr. Kroll. : ἀγαθὸν cod. 6 ἔπιτα cod. 7 πυρετόν τεταρταίον coni. Wünsch. 12 ἔπειτα cod. 14-15 ἐργάσοντες cod., corr. dub. 16 τρόπον sqq. spatium vacuum νοις τοῖς εἰρημένοις ἀστράσι coni. Kroll. 18-19 χολιεράσαντες cod., corr. Kroll. 20 καθόν. 21 δυσκατάληπτον cod., corr. Kroll. 23 ss. cf. Hermet. Trism, III, 27 sqq. ἐπιθεωρούντος cod. 23 θεωρεῖσα cod. 29 *] et cod., corr. Kroll. 32 εἰ cod., corr. Kroll. 33 αύξη φωτοῦσα cod. 36 βώριον.

Ἄρης ἢ καὶ εἷς ἕτερος σχηματισθείη [ἢ], ἀπαραβάτως ἐπὶ τὴν διάμετρον λύει τὴν νόσον. Σελήνη τὰ μεγάλα κινουμένη καὶ μεμονωμένη ἐπὶ τὴν τετράγωνον ἐπισημήνασα, λύει τὴν νόσον, ἐὰν δὲ τὰ ἥττονα, μέχρι τῆς τοῦ ἄλλου κύκλου περιαγωγῆς ἀνωμαλίας ποιήσασα, σώζει.

5 Ἐν Παρθένῳ· Σελήνη πρὸς Κρόνον, ἀγαθοῦ μὴ θεωροῦντος, περὶ τὴν ιδ' κίνδυνον ποιήσει· θεωρήσαντος δὲ τὴν Σελήνην, πολυχρόνιον πάθος ποιήσασα μετὰ τοῦτο σώζει. Σελήνη πρὸς Ἄρην, χωρὶς ἀγαθοποιοῦ, τῇ λ' ἡμέρᾳ ἀναιρεῖ· ὑπὸ δὲ τούτου θεωρηθεῖσα, διὰ θείας βοηθείας ἀποσώζει. ἐὰν δὲ ἀπὸ τοῦ ἐλαχίστου δρομήματος ὁρμηθεῖσα

10 ἐπὶ τὰ μείζονα κινῆται πρὸς Ἄρην καὶ Ἥλιον, παρακόψουσι ταῖς λαλιαῖς ἐμποδιζόμενοι· ἐὰν δὲ <ἀπὸ> τῆς τετραγώνου ἐπὶ τὰ μείζονα τρέπηται, περισσοτέρως μέχρι τῆς διαμέτρου κινδυνεύσαντες, καὶ ἔπειτα χρονίσαντες τῷ πάθει, τελευτῶσιν. Σελήνη πρὸς Κρόνον, ἤτοι μόνη ἢ καὶ σὺν Ἑρμῇ ἢ καὶ σὺν Ἀφροδίτῃ ἢ καὶ σὺν Διὶ τὰ μείζονα

15 κινουμένη, ὁμοίως μὲν χρονίας νόσους ποιεῖ, σώζει δὲ ὕστερον. Σελήνη μεμονωμένη εἴτε προσθετική, εἴτε ἀφαιρετική, περιοδεύσασα τὸν κύκλον ἢ *** τὸ πάθος. Σελήνη Διὶ ἢ Ἀφροδίτῃ ἢ Ἑρμῇ ἢ ς' ἢ καὶ τῷ γ' ἢ ὡ <?> μετὰ τὴν τοῦ κύκλου περίοδον ἀπ' αὐτοῦ τοῦ ζῳδίου τῆς Παρθένου μέχρι τῆς διαπέμπτου λύει τὴν νόσον.

20 Ἐν Ζυγῷ· Σελήνη πρὸς Κρόνον μάλιστα ἀφαιροῦσα τοῖς ἀριθμοῖς ἢ καὶ τῷ φωτὶ, ἔτι δὲ μᾶλλον εἰ καὶ νυκτός, κίνδυνον ἔσχατον δηλοῖ· ἐὰν δὲ καὶ Ἄρης τὸ αὐτὸ σχῆμα ἐπισχῇ, ἀπαραβάτως ἐν τῷ διαπέμπτῳ ἀναιρεῖ. Σελήνη πρὸς Ἄρην, μηδενὸς ἀγαθοῦ θεωροῦντος, ἐντὸς ι' ἡμερῶν ἀναιρεῖ, θεωροῦντος δὲ, μέχρι τῆς διαμέτρου, σώζει. Σελήνη

25 πρὸς Κρόνον σὺν Ἀφροδίτῃ καὶ Ἑρμῇ ἢ καὶ σὺν ὁποτέρῳ τούτων τὰ ἥσσονα κινουμένη μέχρι τετραγώνου φροντίζειν πάντως ποιεῖ, χρονίοις τε περιβαλοῦσα πάθεσιν οὕτως σώζει. Σελήνη πρὸς Κρόνον μόνον, πάντως ἀπολύσει, τὰ ἥσσονα κινουμένη· ἐὰν δὲ μεγάλα τροχάζῃ, μέχρι τῆς διαμέτρου, σώζει. Σελήνη πρὸς Ἄρην καὶ Ἥλιον ἀλλὰ

30 μὴν σὺν ἐκείνοις ἢ καὶ πρὸς Ἑρμῆν, πολυχρονίους νόσους ποιεῖ καὶ παραμονὴν τῆς διαθέσεως, μετὰ καὶ τοῦ κινδύνου, ἀγαθοῦ δὲ θεωρήσαντος, μισθῷ ἢ χρηματισμῷ σώζει, πλὴν μόνου τοῦ ἐπὶ τῶν αὐγῶν πάθους, τουτέστιν ὀφθαλμικοῦ· τοῦ Ἑρμοῦ συμπλακέντος Σελήνη μεμονωμένη εἴτε αὔξουσα εἴτε λήγουσα, κακοήθεις μὲν τὰς νόσους

35 ποιεῖ, λύει δὲ αὐτὰς ἐπὶ τὴν διάμετρον. κοινῶς δὲ τὰ τροπικὰ καὶ ἰσημερινὰ ζῴδια κακοήθεις τὰς νόσους ἔχουσιν.

1 εἷς ἕτερον cod. ἢ uncis secl. 5 Cf. Hermet. Trism., III, 29 ss. 6 θεωρήσαντα cod., corr. Kroll. 10 κινεῖται cod. 11 ἀπὸ add. Kroll. 14 μόνον cod. εἰ καὶ ... εἰ καὶ cod., corr. Kroll. 17 lacun. signavi. τοὺς cod. τρίγωνος ἑξάγωνος διάμετρος subesse coni. Kroll. ἀπαυτοῦ cod. 20 Cf. Hermet. Trism., III, 33. 23 ἐν τοῖς cod. 25 συνοποτέρων cod. 28 ἀπολύσειν τροχάζει cod. 32-33 μόνον τ. ε. τ. αὐτῶν παθῶν cod., corr. Kroll qui verba αὐγαὶ et τροχάζει (v. 28) ex poetica commentatione retenta esse adnotavit.

Mars, or if another [planet] should form an aspect [with it], it invariably resolves the disease at the opposition. The Moon, moving in greater [motion] and isolated, having marked the square, resolves the disease; but if [moving] in lesser [motion], having produced irregularity until the revolution of the other cycle, it preserves [the patient].

5 In Virgo: the Moon [moving] toward Saturn, with no benefic in aspect, will produce danger around the 14th [day]; but if [the benefic] has aspected the Moon, having produced a long-lasting affliction, it thereafter preserves [the patient]. The Moon [moving] toward Mars, without a benefic, destroys on the 30th day; but if [the patient] has been aspected by this [benefic], it saves [them] through divine assistance. But if, having set out from the least course, it moves toward the greater [motion] toward Mars and the Sun, they will be delirious, impeded in their speech; but if it turns from the square toward the greater [motion], having been in danger all the more until the opposition, and thereafter having lingered in the affliction, they die. The Moon [moving] toward Saturn, whether alone or together with Mercury, or together with Venus, or together with Jupiter, moving in the greater [motion], likewise produces chronic diseases, but saves [the patient] afterward. The Moon isolated, whether in additive or subtractive [phase], having completed the cycle, either *** the affliction. The Moon [in aspect] with Jupiter or Venus or Mercury, or in the 3rd or also in the 3rd, or ω <?>, after the completion of the cycle from the very sign of Virgo up to the fifth interval, resolves the disease.

20 In Libra: the Moon moving away from Saturn especially in numbers or also in light, and even more so if also by night, indicates extreme danger; but if Mars also holds the same configuration, it destroys without exception on the fifth day. The Moon toward Mars, with no benefic in aspect, destroys within 10 days, but with one in aspect, up to the opposition, it saves. The Moon toward Saturn together with Venus and Mercury, or with either of them, moving through the lesser degrees up to the square, causes concern in every case, and surrounding the patient with chronic afflictions, thus saves. The Moon toward Saturn alone will in every case release, moving through the lesser degrees; but if it moves swiftly through the greater, up to the opposition, it saves. The Moon toward Mars and the Sun, and indeed in conjunction with them or also toward Mercury, produces long-lasting illnesses and persistence of the condition along with danger, but when a benefic casts an aspect, it saves by means of reward or financial gain, except only in the case of the same affliction, that is, eye disease; when Mercury is involved, the Moon alone, whether waxing or waning, makes the illnesses malignant, but resolves them at the opposition. In general, the tropical and equinoctial signs have malignant diseases.

1 εἰς ἕτερον cod. ή secl. in brackets. 5 Cf. Hermnet. Trism., III, 29 ff. 6 θεωρήσαντα cod., corr. Kroll. 10 κινεῖται cod. 11 από add. Kroll. 14 μόνον cod. εἰ καὶ ...εἰ καὶ cod., corr. Kroll. 17 lacun. signavi. τοὺς cod. τρίγωνος ἑξάγωνος διάμετρος subesse coni. Kroll. ἀπαντοῦ cod. 20 Cf. Hermet. Trism., III, 33. 23 ἐν τοῖς cod. 25 συναποτέρων cod. 28 ἀπολύσειν τροχάζει cod. 32–33 μόνον τ. ε. τ. αὐτῶν παθῶν cod., corr. Kroll who noted that the words αὐγαί and τροχάζει (l. 28) were retained from a poetic commentary.

Ἐν Σκορπίῳ· Σελήνη πρὸς Κρόνον, προσθετικὴ ἀριθμοῖς ἢ καὶ τῷ φωτὶ μάλιστα ἀγαθοποιουμένη, σώζει. Σελήνη πρὸς Ἄρην, ἀφαιρετικὴ τῷ φωτὶ ἢ καὶ τοῖς ἀριθμοῖς, μάλιστα ἀγαθοποιουμένη, σώζει ἐν τῇ πρώτῃ τετραγώνῳ ἢ μέχρι τῆς διαμέτρου. Σελήνη πρὸς Ἄρην, προσθετικὴ τοῖς ἀριθμοῖς μάλιστα ἐκ συνόδου, σιδήρου πεῖραν παρέξει· ἐὰν δὲ καὶ πρὸς Ἥλιον φέρηται, καὶ ἀποστήματα παρέξει περὶ τὰ πλευρά· ἐὰν δὲ καὶ ἐπὶ τὰ μείζονα τραπῆται, τουτέστιν ἐπὶ τὰ ἄλλα κατὰ μῆκος, καὶ τομὴν παρέξει περὶ τὰ πλευρὰ καὶ δι' ἐμέτων αἷμα ἐκ ῥινῶν ποιήσει· μέχρι δὲ τὴν διάμετρον παρατείνασα οὕτως τε ὑπερθεῖσα, χρόνια πάθη παρέχει καὶ οὕτως ἄγει εἰς κίνδυνον· εἰ δὲ Ζεὺς ἢ Ἀφροδίτη συμπλακῇ [ἢ] τῇ Σελήνῃ, τὰ μὲν προκείμενα δράσει πάθη, σώζει δὲ χρονίσαντα. Σελήνη πρὸς τὰ ἥττονα τρέχουσα ἢ καὶ ἐπὶ σύνδεσμον ἐρχομένη, παραλύει ἀπαραβάτως καὶ [εἰς] χρόνια πάθη. [A. O.]

5 πείραν cod. 6 πάρειειν cod. 7 τραπεῖται cod. deesse aliquid videtur. 8 διαιμάτων cod., corr. Kroll. 9 διαμέτρου cod. 11 ἢ uncis secl., ἢ* cod. δράσσῃ cod. 13 εἰς uncis secl. — Mutilum esse opusculum inde apparet quod de Scorpione, Sagittario Capro, Amphora, Piscibus nihil invenimus.

F. 17. Περὶ κατακλίσεω[ν] καὶ νόσων.

Σκεπτόμενος περὶ νοσημάτων βλέπε τόν τε ὡροσκόπον τῆς κατακλίσεως καὶ τὴν τῆς Σελήνης ἐποχήν, καὶ τοὺς τούτων οἰκοδεσπότας, καὶ ἔτι τὰς συναφὰς αὐτῶν, καὶ τὸ τῆς Σελήνης δωδεκατημόριον. ἐὰν μὲν γὰρ ταῦτα ἀγαθοποιοὶ τύχωσι κληρωσάμενοι, οὐδεμία ἔσται βλάβη, ἀλλὰ ταχέως ἡ νόσος ῥαΐσει, καὶ ὑγίεια ἐπακολουθήσει· ἐὰν δὲ κακοποιοί, βλάβη δηλοῦται καὶ κάκωσις κοινῶς. ἰδίως δὲ εἰ μὲν Ἄρης ταῦτα κληρώσεται, ὀξεῖα ἔσται ἡ νόσος καὶ ἐπικίνδυνος· εἰ δὲ Κρόνος, χρονία τε ἅμα καὶ χαλεπὴ γίνεται ἡ νόσος· ἐὰν πάλιν ἡ Σελήνη μόνη φαίνηται κεκακωμένη ὑπὸ Κρόνου ἢ Ἄρεως, ἡ βλάβη περὶ τὸ σῶμα ἔσται μόνον τοῦ ἀνθρώπου· ἐὰν δὲ μόνος ὁ ὡροσκόπος βλαβῇ, παραφροσύνη ἔσται καὶ τῆς διανοίας βλάβη καὶ παρακοπή· εἰ δὲ ἀμφότεροι οἱ τόποι τῆς τε Σελήνης καὶ τοῦ ὡροσκόπου ὦσιν βεβλαμμένοι ὑπὸ τῶν κακοποιῶν καὶ μηδεὶς ἀγαθοποιὸς ἐπιθεωρήσῃ, φαῦλον τὸ σημεῖον καὶ κινδυνῶδες καὶ θανάτου προοίμιον. περὶ ποῖον δὲ τόπον τοῦ σώματος ἔσται ἡ νόσος, ἐκ τῆς τῶν ιβ' ζῳδίων φυσικῆς συμπαθείας καὶ οἰκειώσεως, καθὼς ἐν τῷ με' κεφαλαίῳ ἔμαθες, γνώσῃ. ἐὰν δὲ Κρόνος ἢ Ἄρης ἤτοι

Ex codice 12, f. 17 (= L), addo lectiones varias codicis 7, f. 223ᵛ (= L'). 1 παγχαρίου περὶ τῶν αὐτῶν L'. 3 τὰς L'. οἰκοδεσποτίας L'. 4-5 καὶ ἐὰν πάντα L'. 5 ἀγαθοποιὸς L'. τύχωσιν L. 6 ὑγεία L'. εἰ δὲ L'. 7 κοινῶς om. L'. 8 ἐπικύνδυνος L. 9 ἡ νόσος om. L'. πάλιν ἐὰν L'. 10 καὶ κακ. L. περὶ] παρὰ L'. μόνον ἔσται L'. 11 μόνος om. L'. 12 τε om. L'. 13 εἶεν κεκακωμένοι παρὰ τῶν L'. 14 ἐπιθεωρήσειε L'. 15 θανάτου om. L'. ἐν ποίῳ δὲ τόπῳ L'. 17 καθῶς—ἔμαθες om. L'.

In Scorpio: the Moon moving toward Saturn, increasing in number or especially in light, being benefited, saves. The Moon moving toward Mars, decreasing in light or also in numbers, especially being benefited, saves in the first square or up to the diameter. The Moon moving toward Mars, increasing in numbers especially from conjunction, will bring experience of the sword; and if it is also carried toward the Sun, it will also bring abscesses around the sides; and if it turns toward the greater things, that is, toward the others in length, it will also bring a cutting around the sides and will cause blood from the nostrils through vomiting; but extending as far as the diameter and thus passing beyond it, it brings chronic sufferings and thus leads into danger; but if Jupiter or Venus becomes entangled with the Moon, it will bring about the aforementioned sufferings, but saves when they have become chronic. The Moon running toward the lesser things or also coming toward a conjunction, brings paralysis without exception and chronic sufferings. [A. O.]

5 πείραν cod. 6 πάρεισιν cod. 7 τραπεῖται cod. something appears to be missing. 8 διαιμάτων cod., corr. Kroll. 9 διαμέτρου cod. 11 ή bracketed, ή* cod. δράσση cod. 13 εἰς bracketed. That the treatise is mutilated is evident from the fact that we find nothing concerning Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.

III. 17. On Decumbitures and Diseases.

When examining diseases, look at the horoscope of the decumbiture and the position of the Moon, and the lords of these, and furthermore their applications, and the dodecatemory of the Moon. For if benefic planets happen to have obtained these by lot, there will be no harm, but the disease will quickly improve and health will follow; but if malefics, harm and affliction are indicated in general. In particular, if Mars obtains these by lot, the disease will be acute and dangerous; if Saturn, the disease becomes chronic and grievous at the same time; if again the Moon alone appears afflicted by Saturn or Mars, the harm will be to the body alone of the person; but if the horoscope alone is harmed, there will be derangement and damage to the mind and mental disturbance; but if both places — that of the Moon and that of the horoscope — are harmed by the malefics and no benefic casts its gaze upon them, the sign is bad and dangerous and a foretoken of death. Concerning which part of the body the disease will affect, you will know from the natural sympathy and affinity of the 12 signs of the zodiac, as you learned in the 45th chapter. And if Saturn or Mars either

From codex 12, f. 17 (= L), I add the variant readings of codex 7, f. 223 (= L'). 1 παγχαρίου περὶ τῶν αὐτῶν L. 3 τὰς L'. οἰκοδεσποτίας Γ΄. 4-5 καὶ ἐὰν πάντα L'. ὁ ἀγαθοποιός Γ'. τύχωσιν L. 6 ὑγεία Γ'. εἰ δὲ L. 7 κοινώς om. L. 8 ἐπικύνδυνος I. 9 ή νόσος om. L. πάλιν ἐὰν Ε΄. 10 καὶ κακ. L. περί] παρὰ Γ'. μόνον ἔσται Γ'. 11 μόνος om. L. 12 τε om. L. 13 εἶεν κεκακωμένοι παρὰ τῶν Γ΄. 14 ἐπιθεωρήσειε I'. 15 θανάτου om. L. ἐν ποίῳ δὲ τόπῳ L΄. 17 καθώς έμαθες om. L.

ὡροσκοπῶσιν ἢ τὸν ὡροσκόπον [διαμετρῶσιν] ἢ τὴν Σελήνην διαμετρῶσιν, μεγάλου κινδύνου καὶ χαλεποῦ τοῦτο τὸ σημεῖον· ἐὰν δὲ τούτων ὄντων, ἀγαθοποιοὶ ἐπιβλέπωσι τὸ σχῆμα, βοήθεια ἔσται τῷ νοσοῦντι· ἐὰν δὲ κακοποιοί, ἐπιτείνεται τὰ κακά. γνώσῃ δὲ καὶ δυσφορίαν τοῦ κάμνοντος κατὰ τὰς περιόδους καὶ εὐφορίαν ἐκ τοῦ τῆς Σελήνης περιπάτου καὶ τῶν ἐφημερίδων· ὅταν γὰρ κακοποιῷ συνάπτῃ, δυσφορία ἔσται καὶ τῶν πόνων ἐπίτασις καὶ μάλιστα ἐὰν ἐν ὁρίοις κακοποιοῦ τοῦτο συμβῇ· ὅταν δὲ ἀγαθοποιῷ συνάπτῃ, εὐφορία γίνεται καὶ τῶν πόνων ἄνεσις καὶ μάλιστα ἐὰν ἐν ὁρίοις ἀγαθοποιοῦ. δεῖ δὲ σκοπεῖν καὶ ταῦτα· λαβὼν τὴν τῆς Σελήνης ἐποχὴν ἐν τῷ καιρῷ τῆς κατακλίσεως, βλέπε ἐκ τῶν ἐφημερίδων μετὰ ζ' ἡμέρας τὴν Σελήνην ἐρχομένην ἐν τῷ ἑαυτῆς σχήματι, τουτέστι τῷ τετραγώνῳ· μετὰ δὲ ἡμέρας θ' ἐν τῷ τῆς καταρχῆς ἔρχεται τριγώνῳ σχήματι· μετὰ δὲ ἡμέρας ιδ' ἑαυτὴν διαμετρήσει δηλονότι· μετὰ δὲ ἡμέρας ιθ' ἐν τῷ δεξιῷ τριγώνῳ ἔρχεται· μετὰ δὲ ἡμέρας κα' ἐλεύσεται ἐν τῷ δεξιῷ τετραγώνῳ αὐτῆς σχήματι. ταῦτα οὖν ἀκριβῶς δεῖ σκοπεῖν τὰ ε' σχήματα τῆς Σελήνης, καὶ τίνι τῶν ἀστέρων μετὰ τὸ τῆς καταρχῆς σχῆμα συνάπτειν μέλλει· εἰ μὲν γὰρ ἀγαθοποιοῖς συνάπτῃ, εὐφορία γίνεται, εἰ δὲ κακοποιοῖς δυσφορία καὶ βλάβη· αἱ δὲ καταρχόμεναι νόσοι ἐν ἡμέρᾳ, διὰ ζ' ἢ διὰ ιδ' ἡμέρας κρίνονται· αἱ δὲ ἐν νυκτὶ, δι' ἡμέρας ι' ἢ κ'. ταῦτα οὖν σκοπῶν, οὐ μόνον τὴν ἡμέραν τῆς εὐφορίας ἢ δυσφορίας προγνώσῃ, ἀλλὰ καὶ τὴν ὥραν· οἱ μὲν γὰρ ἀγαθοποιοὶ ἐν ταῖς κρίσεσιν ὑπαντῶντες τὴν Σελήνην, εὐφορίαν ποιοῦσιν, καθ' ἣν ὥραν μοιρικῶς αὐτὴν ἐπιθεωρήσουσιν· οἱ δὲ κακοποιοὶ δυσφορίαν καὶ ἄλγος. ὁ Κρόνος βλαβερώτερος γίνεται τοῖς ἐν νυκτὶ καταρχομένοις νοσεῖν, ὁ δὲ Ἄρης τοῖς ἐν ἡμέρᾳ. ἡ Σελήνη καὶ ὁ ὡροσκόπος ἐν τοῖς τροπικοῖς ζῳδίοις ὄντες, τὰς νόσους ὑποτροπιάζειν ποιοῦσιν. οἱ δύω φωστῆρες ὑπὸ γῆν εὑρεθέντες ἐν τῇ κατακλίσει, κακὸν σημεῖον δηλοῦσι τῷ νοσοῦντι, ἐὰν καὶ ἐξ ἄλλων τινῶν σημείων κάκωσις ἐπιφαίνηται· οὐδὲ γὰρ ἀφ' ἑνὸς μόνου σημείου στοχαζομένους δεῖ προπετῶς καὶ ἀβασανίστως ἀποφαίνεσθαι, ἀλλ' ἀπὸ πλειόνων πρὸς τὴν καλουμένην πλειονοψηφίαν. τῆς Σελήνης τὰ προειρημένα ε' σχήματα κατὰ περίπατον ἀποτελούσης, ὡς εἴρηται, ἐὰν μὲν Κρόνος αὐτῇ μαρτυρήσῃ ἢ

1 τὸν ὡροσκόπον διαμετρῇ ἢ τῇ Σελήνῃ συνοδεύῃ ἢ διαμετρῇ L'. διαμετρῶσιν uncis inclusi. 2 τὸ om. L'. 3 ἐπιβλέπωσιν L. 4 ἐπεκτείνεται L'. 6 κακοποιὸς L'. 8 ἀγαθοποιὸς L'. post συνάπτῃ: τῇ Σελήνῃ L'. γίνεται om. L'. 9 ἐὰν om. L'. ἀγαθοποιοῦ] ἀγαθοῖς L'. 11 ἡμερῶν ζ' L. 12 ἐν τῷ — τετραγώνῳ] ἐν τῷ ἑαυτῆς τετραγώνῳ σχήματι L'. 12-13 μετὰ — σχήματι] μετὰ δὲ Θ', μετὰ δὲ Θ', μετὰ δὲ Θ <sic>, ἐν τῷ τριγώνῳ L'. 13 ἡμέρας om. L'. 14 ἑαυτὴν — δηλονότι] εἰς τὴν ἑαυτὴν διάμετρον L'. ἡμέρας om. L'. ἔρχεται εἰς τὸ δεξιὸν τρίγωνον L'. 15 μετὰ δέκα ἐν τῷ δεξῷ τετραγώνῳ L'. 16 τὰ ε' σχήματα τῆς Σελήνης δεῖ ἀκριβῶς σκοπεῖν L'. 17 σχηματίσαι τὴν post τὸ L. post τῆς καταρχῆς: Σελήνην συνάπτειν μέλλοι L. 18 συνάπτει L'. 20 δι'] διὰ L. 28 δηλοῦσιν L. 30 ἀπὸ ἑνὸς L. καὶ om. L.

are in the ascendant or are in opposition to the ascendant (or are in opposition to the Moon, this is a sign of great and severe danger; but if, these being so, benefic planets look upon the configuration, there will be relief for the sick person; but if malefic planets do so, the evils are intensified. You will also know the distress of the patient according to the periods and the relief from the Moon's course and the ephemerides; for when it applies to a malefic, there will be distress and intensification of pains, and especially if this occurs in the terms of a malefic; but when it applies to a benefic, relief comes and an easing of pains, and especially if it is in the terms of a benefic. One must also consider these things: having taken the Moon's position at the time of the decumbiture, look in the ephemerides after 7 days at the Moon coming into its own configuration, that is, the square; and after 9 days it comes into the trine configuration of the inception; and after 14 days it will be in opposition to itself, clearly; and after 19 days it comes into the right trine; and after 21 days it will arrive in the right square of its own configuration.These five configurations of the Moon must therefore be examined carefully, and to which of the stars it is about to apply after the inception configuration; for if it applies to benefics, relief comes, but if to malefics, distress and harm. Diseases beginning in the daytime are judged after 7 or 14 days; those beginning at night, after 10 or 20 days. By observing these things, you will foreknow not only the day of relief or distress, but also the hour; for the benefics, meeting the Moon at the crises, produce relief at the very hour when they aspect her degree by degree; while the malefics produce distress and pain. Saturn becomes more harmful to those who take to their sickbed at night, while Mars is more harmful to those who do so during the day. The Moon and the ascendant being in the tropical signs cause diseases to relapse. The two luminaries found below the earth at the decumbiture indicate a bad sign for the sick person, if harm also appears from certain other signs; for one must not make hasty and untested pronouncements by reasoning from a single sign alone, but from several, according to what is called the majority of testimonies. The Moon completing the aforementioned five configurations in its course, as has been said, if Saturn bears witness to it or

1 squares the ascendant or travels together with the Moon or squares it 3rd. squares enclosed in brackets. 2 τὸ om. L. 3 ἐπιβλέπωσιν L. 4 ἐπεκτείνεται L'. 6 κακοποιός Γ'. 8 ἀγαθοποιός μ'. post συνάπτῃ : τῇ Σελήνη Γ'.γίνεται om. L. 9 càν om. L'. ἀγαθοποιοῦ] ἀγαθοῖς Γ'. 11 ἡμερῶν Z' L.12 ἐν τῷ — τετραγώνῳ] ἐν τῷ ἑαυτῆς τετραγώνω σχήματι Ι'. 12-13 μετὰσχήματι] μετὰ δὲ Θ΄, μετὰ δὲ Θ', μετὰ δὲ θ <nic>, ἐν τῷ τριγώνῳ L'. 13 ἡμέρας om. L. 14 ἑαυτὴν — δηλονότι] εἰς τὴν ἑαυτὴν διάμετρον L. ἡμέρας om. L. ἔρχεται εἰς τὸ δεξιὸν τρίγωνον Γ'. 15 μετὰ δέκα ἐν τῷ δεξῷ τετραγώνῳ Ε΄. 16 τὰ ε' σχήματα της Σελήνης δεῖ ἀκριβῶς σκοπεῖν L'. 17 σχηματίσαι τὴν post τὸ L. post τῆς καταρχῆς : Σελήνην συνάπτειν μέλλοι L. 18 συνάπτει Γ'. 20 δι'] διά L. 28 δηλοῦσιν . 30 ἀπὸ ἑνὸς L. καί om. L.

συνοδεύσῃ, παρέχει ῥίγη καὶ ψύξεις καὶ ῥευματισμούς καὶ νεύρων σπασμοὺς καὶ ὀδύνας· ἐὰν δὲ ὁ Ἄρης ταῦτα κληρώσηται, πυρετοὺς καὶ θέρμας καὶ δίψας ἀποτελεῖ καὶ ξηρότητας. πολλάκις δὲ οὕτως τυχὼν ὁ Ἄρης, αἱμορραγίαν ἐκ ῥινὸς ποιήσας, ἔκρινε τὸ νόσημα καὶ ὠφέλησε τὸν νοσοῦντα. ἐὰν δὲ ἐν τῇ καταρχῇ τῆς νόσου εὑρεθῇ ἡ Σελήνη προσθετικὴ τοῖς ἀριθμοῖς καὶ πρὸς Ἥλιον ἢ πρὸς Ἄρην σχηματιζομένη, γνῶθι ὅτι ἐν τῇ ζ' ἡμέρᾳ ἢ ἐν τῇ ιδ', τουτέστιν ὅταν ἑαυτὴν τετραγωνίσῃ ἢ διαμετρήσῃ, πάνυ ἔσται τῷ κάμνοντι ἐπισφαλῆ καὶ ἐπικίνδυνα τὰ πράγματα, καὶ οὐ πόρρω ἐστὶν ὁ θάνατος. ἐὰν δὲ τῶν ἄλλων οὕτως ἐχόντων, ὁ Κρόνος αὐτὴν μαρτυρῇ καὶ τὸν Ἥλιον, ὠφέλιμος γίνεται· ἐὰν δὲ τῆς Σελήνης τοῖς ἀριθμοῖς ἀφαιρούσης ἐν τῇ καταρχῇ ὁ Κρόνος σχηματίσῃ, βλαβερὸς γίνεται τῷ κάμνοντι· ἐὰν δὲ οὕτως αὐτῆς ἐχούσης ὁ Ἄρης ἐπιθεωρήσῃ, ὠφέλιμος γίνεται· ἐὰν τῆς Σελήνης ἐν τῇ κατὰ πάροδον τῶν σχημάτων ἀμείψει ἐρχομένης ἐπὶ τὸ ἴδιον τετράγωνον ἢ τὸ σχῆμα ὁ Κρόνος αὐτὴν ἐπιθεωρήσῃ, εἰ μὲν ἐπὶ τῶν εἰρημένων ἀγαθῶν σημείων εἴη ἡ καταρχή, αἴτιος γίνεται σωτηρίας τῷ κάμνοντι· εἰ δὲ ἐπὶ τῶν κάκωσιν ἐμφαινόντων σημείων καὶ ὁ Κρόνος ἐν τῷ τετραγώνῳ ἢ τῷ <διαμέτρῳ> σχήματι τὴν Σελήνην πρὸς ἑαυτὸν ἐπικακώσῃ, αἴτιος θανάτου τῷ κάμνοντι γίνεται καὶ ἀναιρεῖ. [A. O.]

1 ῥίσῃ L. 4 ἐκ ῥινὸς om. L. ἔκρινεν L. 5 δὲ om. L'. 11 ἐὰν (δὲ om.) τῆς Σελήνης — ὠφέλιμος γίνεται in fine capitis traiecit L'. 17 τοῖς κάκ. ἐμφαίνουσι σημείοις L. ἄλλοις post σημείων add. L. 18 τῷ om. L. διαμέτρῳ add. Kroll. 19 ἑαυτὴν L.

F. 18. Ἄλλη σκέψις, in mg. περὶ νοσούντων

Ἔστω μὲν ὡροσκόπος ὁ ἰατρός, τὸ δὲ μεσουράνημα ὁ κάμνων, τὸ δὲ δῦνον ἡ νόσος, τὸ δὲ ὑπόγειον ἡ θεραπεία. ἐὰν οὖν κακοποιὸς ὡροσκοπῇ, οὐδὲν ὠφελήσει ὁ ἰατρὸς τὸν κάμνοντα, ἀλλὰ καὶ βλαβήσεται ὁ κάμνων ὑπ' αὐτοῦ· ἐὰν δὲ ἀγαθοποιὸς ὡροσκοπῇ, ὠφελήσει τὸν κάμνοντα ὁ ἰατρός, [ἐὰν δὲ ἀγαθοποιὸς] ἢ καὶ δίχα τοῦ ἰατροῦ αὐτομάτως ἡ νόσος ῥαΐσει. ἐὰν δὲ κακοποιὸς μὲν ὡροσκοπῇ, ἀγαθοποιὸς δὲ εἴη ἐν τῷ ὑπογείῳ κέντρῳ, δηλοῖ ὅτι ὁ μὲν πρῶτος ἰατρὸς κἂν μάλιστα εἴη ἐπιστήμων, οὐδὲν δύναται ὠφελῆσαι τὸν κάμνοντα, ἄλλος δέ τις ὕστερον ἐλθὼν ἰατρὸς ὠφελήσει. τὸ δὲ ὑπὸ γῆν κέντρον ὁρῶν, σκόπει τὸν ἐπόντα [ς] αὐτῷ ἀστέρα πότερον ἰδιοθρονεῖ ἢ οὔ· εἰ

1 post σκέψις : περὶ τοῦ αὐτοῦ L'. 2 Ὁ μὲν ἰατρὸς ἐκ τοῦ ὡροσκόπου λαμβάνεται, ὁ δὲ κάμνων ἐκ τοῦ μεσουρανήματος, ἡ δὲ νόσος ἐκ τοῦ τριγώνου, ἡ δὲ θεραπεία ἐκ τοῦ ὑπογείου L'. 4 ὁ ἰατρὸς οὐδὲν οἰήσεται (ωήσεται <πίσ> cod.) ὠφελῆσαι τὸν κάμνοντα ἀλλὰ καὶ μᾶλλον δόξει βλάψειν αὐτόν L'. 5 ὠφέλιμος ἔσται L'. 6 ἐὰν δὲ ἀγαθοποιὸς uncis inclusi. ἢ καὶ δίχα τοῦ ἰατροῦ om. L'. 7 δὲ om. L μὲν om. L. 8 ὑπὸ γῆν κέντρω L. 10 ἰατρὸς post τις L'. 11 ὄντα L'. ς om., ἐν add. ante αὐτῷ L'.

travels in conjunction, it produces chills and cold sensations and rheumatic complaints and muscular spasms and pains; but if Mars receives this lot, it brings fevers and heat and thirst and dryness. Often, Mars being thus situated, by causing a hemorrhage from the nose, resolves the disease and benefits the sick person. But if at the commencement of the illness the Moon is found increasing in number and forming an aspect toward the Sun or toward Mars, know that on the 7th day or on the 14th — that is, when it squares itself or opposes itself — matters will be very precarious and dangerous for the patient, and death is not far off.But if, the other factors being thus disposed, Saturn bears witness to it and to the Sun, it becomes beneficial; but if at the commencement, when the Moon is decreasing in number, Saturn forms an aspect, it becomes harmful to the patient; but if, the Moon being thus situated, Mars looks upon it, it becomes beneficial; if, as the Moon comes in the transit through the exchange of aspects toward its own square or aspect, Saturn looks upon it, then — if the commencement falls under the aforementioned favorable signs, it becomes the cause of salvation for the patient; but if it falls under signs indicating affliction, and Saturn in the square or the opposition aspect afflicts the Moon toward itself, it becomes the cause of death for the patient and destroys him.

[THE. THE.] 20

1 throw L. 4 out of the nose om. L. ἔκρινεν L. 5 δὲ om. L'.nSelen ὠφελιμος becomes in fine capitis traiecit L'.nἄλοις post signs add. L. 18 to om. L. 11 if not om.) τῆς n17 to kak. appear in diameter add. Kroll. points L.n19 ἑαυτὴν L.

Γ. 18. Another consideration, in the margin: concerning the sick

Let the physician be the ascendant, the patient be the midheaven, the disease be the descendent, and the therapy be the subterranean angle. If, therefore, a malefic is in the ascendant, the physician will be of no benefit to the patient, but rather the patient will be harmed by him; but if a benefic is in the ascendant, the physician will benefit the patient, [but if a benefic is present,] or even without the physician the disease will abate of its own accord. But if a malefic is in the ascendant and a benefic is in the subterranean angle, it indicates that the first physician, even if he be most learned, can be of no benefit to the patient, but another physician who comes later will be of benefit. Regarding the subterranean angle, examine the star that is upon it, whether it is in its own domicile or not; if

1 post σκέψις : περὶ τοῦ αὐτοῦ L'. 2 The physician is taken from the ascendant, the patient from the midheaven, the disease from the trine, and the therapy from the subterranean angle L'. 4 the physician will do nothing (ωήσεται (sic) cod.) to benefit the patient but will rather seem to harm him L'. 5 will be beneficial L'. 6 ἐὰν δὲ ἀγαθοποιός enclosed in brackets. ἢ καὶ δίχα τοῦ ἰατροῦ om. L'. 7 δὲ om. L μέν om. L. 8 ὑπὸ τὴν κέντρω L. 10 physician post τις L'. 11 ὄντα Γ'. G om., ἐν add. ante αὐτῷ L'.

μὲν γὰρ εἴη εἰς ἴδιον τρίγωνον ἢ οἶκον, ἔσται αὐτόχθων ὁ ἰατρὸς καὶ οὐ ξένος· εἰ δὲ εἰς ἀλλοτρίους τόπους εἴη, ἔσται ὁ ἰατρὸς ξένος. φησὶ δὲ ὁ Δωρόθεος καὶ ταῦτα τὰ σχήματα ἐπικίνδυνα εἶναι, οἷον τά τε ἑβδομαδικὰ καὶ ἐννεαδικὰ τῶν κλιμακτήρων· εἰ γὰρ αἱ συναγόμεναι, φησίν, ἡμέραι ἀπὸ τῆς γενέσεως αὐτῆς τοῦ νοσοῦντος ἕως τῆς κατακλίσεως καὶ μεριζόμεναι παρὰ τὸν ζ' καταλήξωσιν εἰς τὸν ζ' ἢ μεριζόμεναι παρὰ τὸν θ' καταλήξωσιν εἰς τὸν θ', κλιμακτὴρ ἔσται τῇ γενέσει ἐκείνῃ· ᾗ ἐὰν κατάρξηται νοσεῖν, ἐπικινδύνως νοσήσει. σκοπεῖν δέ φησιν ὁ αὐτὸς καὶ τοῦτο· λαβὼν ἀπὸ τοῦ κατὰ γένεσιν Ἡλίου ἐπὶ τὴν κατὰ γένεσιν Σελήνην τὸν τῶν ζῳδίων αὐτῶν τοῦ διαστήματος ἀριθμόν, συναριθμῶν καὶ αὐτὰ τὰ ζῴδια ἐν οἷς εἰσιν ἐξ ἀρχῆς οἱ δύο φωστῆρες, ἔχων οὖν, ὡς εἴρηται, τὴν τοιαύτην τῶν ζῳδίων ποσότητα, λάβε καὶ τὰς ἀπὸ τῆς ἀρχῆς τῆς γενέσεως ἕως τῆς κατακλίσεως ἡμέρας, καὶ ταύτας μέρισον παρὰ τὴν ποσότητα τῶν ζῳδίων, ὡς εἴρηται· καὶ ἐὰν ἀπαρτίζῃ ὁ ἀριθμὸς οὗτος τῷ πλήθει τῶν ἡμερῶν, ὁ κατακλιθεὶς ἐπικινδύνως νοσήσει. καὶ ἄλλως δέ φησι· σκόπει τὴν τῆς κατακλίσεως Σελήνην· ἐὰν γὰρ τύχῃ ἢ ἐν τῷ δ' τόπῳ τῆς γενέσεως ἢ ἐν τῷ ϛ' ἢ ἐν τῷ η', ἢ ἔνθα ἦν ἡ Σελήνη αὐτὴ κατὰ πῆξιν, κινδυνώδη τὴν νόσον καὶ ταῦτα ὑποφαίνει. σκοπεῖν δὲ δεῖ, φησί, τούς τε β' ἡλίους, τόν τε κατὰ πῆξιν καὶ τὸν κατὰ πάροδον, καὶ ἔτι τὴν παροδικὴν Σελήνην τῆς κατακλίσεως· καὶ ἐὰν αὐτὴ ἡ Σελήνη πρὶν ἑαυτὴν τετραγωνίσαι συνάψῃ τινὶ τῶν ἡλίων, ἐλαφροτέραν τὴν νόσον δηλοῖ· ἐὰν δὲ πρὸ τοῦ συνάψαι τινὶ τῶν ἡλίων ἑαυτὴν τετραγωνίσῃ, φαῦλον τὸ σημεῖον. ὁ δὲ Ἰουλιανὸς καὶ ταῦτα προστίθησι· τελευτήσουσι, φησί, οἱ νοσοῦντες οἷς τὰ φῶτα ἐν τοῖς ἐκλειπτικοῖς τόποις ἐκακώθη, ἢ ἐφ ὧν Κρόνος καὶ Ἄρης ἐν τοῖς ἐκλειπτικοῖς ὄντες τοῖς φωσὶν ἐμαρτύρησαν, καὶ μάλιστα λοιμώδη νοσούντων νόσον· τὸ δ' αὐτὸ καὶ ἐπὶ πολεμούντων καὶ πλεόντων γίνεται, ἀπόλλυνται γὰρ ὀχλικῶς. κἂν πρηστῆρος ἢ πυρὸς ἢ κατακλυσμοῦ ἢ χειμῶνος μεγάλου καταρχὴ ὑπὸ τοιούτῳ γένηται σχήματι, κοινὴν τὴν φθορὰν σημαίνει. εἰ δὲ κομήτης ἢ δοκὶς ἤ τι τοιοῦτο φανείη***. καὶ ἐν τροπικοῖς Κρόνος Ἄρης στηρίζοντες

1 ἴδια L'. οἴκους L'. 2 εἴη om. L'. 3-9 descripserat etiam W. K. 6-7 καταλήξουσιν L'. 8 ἢ L: ἐν ἢ L'. 10 τῆς διαστάσεως L. 12 ἔχων οὖν-ποσότητα om. L'. 14 ὡς εἴρηται om. L'. 15 τὸ πλῆθος L'. 17 τῆς γενέσεως om. L'. 18 ἢ etc.] ἦν δὲ καὶ ἐν τῇ κατὰ τὴν γένεσιν πήξει ἔν τινι τούτων ἐν ᾧ καὶ κατὰ τὴν κατάκλισιν, κινδυνώδης ἔσται ἡ νόσος καὶ ἔτι ταῦθ' ὑποφαίνει L'. 19 δὲ om. L'. τε om. L'. post κατὰ : τὴν L'. 20 post πῆξιν : τῆς γενέσεως L'. ante πάροδον : τὴν, post πάροδον : τῆς κατακλίσεως L'. 22 ἑνὶ L'. 23 τινὶ] ἑνὶ L'. V. 24-27 descripserat quoque W. K. 24 τελευτῶσι L'. φησι οἱ νοσοῦντες om. L, δὲ καὶ L, om. L'. 25 ἐφ' om. L. 26 ὁ ante Κρόνος et ante Ἄρης L'. 27 post μάλιστα : ἐπὶ τῶν νόσων λοιμώδην νοσούντων σκοπεῖν δεῖ L'. 28 γίνεται om. L'. post γὰρ : ἐφ' ὧν τοιαῦτα συνίστ<ατ>αι χρήματα ὁμοίως κἂν L'. 28-9 ἢ πυρὸς om. L'. 30 δόκησις L'. Lyd. de ost. 169, 20 Wachsm. cont. Kroll. 31 τι post τοιοῦτο L'. Lac. signavi. Κρόνος δὲ καὶ Ἄρης ἐν τροπικοῖς ζῳδίοις ὄντες τε καὶ στηρίζοντες L'.

for if it were in its own trígonon or house, the physician will be a local and not a foreigner; but if it were in foreign places, the physician will be a foreigner. Dorotheus also says that these configurations are dangerous, namely the hebdomadic and enneadic climacterics; for if the days counted from the birth itself of the sick person up to the decumbiture, when divided by 7, end in 7, or when divided by 9, end in 9, there will be a climacteric for that nativity, and whoever begins to be ill will be ill dangerously. The same author says to observe also this: taking from the Sun at nativity to the Moon at nativity the number of the zodiacal signs of that interval, counting also the very signs in which the two luminaries originally are, having therefore, as stated, such a quantity of zodiacal signs, take also the days from the beginning of the nativity up to the decumbiture, and divide these by the quantity of the zodiacal signs, as stated; and if this number corresponds exactly to the total number of days, the one who has taken to bed will be ill dangerously.And he says otherwise: observe the Moon at the decumbiture; for if it happens to be either in the 4th place of the nativity, or in the 6th, or in the 8th, or where the Moon itself was at conception, these signs also indicate that the illness is dangerous. One must observe, he says, both Suns — the one at conception and the one at transit — and also the transiting Moon of the decumbiture; and if the Moon itself, before squaring itself, makes contact with one of the Suns, it indicates that the illness is lighter; but if, before making contact with one of the Suns, it squares itself, the sign is unfavorable. Julianus also adds these things: those sick persons will die, he says, in whose nativities the luminaries were afflicted in the ecliptic places, or in whose nativities Saturn and Mars, being in the ecliptic places, bore witness against the luminaries, and especially those suffering from a pestilential disease; and the same applies to those at war and those at sea, for they perish in great numbers. And if the beginning of a firestorm or fire or flood or great storm occurs under such a configuration, it signifies widespread destruction. But if a comet or a beam or something of that sort should appear *** and in tropical signs Saturn and Mars stationing

1 same G. house C'. 2 o'clock om. L'. 3-9 descriptersat etiam W. K. n6-7 kata-nlixusin L'. 8 or L: ἐν ἡ C'. 10 of the dimension L. 12 ἔχον οὖν-quantity om. nΓ. 14 as mentioned omn. L'. 15 crowd C'. 17 of Genesis om. L. 18 or etc.] but it was also in the case of the birth thickened in a small part of these where and during the prolapse, the disease is dangerous and that is why it is L',n19 de om. L'. TEnom. L. post by: L'. 20 post pyxin : of the genesis L. ante παρόδον : τὴν,nπost παρόδον : of the descent C. 22 a Li. 23 τινὶ] ἑνὶ L'. V. 24-27 desncripserat quoque W. K. 24 last C'. fisi the sick om. L, but also L, om. L. 25 ἐφ' om. L. 26 6 ante Κρόνος et ante 'Αρης L'. 27 post μάλιστα : ἐπὶ τῶν νόσων λοιμώδη νοσούντων σκοπεῖν δεῖ L'. 28 γίνεται om. L. post γὰρ : ἐφ᾽ ὧν τοιαῦτα συνίσταται χρήματα ὁμοίως κἂν Γ. 289 ἡ πυρός om. L. 30 δόκησις L'. Lyd. de ost. 169, 20 Wachsm. cont. Kroll. 31 τι post τοιοῦτο L'. Lac signavi. Saturn and Mars being in tropical signs and stationary, 40 [degrees].

λόγον ἔχοντες πρὸς τὴν καταρχήν, ἀπαραβάτως ἀποτελοῦσι τὸ κακόν, καὶ μάλιστα Κρονικῆς ἢ Ἀρεικῆς οὔσης τῆς νόσου. προσέχειν δὲ δεῖ μὴ αἵματος ἐκβολὴν ὁ Ἄρης ποιησάμενος σώσῃ· πολλάκις γὰρ τοῦτο γίνεται ὅταν ἀγαθοποιοῦ δύναμιν ἔχων ὑπὸ Διὸς ἢ Ἀφροδίτης μαρτυρῆται. ἔτι δὲ περὶ τῶν αὐτῶν ῥητέον ἔκ τε τῶν ἰατρομαθηματικῶν Ἑρμοῦ καὶ Πετοσίρεως καὶ ἐκ τῶν συναγωγῶν Πρωταγόρου· φασὶ δὲ καὶ οὗτοι· τὰς περὶ κατακλίσεων καταρχὰς λαμβάνειν χρὴ ἀπό τε τῆς Σελήνης καὶ τῆς πρὸς τοὺς ἀστέρας καὶ τὸν Ἥλιον αὐτῆς κοινωνίας· προσεκτέον δὲ μάλιστα ταῖς τοιαύταις καταρχαῖς ὅπως, κἂν ἐλλείπῃ ἢ καὶ ἄγνωστα ᾖ τὰ τῆς ἐκτέξεως, διὰ γοῦν τῶν κατὰ καιρὸν παροδικῶν κινήσεών τε καὶ σχηματισμῶν τῶν ἀστέρων εὐστόχως τὰ τῆς προγνώσεως προβῇ. ἐπιτηρήσομεν οὖν τὰς ἰσχυρὰς φάσεις τῆς Σελήνης· αὗται δέ εἰσι· σύνοδος, διχότομος α', πανσέληνος, διχότομος β', ἔτι μὴν καὶ οἱ σύνδεσμοι· προσέξομεν δὲ τοῖς ἀριθμοῖς αὐτῆς τοῦ τε μήκους καὶ τοῦ πλάτους, καὶ πότερον ἀφαιρεῖ ἢ προστίθησι τοῖς ἀριθμοῖς τούτοις· καὶ τὸν οἰκοδεσπότην δὲ τῆς φάσεως ὁρατέον μὴ καθυπερτερῶν αὐτὴν τύχῃ ἢ διαμετρῶν, μεταβολὰς γὰρ καὶ ποικίλα τὰ νοσήματα ἀπεργάζεται. παραφυλακτέον δὲ τὰ τετράγωνα πρὸς ἄλληλα τῶν φώτων ἢ καὶ τῶν συνδέσμων, ἰσχυρὰ γὰρ ἡ τούτων ἐνέργεια, καὶ σφαλερὰ ἡ ἐξ αὐτῶν κατάκλισις· ἀκινδυνώτερα δὲ σχήματα τὰ σύμφωνα, τά τε τρίγωνα καὶ τὰ ἑξάγωνα. ἀποτελοῦσι δ' αἱ κοινωνίαι τῶν ἀκτίνων πρὸς μὲν Κρόνον ψύξεις καὶ ἀπεψίας καὶ ῥευματισμοὺς καὶ ῥίγη καὶ φλέγματος ἐπαύξησιν· πρὸς δὲ τὸν Δία, ἀπὸ πληθώρας ἢ ἀπὸ ἥπατος ἢ ἄρθρων ἢ ποδῶν τὴν ἀρχὴν τῆς νόσου συνίστησιν· ἐὰν δὲ Ἄρης ἐφορᾷ τὴν Σελήνην, ἀπὸ χολῆς ἢ πυρετοῦ ἢ τετραπόδων αἰτίας ἢ πληγῆς· ἐὰν δὲ Ἀφροδίτης, ἀπὸ πνεύμονος ἢ σπληνὸς ἢ ἀγρυπνίας ἢ μέθης· ἐὰν δὲ Ἑρμῆς, χόλου ἢ δυσεντερίας ἢ ὠταλγίας ἢ σταφυλῆς ἢ ὀδόντων ἢ παρισθμίων ἀλγήματα παρέχει· Ἥλιος δέ, καρδιακῆς νόσου αἴτιος· ἔσθ' ὅτε δὲ καὶ ἀπὸ ἀλουσίας ἢ καύσωνος παρέχει τὰς τῆς νόσου ἀφορμάς. ἁρμόζουσι δ' αἱ προσαγόμεναι βοήθειαι κατὰ τὴν τῶν ζῳδίων φύσιν ἐν οἷς καταλαμβάνεται ἡ Σελήνη ἐπὶ τῆς συναισθήσεως· ἀποφλεγματισμοῖς μὲν ἐν Κριῷ καὶ Λέοντι καὶ Τοξότῃ· καθάρσεσι δὲ καὶ ἐμέτοις ἐν Καρκίνῳ Σκορπίῳ Ἰχθύσιν· διουρητικοῖς δὲ καὶ σικύναις ἐν Διδύμοις Ζυγῷ Ὑδροχόῳ· χρῆσθαι δὲ δεῖ φλεβοτομίαις ἐν Κριῷ Ταύρῳ Τοξότῃ, περιπάτοις ἐν

1 ἔχουσι L'. 4 ἔχων] σχῇ L'. ἢ om. L. 4-5 μαρτυρούμενος L'. 5 post ῥητέον: καὶ ταῦτα L'. 6 καὶ alt. om. L. 7 φασιν οὖν L'. καὶ om. L. 10 post ἐκτέξεως: γινώσκομεν L'. διαγνοῦν codd., corr. Kroll. κατὰ om. L. κατὰ τὸν παροδικὸν καιρὸν L'. 14 post ἔτι: γε L'. τοὺς συνδέσμους, προσεκτέον L'. τοῖς] καὶ L'. 15 ἀφαιρῇ codd. 21 τὰ σύμφωνα σχήματα, ἤγουν τὰ L'. τὰ tertium om. L. 25 ante Ἄρης: ὁ L'. 26 ἐὰν scripsi, ἀπὸ codd. 27 ἐὰν] ὁ L. κόλου L, ἀπὸ κωλικῆς διαθέσεως L'. 28 ἀλγ. παρέχει om. L'. 29 ἀποκαλουσίας codd., corr. Kroll. 33 ἐν om. L. 34 ante Ἰχθ.] καὶ L'. ἐν om. L. ante Ζυγῷ et ante Ὑδροχόῳ: καὶ L'. 35 χρῆσθαι δὲ δεῖ om. L'. post φλεβοτομίαις: δὲ ἐν L'. ante Τοξότῃ: καὶ L'. ἐν alt. om. L.

having a relationship to the inception, they bring about the evil without fail, and especially when the disease is of a Saturnine or Martial nature. One must take care lest Mars, by causing a discharge of blood, should bring about a cure; for this often happens when, having the power of a benefic, it is witnessed by Jupiter or Venus. Furthermore, one must speak about the same matters from the iatromathematical works of Hermes and Petosiris and from the compilations of Protagoras; and these authors also say: one must take the inceptions of decumbitures from the Moon and from her conjunction with the stars and the Sun; and one must pay particular attention to such inceptions so that, even if the circumstances of the nativity are lacking or unknown, through the transiting movements and configurations of the stars at the opportune time, the matters of prognosis may proceed accurately. We shall therefore observe the powerful phases of the Moon; and these are: conjunction, first quarter, full moon, second quarter, and also the nodes; and we shall pay attention to her numbers both of longitude and of latitude, and whether she is subtracting from or adding to these numbers; and one must also observe the lord of the phase, lest he happen to overcome her or be in opposition to her, for this produces changes and varied diseases.One must also watch the squares of the luminaries or of the nodes with one another, for their influence is strong, and the decumbiture arising from them is perilous; the safer configurations are the harmonious ones, namely the trines and the sextiles. The conjunctions of rays produce, in relation to Saturn, chills and indigestions and rheumatisms and shivers and an increase of phlegm; in relation to Jupiter, the origin of the disease arises from plethora or from the liver or from the joints or from the feet; but if Mars looks upon the Moon, from bile or fever or from causes involving four-footed animals or from a blow; and if from Venus, from the lungs or the spleen or insomnia or drunkenness; and if Mercury, it produces pains from bile or dysentery or earache or uvula or teeth or tonsils; the Sun is the cause of cardiac disease; and sometimes it also provides the occasions of disease from failure to bathe or from heat. The remedies to be applied are suited to the nature of the Signs in which the Moon is found at the time of the sympathetic perception: expectorants when in Aries and Leo and Sagittarius; purges and emetics when in Cancer, Scorpio, Pisces; diuretics and cupping-vessels when in Gemini, Libra, Aquarius; and one must use phlebotomies when in Aries, Taurus, Sagittarius; walks when in

1 ἔχουσι L'. 4 ἔχων] σχῇ L'. ἢ om. L. 45 μαρτυρούμενος L'. 5 post ῥητέον: καὶ ταῦτα L. 6 καὶ alt. om. L. 7 φασιν οὖν E'. και om. L. 10 post ἐκτέξεως: γινώσκομεν L'. διαγνούν codd., corr. Kroll. κατά om. L. κατὰ τὸν παροδικὸν καιρὸν Γ΄. 14 μου ἔτι : γε L'. τοὺς συνδέσμους, προσεκτέον Γ'. τοῖς] καὶ L. 15 ἀφαιρῇ codd. 21 τὰ σύμφωνα σχήματα, ἡγουν τὰ Γ'. τὰ tertium om. L. 25 ante Άρης: ὁ L'. 26 ἐὰν scripsi, ἀπὸ codd. 27 ἐάν ὁ L. κόλου L, ἀπὸ κωλικῆς διαθέσεως Γ΄. 28 άλγ. παρέχει om. L'. 29 αποκαλουσίας codd., corr. Kroll. 33 έν οπι. L. 34 ante Ιχθ.] καὶ L'. ἐν om. L. ante Ζυγῷ et ante Υδροχόψ:καὶ L. 35 χρῆσθαι δὲ δεῖ om. L. post φλεβοτομίαις : δὲ ἐν L'. ante Τοξότη: καὶ L'. ἐν alt. om. L

Ἰχθύσιν, γυμνασίοις ἐν Διδύμοις, αἰώραις ἐν Τοξότῃ, ὀσφρητικοῖς ἐν Ταύρῳ, ἀποφλεγματισμοῖς ἐν Αἰγόκερῳ. κατὰ δὲ τήν τῶν θεωρούντων ἀστέρων συμπάθειαν καὶ τὰς τροφὰς παραλαμβάνειν χρή· ἐν Κρόνῳ μὲν λαχάνοις, Ἑρμῇ δὲ ὀρνιθίοις, Ἄρει δὲ σαρξίν, Ἀφρο-
5 δίτῃ δὲ ὀσφρητικοῖς καὶ ὀπώραις καὶ καταπλάσμασι καὶ ῥοφήμασιν, οἴνου δὲ δόσει ἢ ψυχροῦ ἢ ἀντιδότῳ ἐν Διί. Ἡλίου δὲ μαρτυροῦντος χρηστέον ἐμέτοις καὶ ἀποσιτίαις ἢ καὶ μεταβάσεσι τόπων ἢ ἀλλαγαῖς διαίτης ἢ λουτροῖς ἢ ἀπαντλήμασιν. αἱ δ' ἐπίσημοι ὥραι τῶν κατακλίσεων παρεφυλάχθησαν, ἡμέρας μὲν α' <καὶ> β' καὶ γ' καὶ δ' καὶ
10 ε' καὶ ϛ' καὶ ζ' καὶ ιβ', νυκτὸς δὲ α' β' ϛ' η'. ἡ δὲ Σελήνη αὔξουσα τοῖς ἀριθμοῖς ἐν τῇ πρώτῃ διχοτομίᾳ καὶ λύουσα σύνδεσμον περὶ τὴν πανσέληνον γενομένη, τῷ κακουμένῳ ἐπάγει τὸ τέλος· ἐάν δὲ κατὰ ἀφαίρεσιν ᾖ κινουμένη ὁμοίως ἐν τῇ πρώτῃ διχοτόμῳ μετὰ τοῦ καὶ λύειν σύνδεσμον, περὶ τὴν πανσέληνον τὰ τῆς ὑγιείας ἀποκαθίστησιν· συσχημα-
15 τιζομένη δὲ Ἄρει καὶ Ἡλίῳ, τὰ μέγιστα κινουμένη, ἐπαύξει τὴν νόσον, καὶ τὸν κίνδυνον ἐπάγει περὶ τὸ τετράγωνον ἢ *** σχῆμα· Κρόνῳ δέ οὕτως συσχηματισθεῖσα, ἀκινδύνους τὰς νόσους ἀποτελεῖ· ἐὰν δὲ Κρόνῳ συσχηματισθῇ, ἀφαιροῦσα τοῖς ἀριθμοῖς, ἐπισφαλέσι περιβάλλει νόσοις· ὥσπερ Ἡλίῳ καὶ Ἄρει, ἀφαιροῦσα τοῖς ἀριθμοῖς ἢ τῷ φωτὶ
20 περὶ τὸ τετράγωνον πάλιν ἐπάγει τὴν ὑγίειαν. αἱ δὲ καταρχόμεναι νόσοι ἐν ταῖς ἐκλείψεσιν Ἡλίου καὶ Σελήνης χαλεπαὶ σφόδρα καὶ δυσφύλακτοι τυγχάνουσιν. αἱ δὲ χρήσιμοι ἡμέραι ἀσφαλεῖς ἔσονται μετὰ τῶν ἀγαθοποιῶν, ἐπικίνδυνοι δὲ μετὰ τῶν κακοποιῶν, καὶ μάλιστα ὅταν ἐν συνόδοις ἢ πανσελήνοις ἡ κατάκλισις ᾖ· φθειρόμενοι γὰρ ἐπὶ
25 πολὺ ἀναλίσκονται κακῶς. αἱ δέ ἀνατολαὶ σύμφοροι Κυνός τε καὶ Ὠρίωνος καὶ τῶν ἄλλων κοινῶν ἀστέρων, ἀσύμφοροι δὲ αἱ δύσεις. ὡροσκοπούντων δὲ Ταύρου ἢ Παρθένου ἢ Αἰγόκερω ἢ Ἰχθύων καὶ τῆς Σελήνης οὔσης ἐν αὐτοῖς, οὐ χρὴ χειρουργεῖν, ὡς καὶ ἐν τοῖς φθάσασιν εἰρήκαμεν· σπασμὸς γὰρ ἐπακολουθήσει. τὰ δὲ δωδεκατημόρια
30 τῶν κακοποιῶν καὶ τῆς Σελήνης εἰς ταὐτὰ περιιστάμενα, μοχθηρὰς καὶ ἀναιρετικὰς τὰς κατακλίσεις σημαίνουσιν· ὑγιείας δὲ σημαντικὰ τὰ τῶν ἀγαθοποιῶν. πάντοτε δ' ἡ Σελήνη καταβαίνουσα ἀπὸ τοῦ συνδέσμου καὶ συναντῶσα ἐγγὺς κακοποιῷ, βιοθανασίαν ἀπεργάζεται. αὐτάρκως καὶ ἐνταῦθα ἀφηγησάμεθα ἐκ τῶν παρὰ τοῖς ἀρχαίοις εἰρημένων περὶ

1 ante Διδύμοις : ἐν om. L. αἱ ὥραι L. ante Τοξότῃ : ἐν om. L. post ὀσφρητικοῖς : ἐν om. L. 2 post ἀποφλεγματισμοῖς : ἐν om. L. 5 ὀσφαντικοῖς L'. 6 Ζεὺς δὲ οἴνου δόσει L'. ἐν Διὶ scripsi, ζ' L. 8 καὶ ante ἀλλαγαῖς L'. 9-10 omnes καὶ om. L', prius suppl. 11 διχοτόμῳ L'. 12 γινομ. L. ἐπείγει L'. 16 post ἢ lac. sign. : ἢ del. Kroll. 17 δὲ prius om. L. 22 κρίσιμοι L. 23 ἐπικίνδυνοι δὲ μετὰ τῶν κακοποιῶν in marg. add. m. 1ª L'. 26 κοινῶν om., spatium vacuum L'. 30 ταὐτ* L. 34 καὶ] μὲν οὖν L'. ἐκ τῶν παρὰ τοῖς ἀρχαίοις εἰρημένων περὶ κατακλίσεως post ἐνταῦθα L'. post αφηγησάμεθα explic. cap. : τὰ προσήκοντα· εἰ δὲ καί τι παραλέλειπται τοὺς εὐεπιβόλους ἐκ τούτων εὑρεῖν ἐστι καὶ τὰ ὑπολειφθέντα ἃ διὰ τὸ μῆκος τῆς γραφῆς παρελείφθησαν L'.

in Pisces, exercises in Gemini, swinging in Sagittarius, aromatics in Taurus, phlegm-purgings in Capricorn. And in accordance with the sympathy of the observing stars, one must also administer foods: under Saturn, with vegetables; under Mercury, with poultry; under Mars, with meats; under Venus, with aromatics and fruits and poultices and gruels; and the giving of wine, either cold, or an antidote, under Jupiter. When the Sun bears witness, one should use emetics and abstinences from food, or also changes of place or alterations of diet or baths or drainings. The significant hours of decumbitures were observed to be: by day the 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, and 12th; by night the 1st, 2nd, 6th, 8th.The Moon, waxing in its numbers at the first dichotomy and dissolving a conjunction when it occurs around the full moon, brings the end to the one who is afflicted; but if it is moving in diminution, likewise at the first dichotomy, together with also dissolving a conjunction, around the full moon it restores health. When configured with Mars and the Sun, moving to the greatest degree, it increases the disease and brings danger around the square or *** aspect; but when configured with Saturn in this way, it renders the diseases without danger; but if it is configured with Saturn while diminishing in its numbers, it casts into perilous diseases; just as with the Sun and Mars, diminishing in its numbers or in its light, around the square it again brings health. Diseases that begin at eclipses of the Sun and Moon are very severe and difficult to guard against. The favorable days will be safe when accompanied by the benefic planets, but dangerous when accompanied by the malefic planets, and especially when the decumbiture occurs at conjunctions or full moons, for those who are wasting away are for the most part consumed badly. The risings of the Dog Star and Orion and the other common stars are favorable, while their settings are unfavorable.When Taurus or Virgo or Capricorn or Pisces are on the horoscope and the Moon is in them, one must not perform surgery, as we have also stated in the preceding sections; for convulsion will follow. The dodecatemoria of the malefic planets and of the Moon converging on the same points signify harmful and destructive decumbitures; while those of the benefic planets are indicative of health. The Moon, always descending from a conjunction and encountering a malefic planet nearby, brings about a violent death. Sufficiently have we also here set forth from what the ancients said concerning

1 before Διδύμοις: ἐν om. L. αἱ ὡραι L. before Τοξοτη: ἐν om. L. after όσφρη τικοῖς: ἐν om. L. 2 after ἀποφλεγματισμοῖς: ἐν om. I. 5 ὀσφαντικοῖς L'. 6 Ζεὺς δὲ οἴνου δόσει E'. ἐν ΔιI scripsi, Z' L. 8 και before άλλαγαῖς Γ'. 9-10 omnes και om. L', prius suppl. 11 διχοτόμψ L'. 19 γινομ. L. ἐπείγει μ'. 16 after ή lac. sign.: A del. Kroll. 17 δὲ prius om. L. 22 κρίσιμοι L. 23 ἐπικίν δυνοι δὲ μετὰ τῶν κακοποιῶν in marg. add. m. 1* L'. 26 κοινῶν om., spatium vacuum L. 30 ταύτα L. 34 καὶ] μὲν οὖν Γ΄. ἐκ τῶν παρὰ τοῖς ἀρχαίοις εἰρημέ νων περί κατακλίσεως post ἐνταῦθα L'. post αφηγησάμεθα explic. cap.: τὰ προσήκοντα· εἰ δέ καί τι παραλέλειπται τοὺς εὐεπιβόλους ἐκ τούτων εὑρεῖν ἐστι καὶ τὰ ὑπολειφθέντα ἃ διὰ τὸ μῆκος τῆς γραφῆς παρελείφθησαν L'.

κατακλίσεως· ἐκ γὰρ τούτων ἔστιν εὑρεῖν τοὺς εὐεπιβόλους καὶ εἴ τι ὑπολείπεται παραληφθὲν διὰ μῆκος συγγραφῆς. [A. O.]

F. 20. Μέθοδος δι' ἀριθμῶν περὶ τοῦ προγνῶναι τὸν νοσοῦντα εἴτε ζήσει μετὰ ὑγιείας εἴτ' ἐπικινδύνως, εἴτε ἀποθανεῖ.

Φιλοκαλίας δὲ χάριν ἐκκείσθω πρώτη μὲν ἡ ὑφ' Ἑρμοῦ εἰς ἀνθρώπους ὑποδειχθεῖσα ἡμερῶν διαίρεσις· ἕψονται δὲ ταύτῃ αἱ ὑπὸ Πετοσίρεως καὶ Πυθαγόρου ἐξευρεθεῖσαι μέθοδοι. ὁ οὖν Τρισμέγιστος Ἑρμῆς συμβουλεύει ἀριθμεῖν ἀπὸ τῆς τοῦ Κυνὸς ἀνατολῆς, τουτέστιν Ἐπιφὶ κε' κατὰ Ἀλεξανδρέας, ἕως τῆς ἡμέρας τῆς κατακλίσεως καὶ τὸν συναχθέντα ἀριθμὸν μερίζειν παρὰ τὸν λς', τὰς δὲ ὑπολειφθείσας ὁρᾶν ἐν τῷ ὑποκειμένῳ κανόνι ποίῳ στίχῳ συμπίπτουσιν καὶ ποίῳ τῷ ἐπ' εὐθείας στοιχείῳ. τὸ μὲν γὰρ ζ' ζωὴν δηλοῖ, τὸ δὲ κ' κίνδυνον, τὸ δὲ θ' θάνατον. [A. O.]

4-5 εἰς ανθρώπους om. L'. 5 ἡμερῶν] δια <γινων> <> in ras. L'. 6 καὶ] ἐπὶ δὲ καὶ Π' ὑπὸ L'. ἐξευρεθεῖσαι μέθοδοι om. L'. 7 ἐπιτολῆς L'. 8 in mg. evan. τουτέστιν Ἰουλίου ιθ' (?). ἕως τῆς ἡμέρας om. L'. 9 περιλειφθείσας L'. 10 post καὶ : τὸ παρακείμενον στοιχεῖον τῷ τοιούτῳ ἀριθμῷ εἰς γνῶσιν τοῦ ζητουμένου λαμβάνειν τὸ L'. 10-11 ποίῳ τῷ ἐπ' εὐθείας στοιχείῳ τὸ om. L'. 11 post ζ' : στοιχεῖον L'.

F. 22v. Καταρχαὶ κατὰ Ζηνάριον[1].

Ἐκκείσθω δὲ καὶ κατὰ Ζηνάριον πῶς τινες πηγνύουσι τὰς καταρχὰς ὑπὲρ τοῦ μὴ λανθάνειν τὸν κατ' αὐτοὺς τρόπον· ζητήσαντες γὰρ τὴν ἡμέραν τῆς ἐν Καρκίνῳ συνόδου, ἀπ' ἐκείνης ἀριθμοῦσιν ἕως τῆς ζητουμένης ἡμέρας καὶ τὸν συνηγμένον ἀριθμὸν παρὰ τὸν ζ' μερίζουσιν καὶ τὰς ὑπολοίπους ἀναλύουσιν ἀνὰ μονάδα· πρώτην Κρόνῳ, δευτέραν Ἄρῃ, τρίτην Ἀφροδίτῃ, τετάρτην Σελήνῃ, πέμπτην Διί, ἕκτην Ἡλίῳ, ἑβδόμην Ἑρμῇ· ἐφ' ὃν οὖν καταλήξῃ ὁ ἀριθμός, τοῦτον κυριεύειν τῆς ἡμέρας καὶ πολεύειν λέγουσιν. τῆς δὲ ὥρας τῆς καταρχῆς τὸν διέποντα οὕτως λαμβάνουσιν· τὴν πρώτην ὥραν αὐτῷ τῷ πολεύοντι δίδόασιν, τὴν δὲ δευτέραν οὕτως· εἰ τύχοι Κρόνος πολεύων, Κρόνῳ τὴν πρώτην ὥραν, τὴν δὲ δευτέραν Σελήνῃ διδόασιν, τὴν δὲ τρίτην Ἑρμῇ, τετάρτην δὲ Ἄρει, πέμπτην δὲ Ἡλίῳ, ἕκτην δὲ Ἀφροδίτῃ, ἑβδόμην Διί, ὁμοίως τὴν ὀγδόην Κρόνῳ καὶ τὰς λοιπὰς τοῖς ἑξῆς κατὰ τὴν προειρημένην ἀκολουθίαν τῶν διεπόντων. εἰ δὲ Ἄρης πολεύοι, τῇ αὐτῇ τάξει οὕτως·

P(arisinum) 1991, s. XV (f. 49r) contulit Cumont. 6 subaudi διδόασιν (cf. infra) πρώτῳ, δευτέρῳ etc. cod. 8 ἐφ' ὧν P. καταλίξῃ P. 10 τὴν δὲ πρώτην L. τῷ om. P. 11 εἰς τύχοι P. πολεύον P. τὴν πρώτην κ. τ. λ. τὴν ubique scribendum vel omittendum sicut et vv. 15 sqq. 12 οὕτως codd., Ἑρμῇ corr. Kroll.

[1] De Zenario nihil compertum habemus.

of decumbiture; for from these it is possible for the discerning to find also whatever has been left out, having been omitted on account of the length of the composition. [A. O.]

III. 20. A method by means of numbers for foreknowing whether the sick person will live in health, or in danger, or will die.

For the sake of elegance, let the division of days revealed by Hermes to mankind be set forth first; and the methods discovered by Petosiris and Pythagoras shall follow it. Trismegistus Hermes, then, advises counting from the rising of the Dog Star — that is, from Epiphi 25 according to the Alexandrians — up to the day of the decumbiture, and dividing the resulting number by 36, then observing in which row of the table below the remainders fall, and in which element in the corresponding line. For the number 7 signifies life, 20 signifies danger, and 9 signifies death. [A. O.]

45 to people om. L'. 5 Hμερῶν] dia <yıvwv><> in ras. L'. 6 and] above and 'under C'. om methods are listed. L'. 7 of letter L'. 8 in mg. evan.ntoutestin Iuliiou ith' (). until the day om. L. 9 omitted L'. 10 postnka: the adjacent element to that number for the knowledge of the person receiving the C'. 10-11 to whom the om is written directly. L'. 11 post ' :ποτοιχεῖον C'. Ζ

Γ. 22. Inceptions according to Zenarius [1].

Let there also be set out, according to Zenarius, how some establish inceptions, so that their method may not remain obscure. For having sought the day of the conjunction in Cancer, they count from that day up to the sought day, and divide the accumulated number by 7, and resolve the remainder unit by unit: the first to Saturn, the second to Mars, the third to Venus, the fourth to the Moon, the fifth to Jupiter, the sixth to the Sun, the seventh to Mercury. Whichever planet the number ends on, they say that planet rules the day and governs it. They determine the ruler of the hour of the inception as follows: they assign the first hour to the very planet that governs, and the second hour thus: if Saturn happens to be governing, they assign the first hour to Saturn, the second hour to the Moon, the third to Mercury, the fourth to Mars, the fifth to the Sun, the sixth to Venus, the seventh to Jupiter, and likewise the eighth to Saturn, and the remaining hours to the succeeding planets according to the aforementioned sequence of rulers. If Mars governs, in the same order thus: 18

Parisinum) 1991, p. XV (f. 49r) contulit Cumont. 6 subaudi distribution (cf. infra) first, second etc. cod. 8 if P. ending P. 10 τὴν δὲ πριτιν L. τῷnom. P. 11 in the cases of P. polevon P. the first k. t. l. the ubique scribendumnvel omitendum sicut et vv. 15 sqq.12 thus codd., Ermὴ corr. Kroll.

[1] Nothing is known about Zenarius.

τὴν πρώτην Ἄρει, δευτέραν Ἡλίῳ, τὴν τρίτην Ἀφροδίτῃ, τετάρτην Διί, πέμπτην Κρόνῳ, ἕκτην Σελήνῃ, ἑβδόμην Ἑρμῇ, ὀγδόην δὲ πάλιν Ἄρει καὶ ἑξῆς ἀκολούθως. τὸ δὲ ὡροσκοποῦν ζῴδιον ἱδρύουσιν οὕτως· ἀπὸ τοῦ ζῳδίου ἐν ᾧ ἐστιν ὁ Ἥλιος ἑκάστῳ νέμουσι μίαν ὥραν κατὰ τὸ ἑξῆς καὶ εἰς ὃ ἂν ζῴδιον ἐκπέσῃ ἡ τελευταία ὥρα, ἐκεῖνο ὡροσκοπεῖν ὁρίζουσιν. ὁπόθ' ὁ διέπων κατὰ πάροδον τὴν κοσμικὴν τύχοι, ἐκεῖ πήγνυται αὐτοῖς Κρόνος· εἰς δὲ τὸ ἕκτον ἀπὸ τούτου Ἄρεα τιθέασιν, ἀπὸ δὲ Ἄρεως εἰς τὸ τέταρτον Ἀφροδίτην, ἀπὸ δὲ Ἀφροδίτης εἰς τὸ δεύτερον Σελήνην, καὶ ἀπὸ Σελήνης ἐν τῷ ἑβδόμῳ Δία, ἐν δὲ τῷ πέμπτῳ ἀπὸ Διὸς Ἥλιον, ἀπὸ δὲ Ἡλίου ἐν τῷ τρίτῳ Ἑρμῆν, καὶ ἀπὸ τῶν ὑποθετικῶν τούτων σχημάτων καὶ τῶν τοπικῶν τούτων διακρίσεων καὶ τῆς φύσεως τῶν ζῳδίων τὰ τῆς καταρχῆς μαθηματικῶς ἀστρολογοῦσιν. τόν τε πολεύοντα καὶ τὸν διέποντα ἐπισκοποῦσιν ὅπως ἔτυχεν καί ὑπὸ τίνων μαρτυρεῖται καὶ οὐκ ἀσκόπως ἀποφαίνονται. ἔστω δὲ καὶ ὑπόδειγμα τῶν εἰρημένων· ἔστω συνάγεσθαι ἀπὸ τῆς ἐν Καρκίνῳ συνόδου ἡμέρας ροζ'· μερίζω παρὰ τὸν ζ'· ὑπολείπονται β', ὡς συμβαίνειν Ἄρην πολεύειν τὴν ἡμέραν ἐκείνην, εἶναι δὲ ὥραν δεδομένην τετάρτην ὡς συμβαίνειν διέπειν Δία, Ἥλιον δὲ κοσμικῶς ἐν Ὑδροχόῳ· τὸ οὖν ὡροσκοποῦν ζῴδιον ἔστω τῆς τετάρτης ὥρας Ταῦρος, καὶ ἐπεὶ ὁ Ζεὺς ὁ διέπων κατὰ πάροδον ἔτυχεν Ταύρῳ, ἔσται Κρόνος Ταύρῳ καὶ Ἄρης Ζυγῷ, ἡ δὲ Ἀφροδίτη Αἰγόκερῳ, ἡ δὲ Σελήνη Ὑδροχόῳ, Ζεὺς δὲ Λέοντι, Ἥλιος δὲ Τοξότῃ ὁ δὲ Ἑρμῆς Ὑδροχόῳ.

[A. O.]

2 ἕκτην Σελήνῃ P : ἐκ τῆς Σελήνης L. 4 νέμουσιν οὕτως από τοῦ ζωδίου ἐν μίαν P. 6 ὁποθ'] ὅπου coni. Kroll. 7 εἰς] εἰ codd., corr. Kroll. 14 οὐ κατασκόπως codd. : corr. Kroll.

F. 58ᵛ. Θεοφίλου ἐπισυναγωγὴ περὶ κοσμικῶν καταρχῶν[1].

α'. Τὴν τοῦ ἔτους ἀρχὴν οἱ παλαιότατοι τῶν Αἰγυπτίων καὶ σοφώτατοι ἀστεροσκόποι ἐκ τῆς τοῦ Κυνὸς ἐπιτολῆς ὥρισαν εἶναι· καίτοι διασκεψάμενοι τὴν τῆς Σελήνης ἐποχὴν καὶ τὴν τῶν λοιπῶν ἀστέρων μοιροθεσίαν ἐκ τούτων ἁπάντων καὶ τῆς αὐτῶν σχηματογραφίας τὸ

E cod. Laur. 28, 34 (A) f. 58ᵛ et Laur. 28, 13 (B) f. 143ʳ descripsit et contulit Wuensch; cum B ita consentit, ut ex eo descriptus videatur, Marc. 335, f. 336ʳ, quem inspexit Kroll. 1 τοῦ αὐτοῦ θ. etc. sic A, θ. περὶ καταρχῶν B.

[1] De Theophilo, Thomae filio, Edesseno, homine perinde graecae atque syriacae linguae perito, propter astrologiae scientiam Chaliphae Almahdio acceptissimo, Bagdadae ann. 785 p. C. n. mortuo, cf. Wenrich, *De auctorum graecorum versionibus*, 1842, pp. 14, 73; Whright, *Syriac Literature*, 1894, p. 163 sqq. et *supra*, p. 83, n. 4. — De operibus Theophili copiosius in catalogo Parisino disputabimus. Vide codd. Paris. 2417, f. 4ᵛ s.; 2506, f. 108 ss. et cf. cod. Vatican. 212, f. 205 ss.; cod. Angelican. 29, f. 275 ss.

the first to Ares, the second to the Sun, the third to Aphrodite, the fourth to Zeus, the fifth to Kronos, the sixth to the Moon, the seventh to Hermes, and the eighth again to Ares and so on in succession. They establish the ascending sign as follows: from the sign in which the Sun is located they assign one hour to each in order, and whichever sign the final hour falls upon, that sign they define as the ascendant. Wherever the ruling planet happens to be in its course through the cosmos, there they fix Saturn for them; and in the sixth sign from this they place Ares, from Ares in the fourth Aphrodite, from Aphrodite in the second the Moon, and from the Moon in the seventh Zeus, and in the fifth from Zeus the Sun, and from the Sun in the third Hermes, and from these hypothetical configurations and these topical distinctions and the nature of the signs they calculate astrologically the matters of the inception. They examine the reigning planet and the ruling planet, how it is situated and by which planets it is witnessed, and they make their pronouncements not without purpose. Let there also be an example of what has been said: let it be that 177 days have elapsed since the conjunction in Cancer; I divide by 7; the remainder is 2, so that it follows that Ares rules that day, and the given hour is the fourth, so that it follows that Zeus governs it, and the Sun cosmically is in Aquarius; so let the ascending sign of the fourth hour be Taurus, and since Zeus the ruling planet happened to be in Taurus in its course, Saturn will be in Taurus and Ares in Libra, Aphrodite in Capricorn, the Moon in Aquarius, Zeus in Leo, the Sun in Sagittarius, and Hermes in Aquarius.

[THE. THE.]

2 sixth Moon R : from the Moon L. 4 they distribute thus from the sign in one R. 6 ἀποθ'] where coni. Kroll. 7 εἰς] εἰ codd., corr. Kroll. 14 οὐ κατασκόπως codd. : corr. Kroll.

Ch. 58. Theophilus's compilation on universal inceptions.

1. The most ancient and wisest star-observers among the Egyptians defined the beginning of the year as starting from the rising of the Dog Star; and yet, having examined the position of the Moon and the degree-placement of the remaining stars, they determined from all of these and from their configurational description the

E cod. Laur. 28, 34 (A) f. 58° and Laur. 28, 13 (B) f. 143 transcribed and collated by Wuensch; Marc. 335, f. 336*, which agrees with B so closely that it appears to have been copied from it, was inspected by Kroll. 1 τοῦ αὐτοῦ θ etc. thus A, θ. περί καταρχῶν B.

1 Concerning Theophilus, son of Thomas, of Edessa, equally versed in both the Greek and Syriac languages, held in the highest esteem by the Caliph al-Mahdi for his knowledge of astrology, who died in Baghdad in the year 785 A.D., cf. Wenrich, De auctorum graecorum versionibus, 1842, pp. 14, 73; Wright, Syriac Literature, 1894, p. 163 sqq. and above, p. 83, n. 4. We will discuss the works of Theophilus more fully in the Paris catalogue. See codd. Paris. 2417, f. 4' s.; 2506, f. 108 ss. and cf. cod. Vatican. 212, f. 205 ss.; cod. Angelican. 29, f. 275 ss.

τοῦ ἔτους (f. 59r) ἀποτέλεσμα ἔφασκον γεγενῆσθαι. [καὶ] ταῦτα μὲν οὖν οὐ κατὰ φυσικόν τι θέσπισμα καὶ πιθανὸν ἔχον ὑπόδειγμα, ἀλλ' ἐπειδήπερ ἡ τοῦ Νείλου ἀνάβασις κατ' ἐκεῖνον τὸν καιρὸν γίνεται κατὰ τὴν τῶν Αἰγυπτίων χώραν καὶ πελαγίζει τὴν Αἴγυπτον, διὰ τοῦτο ταύτῃ τῇ ἀρχῇ τοῦ ἔτους ἐχρήσαντο. ἀλλ' αὕτη ταῖς λοιπαῖς τῆς καθ' ἡμᾶς οἰκουμένης χώραις οὐ συμβάλλεται. οἱ δὲ μεταγενέστεροι ὡς ἠκριβωκότες τὴν φυσικὴν γνῶσιν καὶ δι' ἰσχνῆς θεωρίας ταύτης μετειληφότες, οἱ κατὰ τοὺς Ἕλληνας, φημί, μαθηματικοὶ τὴν νεομηνίαν τοῦ ἔτους τεθεσπίκασιν, ὅταν ὁ Ἥλιος εἰς τὴν ἀρχὴν τοῦ Κριοῦ παραγένηται, σκεψάμενοι τὸ ὡροσκοποῦν ζῴδιον καὶ τὰς ἐποχὰς τῶν πλανήτων ἀστέρων μετὰ καὶ τῆς τῶν ἀπλανῶν καὶ τὰ κέντρα ὡς ἐπὶ γενέσεως πεπήγασι καὶ οὕτω τὸ τοῦ ἔτους ἀποτέλεσμα προειρήκασιν. ὁ δὲ σοφώτατος Πτολεμαῖος λεπτομερεστέρᾳ τῇ μεθόδῳ κέχρηται πρὸς τὴν τοιαύτην πρόγνωσιν, ταῖς τέσσαρσι τροπαῖς τοῦ ἐνιαυτοῦ, φημί, ἤτοι ταῖς προγινομέναις τῶν τροπῶν συνόδοις τε καὶ πανσελήνοις καὶ τοῖς τούτων οἰκοδεσπόταις μετὰ τῆς τῶν κέντρων πήξεως καὶ τῆς τῶν συνανατελλόντων ἀπλανῶν δυνάμεως. οἱ δὲ κατὰ τὴν ἑῴαν ἅπασαν Περσῶν σοφίας ἐρασταὶ τὰς Ἑλληνικὰς βίβλους τῇ ἑαυτῶν μεταφράσαντες γλώττῃ τῷ ἐνιαυσιαίῳ καὶ μόνῳ κανόνι ἐχρήσαντο ἤγουν τῷ ἐκ τῆς τοῦ Ἡλίου εἰς τὴν ἀρχὴν τοῦ Κριοῦ ἐποχῆς, καθάπερ Κριτόδημος καὶ Οὐάλης καὶ Δωρόθεος καὶ Τιμόχαρις καὶ οἱ περὶ αὐτούς. ὅθεν κἀγώ, φιλομαθέστατε, ἀναγκαῖον ᾠήθην, μᾶλλον δὲ φιλότιμον, ταύτῃ τῇ παραδόσει κεχρῆσθαι, ἥνπερ καὶ οἱ ἀνατολικοὶ ἠσπάσαντο, τουτέστι τὴν ἐνιαύσιον γένεσιν ἤτοι τοῦ Ἡλίου εἰς τὸ πρῶτον λεπτὸν τῆς πρώτης μοίρας τοῦ Κριοῦ εἰσερχομένου κατὰ τὴν βασιλεύουσαν πόλιν ὅπου ἂν εἴη· οἱ δὲ κατὰ τὴν τῶν Σαρακηνῶν βασιλεύουσαν πόλιν, ὅπου ἀνείληφά μου τὴν ψηφοφορίαν, ἥτις ἐστὶν ἀνατολικωτέρα Βαβυλῶνος, τῆς δὲ Ἀλεξανδρείας καθὼς ἐνδοκιμάσαι ὥρας σγ' ιε', † ὅ ἐστιν ιτλ'. ὀνομάζεται δ' αὕτη Εἰρηνόπολις, τῇ δὲ τῶν Σύρων διαλέκτῳ Βαγδαδᾶ· τὸ δὲ πλάτος αὐτῆς ἐκ τοῦ ἰσημερινοῦ ἡμισφαιρίου κατὰ τὴν ἐπὶ τὰ βόρεια μέρη ἀπόκλισιν μοιρῶν λγ'. ἐπεὶ δὲ εὗρον τοὺς τῆς ἀνατολῆς σοφοὺς ἐπιτηδευομένους τὴν τοιαύτην ἐνιαύσιον τροπὴν πρὸς

1 γίνεσθαι B. ταῦτα μὲν οὖν A] πλὴν B. 2 κατά τινα λόγον καὶ τὸ πιθανὸν εὔλογον ἔχοντα τὸ περὶ τούτου ἐκανόνισαν, ἀλλ' ἐ. παρ' ἐκείνοις ἡ B. 3 κατὰ ... χώραν om. B. 4 καὶ διὰ A. 5 ἀλλ' om. A. χώρας A B, corr. Marc. 7 γνῶσιν βέλτιον καὶ διὰ λεπτοτέρας μάλιστα θ. B. 8 φημὶ ante οἱ κατὰ ponit A. τὴν τούτων νεομηνίαν om. τοῦ ἔτους A. 9 γένηται B. 10 πλανήτων om. B. 11 καὶ τὰ B] τὰ A. 12 τὰ κατὰ τὸ ἔτος ἀποτελούμενα προέλεγον B. 13 τῇ] καὶ ἔτι τῇ B. χρησάμενος B. 14 τὰς τέσσαρας τροπὰς B (ας ter in ras.). ἐν. ἀρχὰς τίθεται ταῖς προγεγενημέναις συν. καὶ π. B. 18 δυνάμεως, εἰς τὴν δήλωσιν τῶν ἀποτελουμένων χρώμενος (χρώμενος ir.) B. ἑῴαν A, ἑῶαν αὖθις B. 19-20 τῷ et τῆς om. A, τῇ ἐκ τῆς ἐποχῆς τοῦ ἡ. κατὰ τὴν ἀ. τ. κρ. καθάπερ B. 21 αὐτοὺς ἐχρήσαντο A. 22 οἷς καὶ ἐγὼ ἑπόμενος ταύτῃ τῇ π. κέχρημαι B qui om. seqq. usque ad καὶ διὰ (cf. infra). 24 γένησιν A. 28 ἐδοκίμασα? 30 μαγδαδᾶ A. 31 ἀπόκλησι A. ἐπειδὴ A.

of the year (f. 595) they said had come to pass as a result. These things, then, are not according to any natural decree holding a plausible example, but since the rising of the Nile occurs at that time in the land of the Egyptians and floods Egypt, it was for this reason that they used this beginning of the year. But this is not shared by the remaining lands of the inhabited world known to us. The later authorities, however, as those who had mastered natural knowledge and partaken of it through refined speculation — those whom I call the Greek mathematicians — established the new moon of the year when the Sun arrives at the beginning of Aries, having examined the ascending sign of the horoscope and the positions of the wandering stars along with those of the fixed stars, and fixed the angles as in a nativity, and thus foretold the outcome of the year. But the most wise Ptolemy employed a more detailed method for such prediction, using the four turning-points of the year — that is, the conjunctions and full moons preceding the solstices and equinoxes — and their lords, together with the fixing of the angles and the power of the fixed stars rising with them.But those throughout all the East who were lovers of Persian wisdom, having translated the Greek books into their own tongue, made use of the annual and sole canon — namely that derived from the position of the Sun at the beginning of Aries — just as Critolemos and Vales and Dorotheus and Timocharis and those associated with them did. Hence I too, most learned friend, considered it necessary — or rather a matter of honor — to have employed this tradition, which the Orientals also embraced, that is, the annual nativity corresponding to the Sun's entry into the first minute of the first degree of Aries as reckoned for the reigning city wherever it may be. Those of the Saracens' reigning city, where I carried out my calculations — which is further east than Babylon, and as it has been determined is 6 hours and 15 minutes east of Alexandria, making it 33 degrees — is called Eirenopolis, and in the Syriac dialect Baghdada; its latitude from the equatorial hemisphere in the northward declination is 33 degrees. And since I found the wise men of the East practicing such an annual revolution according to 2 according to some reason and probability but since among them B. 3 according to ... land A B, corr. Marc. 7 knowledge 8 I mean placed before those according to A. the

1 it becomes B. this with οὖn A] but B. ineἔλογον having arranged about this, nhôran om. B. 4 and through A. 5 but 'om. A.nveltion and for more detail in fact th. of the year A. 9 is born B. 10 planets om. B. 11 and B] ts A. 12 ts tessaras tropas B. (let ter in ras.). in. first set antecedents con. and p. B. 18 forcefully, in the declaration of the consequents chromenos (chromenos ir.) B. if A, if aὖthis B. 19-20 τῷ εἰ τῆς nom. Ah, from the era of the. according to a. t. cr. kataper B. 21 they used A. 22 who and I next to this p. kechrimai B qui om. seq. usquenad kai dιà (cf. infra). 24 genisin A. 28 tested 30 magdadaˈA. 31 απονἐπειδὴ A.

call A.

Βαβυλῶνα καὶ ἐκ τῆς τοιαύτης πραγματείας προλέγειν τὰ περὶ πολέμων καὶ αὐχμῶν καὶ ὑετηρίας καὶ βασιλέων καὶ πάσης ἐπαγωγῆς (f. 59ᵛ) ἢ συμφορᾶς συμβαινούσης κατὰ πάσας τὰς χώρας, κἀγὼ γοῦν κέκρικα τοῦτο καλῶς ἔχειν καὶ σοφῶς ἐπινοεῖσθαι, πῆξαι γενέθλιον — κοσμικόν
5 φημι — τῆς ὅλης οἰκουμένης ἐκ τῆς βασιλευούσης πόλεως ὡς ἐκ βαλβίδος τοῦ οἰκουμενικοῦ θεάτρου, καὶ μετὰ τὴν ὡροσκοπικὴν θέσιν πάντα ὡς ἐπὶ γενέσεως πραγματεύσασθαι διὰ τῆς καλοποιῶν τε καὶ κακοποιῶν μαρτυρίας καὶ τῆς τῶν φώτων θέσεως· πλὴν τὰ κατὰ τὸν βασιλέα ἐξὸν ἡμῖν λαμβάνειν ἐκ τοῦ βασιλικοῦ κλήρου καὶ τῆς τῶν τριγωνικῶν αὐτοῦ
10 θέσεως δεσποτῶν καὶ ἐκ τῆς μεσουρανούσης μοίρας καὶ τῶν τριγωνικῶν δεσποτῶν τοῦ μεσουρανήματος καὶ τῆς αὐτῶν θέσεως καὶ σὺν αὐτοῖς τοῦ Διός· εἶθ' οὕτως τὰ περὶ τῶν πολεμίων ἐκ τῆς τοῦ Ἄρεως θέσεως, τὰ δὲ κατὰ τὰς μεγίστας συμπτώσεις ἐκ τοῦ Κρόνου, τῇ συγκρατικῇ τε καὶ φυσικῇ τῶν ζῳδίων καὶ τῶν ἀστέρων ἀκολουθίᾳ καὶ
15 τῇ τῶν οἰκοδεσποτῶν τοῦ ἔτους αὐθεντείᾳ κεχρημένοι μετὰ τῆς προγενομένης τοῦ ἔτους πρώτης συζυγίας ἤγουν συνόδου ἢ πανσελήνου. καὶ ἡ μὲν γενικωτάτη καὶ καθόλου τροπὴ τοῦ ἔτους ἡ ἐν τῷ Κριῷ γινομένη ἐστίν, ἰδικωτάτη δὲ καὶ ἡ κατὰ μέρος γνωριζομένη ἐστίν, ἣν ὁ σοφὸς Πτολεμαῖος εἰργάσατο, ἡ ἐκ τῶν λοιπῶν τροπῶν τῆς τε θερι-
20 νῆς καὶ μετοπωρινῆς καὶ χειμερινῆς, καὶ τούτων αἱ προγινόμεναι συζυγίαι· ἡ δὲ λεπτομερεστέρα καὶ μηνιαία μετάβασις ἔκ τε τοῦ ἡλίου εἰς τὸ καθ' ἓν ζῴδιον ἐπεμβάσεως καὶ τῆς κατ' ἐκεῖνο ὡροσκοπικῆς θέσεώς τε καὶ κεντρώσεως καὶ τῆς πρὸ τούτου γινομένης τῶν φώτων συζυγίας καὶ τοῦ οἰκοδεσποῦντος αὐτῆς ἀστέρος· ταῦτα οὖν πραγματεύου ἐπὶ
25 τῆς ἐνιαυσίαις τροπῆς καὶ τὰ ἑξῆς καὶ εἶθ' οὕτως σκέψαι τὰ ἀποτελέσματα καθὼς ὑπετάξαμεν. [W. K.]

3 rursus inc. B : καὶ διὰ τοῦτο καλῶς ἔχειν κέκρικα, πῆξαι κοσμικὸν γενέθλιον etc. 5 φημι om. B. 7 ἀγαθοποιῶν B. 8 περὶ βασιλέως A im. 12 καὶ εἶθ' A. 18 καὶ ἡ] abundat ἡ. 19 εἰργάσατο A] παρέδωκεν B. 20 μεθοπ. A B. χειμ. τὰ μένοντα (pro μέλλοντα) σκοποῦσα ἐκ τῶν πρὸ τούτων γινομένων συζυγιῶν B. 21 ἡ δέ τι (pro ἔτι) B. debet essé τε τῆς τοῦ. 22 καθ' ἕκαστον B. κατεκείνου A B. 24 καὶ om. A. τούτων οὖν πραγματευομένων ἐ. τ. ἑ. τ. ἑξῆς σκεπτόμεθα περὶ ἀποτελεσμάτων· λαμβάνεται τοίνυν etc. B pergens ad ea quae A quoque subicit inscribens : ἀποτελέσματα τοῦ ἐνιαυσιαίου χρόνου καθὼς ἐκ τῶν ἀρχαίων συνήγαγον.

F. 65. Περὶ ὑετῶν δόκιμον ἀπὸ φωνῆς Σύρου τινός[1].

Δεῖ γινώσκειν περὶ τῆς ἑκάστοτε γινομένης ἐπομβρίας ἐκ τῶν τοῦ ἔτους κυρίων καὶ ἐκ τοῦ τῆς Ἀφροδίτης καὶ τοῦ Ἑρμοῦ καὶ τῆς

Ex codicibus Florent. 12, f. 65 (= L), Flor. 7, f. 159ᵛ (= L′). 2-3 Δεῖ — ἔτους] περὶ δὲ τῆς ἑκάστοτε γινομένης ἐπομβρίας, δεῖ σκοπεῖν ἔκ τε τῶν τοῦ ἔτους κυρίων καὶ ἐκ τῆς Ἀφροδίτης καὶ τοῦ Ἑρμοῦ καὶ τὴν <*sic*> Σελήνην· ὅταν γὰρ ᾖ τοὺς ἔτους L′.

[1] [Σύρος τις cui hoc fragmentum tribuitur, idem est sine dubio atque Σύρος

Babylon, and from such a treatise to foretell matters concerning wars and droughts and rainfall and kings and every calamity (f. 593) or misfortune befalling all regions — I too have judged this to be a sound and wisely devised practice: to cast a nativity — a cosmic one, I mean — for the whole inhabited world, taking the reigning city as the starting-gate of the universal theatre, and after establishing the ascendant position to work out everything as in a nativity by means of the testimony of the benefic and malefic planets and the position of the luminaries; except that matters concerning the king it is permitted to us to derive from the royal lot and the position of its trigon lords, and from the degree culminating and the trigon lords of the Midheaven and their position, together with Jupiter; and then in like manner matters concerning enemies from the position of Mars, and matters concerning the greatest catastrophes from Saturn, making use of the syncretic and natural sequence of the signs and the stars and the authority of the lord of the year, together with the first conjunction or syzygy — that is, conjunction or full moon — preceding the year.And the most general and universal turning-point of the year is the one occurring in Aries, while the most particular and individually recognized one is that which the wise Ptolemy elaborated — derived from the remaining turning-points, namely the summer, autumnal, and winter solstices and equinoxes, with the syzygies preceding each of these; and the more detailed and monthly transition derives from the Sun's entry into each individual sign and the ascendant position and angularity at that moment, and from the syzygy of the luminaries occurring before it and the star ruling that syzygy. These matters, then, you should work out with respect to the annual ingress and what follows, and thereafter examine the outcomes as we have set out below. [W. K.]

3 rursus inc. B: and for this reason he has a good fortune, he has a cosmic birthday etc.n5 fame om. B. 7 benefactors B. 8 about the king A im. 12 and eith A. 18 and {] abundat h. 19 worked A] delivered B. 23 months. A. B. winter τὰ ΜΕΝΟΝΤΑΝ (pro Πεντροντα) intended from the previous marriages B. 21 A δέτι (pro ἔτι) B. debet esse τε τῆς τοῦ. 22 each B. catekeinou AB.n24 and om. A. of these then carried out e. t. e. t. B pergens ad ea quae A quoque subicitninscribens : results of the present tense as derived from the ancient synogons.

Γ. 65. On Rains, a reliable account from the words of a certain Syrian.[1]

One must know about the rainfall that occurs from time to time from the lords of the year and from those of Venus and Mercury and the

From the codices Florent. 12, f. 65 (=L), Flor. 7, f. 159v (=L'). 2–3 Δεῖ — ἔτους] Concerning the rainfall that occurs from time to time, one must examine it from both the lords of the year and from Venus and Mercury and the Moon; for when τοὺς ἔτους L'.

1 [The Syrian to whom this fragment is attributed is without doubt the same as Σύρος

Σελήνης. σκόπει οὖν· ὅταν ᾖ τοῦ ἔτους ὁ κύριος κακοποιὸς καὶ ὡροσκοπῇ, <ἢ> ἐν τῷ δύνοντι τύχῃ, ἀβροχίαν σημαίνει· καὶ ὅταν ᾖ κακοποιὸς ἐπίκεντρος μὴ ἔχων λόγον πρὸς τὸ ἔτος ἀλλὰ καὶ τοὐναντίον ὅταν ᾖ ἀγαθοποιὸς ἐπί τινος τῶν κέντρων, ἕτερος δὲ κακοποιὸς ὑπὸ γῆν, ἀβροχίαν δηλοῖ· καὶ ὅταν ᾖ ὁ τοῦ Διὸς ἢ ὁ τῆς Ἀφροδίτης καὶ τοῦ Ἑρμοῦ καὶ ἡ Σελήνη ἐπὶ τοῦ ὡροσκόπου ἢ ἐν τῷ δύνοντι, ὑετηρίαν σημαίνει· ἐὰν δὲ ἐν τοῖς λοιποῖς δύο κέντροις, σύμμετρον ὑετὸν σημαίνει καὶ μάλιστα τῶν κακοποιῶν ἀποκεκλικότων. ἐὰν ᾖ ἡ Σελήνη μετὰ Ἑρμοῦ ἐν οἵῳ δήποτε ζῳδίῳ ἐπὶ ἑνὸς τῶν κέντρων καὶ μάλιστα τοῦ ὑπὸ γῆν, πανταχοῦ βροχὴν ἔσεσθαι σημαίνει· καί ὅταν οἱ ἀγαθοποιοὶ ἅμα καὶ οἱ κακοποιοὶ ἀποκλίνωσι τῶν κέντρων, μόνον δὲ Σελήνη καὶ Ἑρμῆς ἐπίκεντροι, ὑετὸν σημαίνουσι· καὶ ὅταν ᾖ κακοποιὸς μὲν ἐπίκεντρος, ἀγαθοποιὸς δὲ ἐπὶ τοῦ δύνοντος ἢ ἐν τῷ ὑπὸ γῆν, βροχὴν σύμμετρον δηλοῦσιν· τὸ δὲ ἔτι ἀκριβέστερον, ἐὰν ᾖ καὶ ὁ κακοποιὸς ἐπὶ ἑνὸς τῶν κέντρων· ὅταν δὲ οἱ κακοποιοὶ ἐπίκεντροι καὶ ἡ Σελήνη σὺν τῷ Ἑρμῇ ἢ ἐν ἀποκλίμασιν, ὑετηρίαν σημαίνουσιν· ὅταν δὲ οἱ κακοποιοὶ λόγον ἔχωσι πρὸς τὸ ἔτος, ἐνιαχοῦ μὲν ὑετίζει, ἐνιαχοῦ δ' οὔ. ὅμως χρὴ ἡμᾶς λαμβάνειν τὸν τοῦ ἔτους ἀστέρα ἤτοι τὸν σημαίνοντα τὸν ὑετόν, τὸν ἐπὶ τοῦ ὡροσκόπου ἢ ἐπὶ τοῦ δύνοντος ἢ τὸν ἐκ ζῳδίου εἰς ζῴδιον τὴν μετάβασιν ποιούμενον. ἐγὼ δὲ ἐν πείρᾳ ἔσχον ὅτι ἐν οἵῳ δήποτε κέντρῳ ἐὰν εὑρεθῇ ἀγαθοποιός, δεῖ σύγκρασιν ποιεῖσθαι ἐξ αὐτοῦ καὶ ἐκ τοῦ ἐφ' οὗ ἐφέστηκε ζῳδίου. δεῖ δὲ εἰδέναι ἐν τῷ καιρῷ τῆς βροχῆς ἐπιτήδεια τάδε ζῴδια· Ἰχθύας, Κρόνον, Καρκίνον, Λέοντα, Ὑδροχόον· καὶ ἐκ τούτων τῶν ε' ὁ Λέων καὶ ὁ Ὑδροχόος πλεονάζουσιν εἰς βροχήν· ὑετοποιοὺς δὲ ἀστέρας φημὶ Σελήνην καὶ Ἀφροδίτην καὶ Ἑρμῆν· ἐκ δὲ τῶν τριῶν ὁ Ἑρμῆς

1 ὁ ante κύριος add. L'. 1-2 ὡροσκοπεῖ L, om. L', -πῇ scripsi. 2 ἢ inserui. τύχῃ, ἀβροχίαν] παροχίαν L. 4 ante ἐπὶ : μὴν L' pro τινος: ἑνου<*sic*> L. 6 ὑετηρίαν] ἐπομβρίαν L'. 7 ἐὰν δὲ] εἰ δὲ καὶ L. 7-8 σύμμετρον-σημαίνει] μέσος L. 8 ἀπὸ κεκληκότων L. 9 ἑνοιοδήποτε = l. 21 L. τοῦ om. L. 10 ἔσεσθαι] εἶναι L. 11 ἀποκλίνωσιν L. 12 post ἐπίκεντροι : ὄντες L'. σημαίνουσι] σημαίνει L. μὲν om. L. 13 τῷ] τοῦ L'. 14 δηλοῖ L'. ἔτι om. L. post ἀκριβέστερον : ὅμως ἵνα μή ἐστιν κακ. L. 15 post ἐπίκεντροι : ὦσι L'. 16 ὑετὸν L'. σημαίνει LL', corr. οἱ om. L. 17-18 ἐνισχοῦμενον, ὑίζει· ἐνισχοὺ δ' οὗ L : ἐνιαχοῦμενον, ὑετίζει· ἐνιαχοῦ δ' οὗ L', corr. 19 ὑετὸν] βροχετὸν L. ἐπὶ alt. om. L'. 22 ἐξ] ἔκ τε L'. ἐκ om. L'. post τοῦ] ζῳδίου L'. ἐφέστηκε] ἔστηκε L'. ζῳδίου om. L'. 22-23 δεῖ-ζῴδια] εἰσὶ δὲ ζῴδια ἐπιτήδεια εἰς βροχὴν τάδε L'. 25 καὶ τοὺς ὑετοποιοὺς ἀστέρας L. 26 καὶ prius om. L'. ἐκ δὲ τῶν] καὶ τῶν L.

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cuius excerptum aliud de tempestatum praesagiis ex eodem codice (f. 144ᵛ) postea edemus, eoque efficitur Syrus non gentis nomen sed hominis esse. Alioquin ignotus nobis quidem est. Si quis tamen eum Syrum esse velit cui Ptolemaeus tetrabiblum suam dedicavit, libera est coniectura — Saepius hoc δοκίμιον (siccine ?) περὶ ὑετῶν in libris mss. inveniri notavit Kroll e. g. in Taurinensi CVII, 10, f. 36ᵛ. — F. C.]

Moon. Consider therefore: when the lord of the year is a malefic and is on the ascendant, or happens to be in the setting sign, it signifies drought; and when the malefic is angular without having a relation to the year, but also on the contrary when a benefic is on one of the angles and another malefic is below the earth, it indicates drought; and when either Jupiter or Venus and Mercury and the Moon are on the ascendant or in the setting sign, it signifies rainfall; but if they are in the other two angles, it signifies moderate rain, and especially when the malefics have declined. If the Moon is with Mercury in whatever sign on one of the angles, and especially that of the subterranean, it signifies that there will be rain everywhere; and when the benefics and the malefics alike decline from the angles, and only the Moon and Mercury are angular, they signify rain; and when a malefic is angular but a benefic is at the setting sign or in the subterranean, they indicate moderate rain; and what is still more precise: if the malefic is also on one of the angles; but when the malefics are angular and the Moon together with Mercury is in the declining places, they signify rainfall; but when the malefics have a relation to the year, in some places it rains and in some it does not.Nevertheless we must take the star of the year, that is, the one signifying rain, the one on the ascendant or on the setting sign, or the one making its transition from sign to sign. I have found by experience that in whatever angle a benefic is found, one must make a blending from it and from the sign upon which it stands. One must know that the following signs are suitable at the time of rain: Pisces, Capricorn, Cancer, Leo, Aquarius; and of these, Leo and Aquarius predominate toward rain; and the rain-producing stars I call the Moon and Venus and Mercury; and of the three, Mercury

1 & ante main add. L'. 1-2 peep L, om. L', -pi scripsi. 2 or inserui.n4 ante ntychi, abrochian] ἐπὶ : μὴν L' pro τινος: ένου <sic> L. 6υετην7-8 parochian L.nrian] oppobrian L. 7 if δε] συμμέτρον-means] middle L. εδε also L.n8 of κεκλικοτόν L. 9 any sense = 1. ντου om. L. 10 ἔsesthai] is L. 21 L.n11 deviation L. 12 post epicenters : nsignify] means L. ΎΟνnL. beings L'.nom. L. 13 τῷ] of III. 14 i.e. L'. What is post more precisely: however wrong L. 15 post epicenters : ὦσι L'. 16 year L'. means LL',ncorr. of om. L. 17-18 ἀνιχομενον, ύιζει νισχου δ οὗ L: ύιαχουμενον, νύετιζει νιαχοῦ δ οὗ L', corr. 19 ύετὸν] brocheton L. ἐπὶ alt. om. L'. 22 ἐξ]nἔκ te L'. from om. L'. post of] the sign L'. ἔφεστηκε] ἕστεκη L'. Zodiac om. L'.n22-23 see-Zodias] in dhῳdia epitideia in rain so and so m'. 25 and the other stars L. 26 and prius om. L'. from the] and the L.

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another excerpt of which, concerning weather forecasts, from the same codex (f. 144*) we will publish later, and by this it is established that Syrus is not the name of a people but of a man. Otherwise he is indeed unknown to us. If anyone, however, wishes him to be that Syrus to whom Ptolemy dedicated his Tetrabiblos, the conjecture is open. Kroll noted that this δοκίμιον (thus?) περί ύετῶν is found rather frequently in manuscript books, e.g. in the Taurinensis CVII, 10, f. 36. — F. C.]

ὀλιγώτερος εἰς βροχήν. ὅταν οὖν ὁ εἷς τῶν τριῶν τούτων ἔλθῃ ἐν τοῖς προειρημένοις ζῳδίοις, βροχὰς ποιεῖ, εἰ δὲ καὶ Ἀφροδίτη ἐπέμβασιν ποιοῖτο τοῖς δυσὶ τούτοις ἐν ἑνὶ τούτων τῶν ζῳδίων οὖσι, μέγας ὑετὸς γίνεται οὐ μὴν βλαπτικός· [εἴ τοί γε εἰς ἀφανισμόν, καίτοι γ' ἐπὶ
5 τοῦ προειρημένου σχήματος ἐὰν ᾖ ἡ Ἀφροδίτη, βραδυβραδὺς ὀλιγώτερος γίνεται]· ὅταν δὲ ἡ Ἀφροδίτη καὶ ἡ Σελήνη ὦσι δίχα τοῦ Ἑρμοῦ ἐν ἑνὶ τούτων τῶν ζῳδίων, βροχὴ γίνεται σύμμετρος καὶ ὠφέλιμος· καὶ ὅταν ἡ Σελήνη ᾖ μόνη καὶ μαρτυρηθῇ ὑπὸ Ἀφροδίτης ἢ τοῦ Ἑρμοῦ, βροχὴ γίνεται καλή· εἰ δὲ καὶ ἀμαρτύρητος ᾖ ἡ Σελήνη, αὐτοὶ δὲ ὦσιν
10 ἐν ἑνὶ τῶν προειρημένων ζῳδίων, βρέχει ἕως οὗ ἡ Σελήνη ἐξέλθῃ ἐκ τοῦ ζῳδίου ἐν ᾧ ἐστιν. Ἀφροδίτη Ἑρμῆς Σελήνη δίχα τῆς τῶν κακοποιῶν μαρτυρίας ἢ συμπαρουσίας ἢ ἐπί γε τῆς ἐπαναφορᾶς αὐτῶν <ἐὰν> ὦσιν, ὑετηρίαν σημαίνουσιν· ὅταν δὲ κακοποιὸς ᾖ σὺν αὐτοῖς ἢ μαρτυρήσῃ ἢ ἐπαναφέρηται, οὐ βρέχει. Ἀφροδίτη Σελήνη καὶ Ἑρμῆς
15 συνόντες ἀλλήλοις ἐν ἑνὶ τῶν προειρημένων ζῳδίων ἐν καιρῷ τῷ εὐθέτῳ, κἂν ὑπὸ κακοποιῶν βλάπτωνται, ἐπὶ τὴν ἀνατολὴν βρέχει. οἱ προειρημένοι ἀστέρες συνόντες κακοποιῷ, ἐκ διαλειμμάτων βρέχουσιν. ἡ Ἀρροδίτη μαρτυροῦσα τοῖς προειρημένοις πλείω δύναται ἢ ὅταν συνῇ. ὅταν δὲ ᾖ ἡ Ἀφροδίτη ἢ ὁ Ἑρμῆς ἐν Παρθένῳ καὶ Σελήνη ἐν
20 Ταύρῳ ἢ ἐν Σκορπίῳ ἢ ἐν Ἰχθύσι, γίνεται ὑετός· καὶ ἀνάπαλιν [καὶ] ὅταν οἱ προειρημένοι ἀστέρες ὦσιν ἐν ἑνὶ τῶν βροχικῶν ζῳδίων καὶ Ἀφροδίτη καὶ Ἑρμῆς ὕπαυγοι ἢ ἀναποδιστικοί, οὐ ποιοῦσι βροχήν. καὶ ὅταν ἡ Σελήνη ἐν Ταύρῳ ᾖ ἢ Παρθένῳ καὶ διαμετρήσῃ αὐτὴν ἡ Ἀφροδίτη ταχυδρομοῦσα χωρὶς τῆς τῶν κακοποιῶν μαρτυρίας, ἐν
25 αὐτῇ τῇ ἡμέρᾳ βρέχει καὶ μάλιστα σὺν τῷ ἀναβιβάζοντι οὔσης τῆς Σελήνης· ὅταν δὲ μετὰ τοῦ καταβιβάζοντος ἢ χωρὶς τῆς τοῦ Κρόνου μαρτυρίας, τῆς Ἀφροδίτης καὶ τοῦ Ἄρεως καὶ τοῦ Ἑρμοῦ ἐν χρονικοῖς ὄντων ζῳδίοις, βρέχει. σκόπει τοίνυν ἐν τῇ τοῦ ἔτους τροπῇ ἤγουν ὅταν εἰσέλθῃ ὁ Ἥλιος ἐν τῷ α' λεπτῷ τοῦ Αἰγόκερω πῶς κεῖται
30 ἡ Ἀφροδίτη καὶ ὁ Ἑρμῆς, καὶ ἐὰν ὦσιν ἐν ἑνὶ τῶν προειρημένων ζῳδίων ἤγουν τῶν βροχικῶν, οἱ δὲ κακοποιοὶ οὐ βλέπωσιν αὐτούς, ὁ

1 εἰς βροχὴν om. L. ὁ εἷς] τις L′. 1-2 ἔλθη-ζῳδίοις] γένηται εἴς τι τῶν προειρημένων ζῳδίων L′. 2 βροχετοὺς L. καὶ] ἡ L′. 3 ποιεῖται L′. τούτων post ζῳδίων L′. οὖσι] ὄντων L. 3-4 μέγας ὑετὸς γίνεται] βροχὴ γίνεται μεγάλη L′. 4 οὐ μὴν βλαπτικὴ L, corr. 4-6 εἴ τοί γε-γίνεται om. L′, uncis secl. 6 ὦσιν L. τοῦ om. L. 7 γίνεται βροχὴ L. σύμμετρος] μέση L. 9 γίνεται βροχὴ L. 10 ἐξέλθῃ post ζῳδίου, ἐκ om. L′. 12 γε] τε codd., corr. Kroll. 13 ἐὰν inserui, εἶεν L′. ὑετὸν L′. 14 Ἀφροδίτη om. L′. 16 καὶ βλάπτονται L. ἐπὶ τὴν ἀνατολὴν βρέχει] βροχὴν ποιοῦσιν L′. 18 δύναται] ὕζει L (sc. ὑετίζει). 20 ἢ καὶ L. καὶ del Kroll. 21 βροχικῶν] ἀρχικῶν L′. καὶ] ἡ δὲ L′. 22 post ὕπαυγοι: ὦσιν, pro ἀναποδιστικοὶ: ὑποποδίζωσιν L′. 23 ἢ Παρθένῳ bis repet. LL′. 24 ταχυδρομοῦσα om. L′. 27 καὶ τοῦ Ἄρεως καὶ τοῦ Ἑρμοῦ] καὶ τοῦ ♂ (sc. Ἄρεως) καὶ τοῦ ♂ (sc. Ἄρεως) L′. 28 τοίνυν σκόπει L. 29 signum Virginis habent LL′, corr. dubit. Αἰγόκερω <♑>. 30 καὶ ὁ om. L. 31 οἱ δὲ] καὶ οἱ L. βλέπουσιν L.

lesser for rain. When, therefore, one of these three comes into the aforementioned Signs, it produces rain; and if Venus also makes an ingress into these two being in one of these signs, a great shower occurs, though not a harmful one; [if indeed it be toward disappearance, yet in configuration B of the aforementioned figure if Venus is present, it becomes slow and lesser]; but when Venus and the Moon are without Mercury in one of these Signs, a moderate and beneficial rain occurs; and when the Moon is alone and is witnessed by Venus or Mercury, a fair rain occurs; but if the Moon is also without witness, while they themselves are in one of the aforementioned signs, it rains until the Moon departs from the Sign in which it is. Venus, Mercury, Moon without the testimony or co-presence of the malefics, or if they are in their succedent <position>, they signify rainfall; but when a malefic is with them or bears witness or is in the succedent, it does not rain. Venus, Moon, and Mercury being together with one another in one of the aforementioned signs at the fitting time, even if harmed by malefics, it rains toward the east. The aforementioned stars being together with a malefic produce rain at intervals.Venus bearing witness to the aforementioned has more power than when she is in conjunction. But when Venus or Mercury is in Virgo and the Moon is in Taurus or in Scorpio or in Pisces, rain occurs; and conversely, when the aforementioned stars are in one of the rainy Signs and Venus and Mercury are under the rays or in retrogradation, they do not produce rain. And when the Moon is in Taurus or in Virgo and Venus moving swiftly aspects her in opposition without the testimony of the malefics, on that very day it rains, and especially when the Moon is with the ascending node; but when it is with the descending node, or without the testimony of Saturn, with Venus and Mars and Mercury being in temporal signs, it rains. Consider, therefore, at the solstice of the year, that is when the Sun enters the 1st minute of Capricorn, how Venus and Mercury are situated, and if they are in one of the aforementioned Signs, that is the rainy ones, and the malefics do not look upon them, the 1 εἰς βροχὴν om. L. ὁ εἷς] τις L'. 1–2 ἔλθη–ζῳδίοις] γένηται εἴς τι τῶν προειρημένων ζωδίων L'. 2 βροχετούς L. καὶ ἡ L'. 3 ποιεῖται L'. τούτων post ζῳδίων L'. οὖσι] ὄντων L. 3–4 μέγας ὑετός γίνεται] βροχή γίνεται μεγάλη L'. 4 οὐ μὴν βλαπτική L, corr. 4–6 εἴ τοί γε–γίνεται om.L', uncis secl. 6 ὦσιν L. τοῦ om. L. 7 γίνεται βροχή L. σύμμετρος μέση L. 9 γίνεται βροχή L. 10 ἐξέλθῃ post ζωδίου, ἐκ om. L'. 12 γε] τε codd., corr. Kroll. 13 ἐὰν inserui, εἶεν L'. ὑετὸν Γ'. 14 Ἀφροδίτη om. L. 16 καὶ βλάπτονται L. ἐπὶ τὴν ἀνατολὴν βρέχει] βροχὴν ποιοῦσιν L'. 18 δύναται] ὑετίζει L (sc. ὑετίζει). 20 ἢ καὶ L. καὶ del. Kroll. 21 βροχικῶν] ἀρχικῶν Γ'. καί] ἡ δὲ L'. 22 post ὕπαυγοι: ὦσιν, and ἀναποδιστικοί: ὑποποδίζωσιν L'. 23 ἢ Παρθένῳ bis repet. LL. 24 ταχυδρομοῦσα omn. L'. 27 καὶ τοῦ Ἄρεως καὶ τοῦ Ἑρμοῦ] καὶ τοῦ Οι (sc. Ἄρεως) καὶ τοῦ σ' (sc. Ἄρεως) L'. 28 τοίνυν σκόπει L. 29 signum Virginis habent LL, corr. dubit. Αἰγόκερω < > 30 καὶ ὁ om. L. 31 οἱ δὲ] καὶ οἱ L. βλέπουσιν L.

Ἥλιος δὲ καὶ ὁ Ζεὺς ἐπιθεωρῶσι, καὶ ἡ Σελήνη δὲ καὶ ὁ Ἑρμῆς ὅταν κατὰ πάροδον ἔλθωσιν εἰς τὸν τόπον ὅπου ἦν ἡ Ἀφροδίτη, ἢ Ἑρμῆς, καὶ Ἀφροδίτη εἰς τὸν τῆς Σελήνης τόπον τριγωνίζωσιν αὐτὴν ἐκτὸς τῶν κακοποιῶν, γίνεται βροχή. ὅταν δὲ μὴ ᾖ ὁ Ἑρμῆς καὶ ἡ Ἀφροδίτη ἐν ἀρχῇ τοῦ ἔτους ἐν ἑνὶ τῶν προειρημένων ζῳδίων καὶ ὑπὸ τῶν κακοποιῶν οὐ βλάπτωνται, ἔλθωσι δὲ ἡ Σελήνη καὶ ὁ Ἑρμῆς ὅπου ἦν ἡ Ἀφροδίτη, γίνεται βροχὴ σύμμετρος. ὅπερ οὖν ἐγὼ ἐδοκίμασα, ἴδε τὸ ὡροσκοποῦν ζῴδιον ἐν τῇ ἀρχῇ τοῦ ἔτους καὶ τὸ δῦνον καὶ τὸ τοῦ ἀγαθοῦ δαίμονος καὶ τὸ τοῦ κακοδαιμονήματος, κἂν ἴδῃ φθοροποιὸς τὴν Σελήνην ἐρχομένην ἐπὶ τοὺς τόπους τούτους, γίνεται ὑετός· τὰ δὲ λοιπὰ δύο κεντρα χωρὶς τῆς τῶν κακοποιῶν μαρτυρίας τὸ αὐτὸ ποιοῦσιν· ὡσαύτως δὲ καὶ ὁ Κριὸς σὺν τῷ Ζυγῷ ὑπὸ κακοποιῶν μαρτυρούμενοι, καλοὶ εἰς ὑετόν, ὡσαύτως δὲ καὶ τὸ ζῴδιον τῆς προγεγενημένης συνόδου ἢ πανσελήνου, ἐὰν εὑρεθῇ ἐκ τῶν προειρημένων ζῳδίων ἕν, τὸ αὐτὸ ποιεῖ. [A. O.]

1 δὲ prius om. L'. ἐπὶ θεωροῦσιν L. 3 καὶ Ἀφροδίτη om. L'. τόπον τῆς Σελήνης ἢ τριγωνίζοσιν L', τριγωνίζοντες L. 6 βλάπτονται, ἔλθουσι L. 7 ὅπερ οὖν] καὶ τοῦτο ᾗ' L'. 8 τὸ alterum om. L. 9 τὸ om. L. κακοδαιμονήματος] κακοῦ δαίμονος L'. κἂν ἴδῃ] καὶ ἴδῃ L 10 ὑετηρία L. 12 Κριὸς] κύριος L. 13 προγενημένης L. 14 ἕν om. L'.

F. 66r. Περὶ καταστημάτων τῶν ζ' ἀστέρων Ἰουλιανοῦ[1].

Ὁ τοῦ Κρόνου ἀστὴρ φύσει ἐστὶν ἀμαυρότατος τὴν χροιάν, πρώτην ζώνην διαπορευόμενος, ἐν ἀέρι καταψύχρῳ καὶ δυσκινήτῳ καθεστώς, σύνεγγυς ὢν τῇ τῶν ἀπλανῶν σφαίρᾳ, πολὺ διέχων τοῦ ἡλίου, ἐν δὲ τῇ κινήσει βραδύτερος τῶν ἄλλων, τῇ φύσει κάθυγρος καὶ κατάψυχρος καὶ κρυσταλλώδης καὶ ἀνεμώδης, καὶ τοῖς δυσκράτως συγκεκραμένοις τῶν ζῳδίων συμπαθής, καὶ φθαρτικὸς ζῴων τε καὶ καρπῶν παντοίων δι' ὑπερβάλλουσαν ψῦξιν· ἐν μὲν οὖν τοῖς καθύγροις ζῳδίοις τυχὼν ποιεῖ τὴν θάλασσαν ταραχώδη καὶ ὄμβρους πολυημέρους καὶ ψύξεις καὶ ἀνέμους καὶ συμπτώσεις ἢ καὶ σεισμοὺς ἢ καὶ χάσματα· ἐν δὲ τοῖς πυρώδεσι ζῳδίοις ἀνέμων συστροφὰς καὶ λαίλαπας καὶ γνό-

Laur. 28, 34, f. 66r (A) descripserunt Wünsch et Bidez. Laur. 28, 13, f 148v (B); contulit Wünsch. Cum B fere consentit Marc. 335, f. 341v quem contulit Kroll. 5 ἀέρει A, μέρει B. 4 τῆς... σφαίρας B. πολὺ δὲ δ. B. 6 ἀν. πρὸς δὲ τὰ δυσκ. συγκεκριμένα συμπ. A. 8 παντοδαπῶν A. πολυχρονίους A.

[1] Iuliani Laodicensis excerpta in libris mss. haud rara sunt. In Vindobonensi ph. gr. 261, f. 79r-91v invenitur Ἰουλιανοῦ Λαοδικέως ἐπίσκεψις ἀστρονομική cuiusexordium et in nostro cod. 11, f. 247, c. οε' servatur. Eiusdem capitulum περὶ καταρχῶν infra (p 138) repperies. Tria fragmenta περὶ πολέμου " ex vetusto codice Vaticano " edidit Mai *Sript. vet. nov. coll.*, Romae 1827, II, 675 s. Excerptum περὶ ἀγορασμοῦ exstat in Vindob. 115, f. 159r. Marc. 334, f. 52v. Cf. Kroll, *Breslauer Abhand.*, VII, 1 (1894), p. 72. *Philologus*, N. F. XI. 1898, p. 125. Aetas celeberrimi scriptoris incerta est.

When the Sun and Jupiter are watching over, and the Moon and Mercury when they come by transit to the place where Venus was, or Mercury, and Venus comes to the place of the Moon and they form a trine with it apart from the malefics, rain occurs. But when Mercury and Venus are not at the beginning of the year in one of the aforementioned signs and are not harmed by the malefics, but the Moon and Mercury come to where Venus was, moderate rain occurs. What I myself have tested: observe the ascending sign at the beginning of the year, and the descending sign, and the sign of the Good Daemon, and the sign of the Evil Daemon; and if a destructive planet sees the Moon coming to these places, rain occurs. The remaining two angles, without the testimony of the malefics, produce the same effect. Likewise, Aries together with Libra, when testified to by malefics, are favorable for rain; and likewise the sign of the preceding conjunction or full moon, if one of the aforementioned signs is found there, produces the same effect.

[A. O.]

1 dè prius om. L'. ἐπὶ θεωροῦσιν L. 3 καὶ Ἀφροδίτη om. L'. Σελήνης ἢ τριγωνίζοσιν L', τριγωνίζοντες L. 6 βλάπτονται, 7 ὅπερ οὖν] καὶ τοῦτο δ' E'. 8 τὸ alterum om. L. 9 τό om. L. νήματος] κακοῦ δαίμονος Γ'. κἂν ἴδῃ] καὶ ἴδη L 10 ὑετηρία L. κύριος L. 13 προγενημένης L. 14 ἕν om. L'.

place of the

come L.

evil daemon-

12 Aries]

G. 665. On the Constitutions of the 7 Stars, by Julianus The star of Saturn is by nature most dim in color, traversing the first zone, situated in cold and sluggish air, being close to the sphere of the fixed stars, far distant from the sun, and in its motion slower than the others; by nature moist and cold and crystalline and windy, and sympathetic to the signs of the zodiac that are mixed in an intemperate combination, and destructive of living creatures and all kinds of fruits through excessive cold. When it chances to be in the watery signs, it makes the sea turbulent and brings prolonged rains and frosts and winds and collapses or even earthquakes or chasms; but in the fiery signs, whirlwinds and storms and dark

Laur. 28, 34, f. 66 (A) described by Wünsch and Bidez. Laur. 28, 13, f. 148′ (B); collated by Wünsch. Marc. 335, f. 341*, collated by Kroll, agrees almost entirely with B. 5 δέρει A, μέρει B. 4 τῆς... σφαίρας B. πολὺ δὲ δ. B. 6 ἀν. πρὸς δὲ τὰ δυσκ. συγκεκριμένα συμπ. A. 8 παντοδαπών A. πολυχρονίους A.

1 Excerpts from Julianus of Laodicea are not uncommon in manuscript books. In Vindobonensis ph. gr. 261, f. 79–91′ there is found an Astronomical Examination of Julianus of Laodicea, the beginning of which is also preserved in our cod. 11, f. 247, ch. οε′. A chapter by the same author On Beginnings (περὶ καταρχῶν) will be found below (p. 138). Three fragments On War (περί πολέμου) from an ancient Vatican codex were edited by Mai, Script. vet. nov. coll., Rome 1827, II, 675 f. An excerpt On Purchase (περὶ ἀγορασμοῦ) exists in Vindob. 115, f. 159r. Marc. 334, f. 52. Cf. Kroll, Breslauer Abhand., VII, 1 (1894), p. 72. Philologus, N.F. XI, 1898, p. 125. The date of this most celebrated writer is uncertain.

φους· ἐν δὲ τοῖς εὐκράτοις εὔκρατον καὶ νήνεμον τὴν κατάστασιν, τήν τε θάλασσαν ἀτάραχον ποιῶν καὶ τὰ ζῷα ἐπωφελῶν καὶ τοὺς καρποὺς πλουσίως τρέφων καὶ αὔξων καὶ μάλιστα ὅταν καὶ οἱ λοιποὶ ἀστέρες συμφώνως αὐτῷ διακέωνται.

5 Ὁ δὲ τοῦ Διὸς ἀστὴρ κεῖται ὑπὸ τὴν τοῦ Κρόνου ζώνην μετὰ τὴν τοῦ Ἄρεως μέσος ὢν ἀμφοτέρων καὶ ἐν ἀέρι εὐκράτῳ κείμενος. ἀπὸ γὰρ τοῦ Κρόνου μεταλαμβάνων ψυχροτέρας διαδόσεως καὶ ἐκ τοῦ Ἄρεως πυρώδους καὶ θερμοτέρας εὔκρατος γίνεται τὴν φύσιν καὶ ἀγαθοποιὸς καὶ συμπαθὴς ἐπὶ πάντα καθέστηκε· διόπερ καὶ ζωογονίας 10 ἐστὶν αἴτιος· ἐν μὲν οὖν τοῖς συμπαθέσιν αὐτῷ ζῳδίοις τυχὼν ποιεῖ τὸν ἀέρα εὔκρατον καὶ τὰς τῶν ὑδάτων ἐκχύσεις ὁμοίως εὐκράτους καὶ τοῖς ζῴοις ὑγείαν παρέχεται, τὴν δὲ θάλασσαν εὔδιον καθίστησιν· ἐν δὲ τοῖς ἀσυμπαθέσι ζῳδίοις ποιεῖ τὸν ἀέρα ταραχώδη καὶ γνοφώδη καὶ λοιμικὰς τὰς διαθέσεις καὶ τὰς τῶν ὑδάτων ἐκχύσεις ἀκαίρους καὶ 15 ἀνωφελεῖς μετὰ χαλαζῶν καὶ ἀνέμων καὶ τὴν θάλασσαν ταραχώδη καθίστησιν.

Ὁ δὲ τοῦ Ἄρεως ἀστὴρ κεῖται ὑπὸ τὴν τοῦ Διὸς ζώνην μετὰ τὴν τοῦ Ἡλίου ἐν ἀέρι διαπύρῳ καὶ πνιγώδει. ἀπὸ γὰρ τοῦ Διὸς πυρώδους ἀναδοσέως μεταλαμβάνων καὶ τὴν ἀπὸ τοῦ ἡλίου πυρώδη ἀνά- 20 δοσιν μεταλαμβάνων διάπυρος καθέστηκε τὴν φύσιν δι' αὐτὸ τοῦτο, τουτέστι διὰ τὴν πρὸς τὸν ἥλιον ἐγγύτητα· ὅθεν πάντων τῶν ἐπὶ γῆς γινομένων ζῴων τε καὶ καρπῶν παντοδαπῶν φθαρτικὸς γίνεται δι' ὑπερέχουσαν πυρὸς δύναμιν. ἐν μὲν οὖν τοῖς συμπαθέσιν αὐτῷ ζῳδίοις τυχὼν ποιεῖ κεραυνῶν ἐπιφορὰς καὶ αὐχμοὺς καὶ τὸν ἀέρα 25 δίαπυρον καὶ λοιμικὸν καὶ βαρὺν καὶ νοσερόν, καὶ τὴν κατάστασιν πολεμικὴν καὶ ταραχώδη καὶ εἰς πάντα ὀλέθριός ἐστιν· ἐν δὲ τοῖς ἀσυμπαθέσι ζῳδίοις τὸν ἀέρα εὔκρατον καὶ εὐδιεινὸν ποιεῖ καὶ τὴν θάλασσαν ἀτάραχον καθίστησι καὶ τὰ ζῷα ἄνοσα καὶ ἀπολέμητα καὶ ἀτάραχα, τούς τε καρποὺς τελειοῖ.

30 Ὁ δὲ Ἥλιος κεῖται ὑπὸ τὴν τοῦ Ἄρεως ζώνην μετὰ τὴν Ἀφροδίτην, μέσος ὢν πάντων, τῇ μὲν φύσει διάπυρος, ἔχων δὲ ἐν ἑαυτῷ τὴν τῶν ὅλων οὐσίαν τῇ τῶν δ' στοιχείων φύσει ἀνακεκραμένος, βασιλεὺς καὶ

1 post εὐκράτοις add. A : καὶ συμπαθέσιν αὐτῷ ζωδίοις. ἀνήνεμον A. τήν τε scripsi] τὴν δὲ A καὶ τὴν B. 2 ποιεῖ ἐπ' ὠφελεία τῶν ζώων· τοὺς δὲ κ. π. τρέφει κ. αὔξει B. 3 καὶ ante οἱ om. A. 4 αὐτῷ συμφ. μετανεύωσιν A. 5 τὴν post μετὰ om. A. 6 καὶ om. A. τὴν γὰρ ἀπὸ τοῦ A. 7 ψυχρὰν πρόσδοσιν καὶ τὴν ἀπὸ Ἄ. πυρώδη ἀνάδοσιν (ο ex ω) μεταλαμβάνων τῇ φύσει εὔ. κ. ἀγ. κ. σ. μετὰ π. A. 9 καὶ πνεύματος καὶ πάσης Ζ. αἴ. ἀποδείκνυται A. 11 post εὐκράτους add. καὶ τὰς κράσεις τελεῖοι A. 12 δὲ om. A. εὐδιηνὸν B. 14 καταστάσης A. 18 πν. κείμενος· τὴν γὰρ ἀπὸ τοῦ δ. μετ. εὔκρατον πρόσδοσιν A. 19 καὶ τὴν... ἀνάδοσιν om. B. 12 τῇ φύσει διάπ. ἀστὴρ κ. διὰ τὴν μετὰ τὸν A. 21 τῆς γῆς γεννωμένων A. 23 αὐτὸν A. 26 εἰς] μετὰ A. ἐστιν om. A. συμπαθέσι A B, correxi. 27 εὔδιον om. ποιεῖ A. 28 ζῶα] ἐπὶ τῆς γῆς A. 30 Fort. τὴν τῆς Ἀφροδίτης. 31 τὴν μ. φύσιν δ. ἐστιν οὗτος, ἔχει δὲ B.

in the temperate zones, making the condition temperate and calm, rendering the sea undisturbed, benefiting living creatures, and richly nourishing and increasing the fruits, especially when the other stars are also disposed in harmony with it.

5 The star of Jupiter lies below the belt of Saturn, being in the middle between it and Mars, and situated in temperate air. For, receiving from Saturn a colder distribution and from Mars a fiery and warmer one, it becomes temperate in nature and is established as beneficent and sympathetic toward all things; wherefore it is also the cause of the generation of living beings. When it falls in the signs sympathetic to it, it makes the air temperate and the outpourings of waters likewise temperate, and it provides health to living creatures and renders the sea calm; but when it falls in the unsympathetic signs, it makes the air turbulent and dark, and conditions pestilential, and the outpourings of waters untimely and harmful, with hail and winds, and it renders the sea turbulent.

The star of Mars lies below the belt of Jupiter, after that of the Sun, in fiery and stifling air. For, receiving from Jupiter a fiery emanation and also receiving the fiery emanation from the Sun, it has become fiery in nature for this very reason, that is, because of its proximity to the Sun; whence it becomes destructive of all living creatures and all manner of fruits produced upon the earth, through its excessive power of fire. When it falls in the signs sympathetic to it, it brings about falls of thunderbolts and droughts and makes the air fiery and pestilential and oppressive and sickly, and the condition warlike and turbulent, and it is ruinous in all respects; but in the unsympathetic signs it makes the air temperate and fair, renders the sea undisturbed, and keeps living creatures free from disease and war and unrest, and brings the fruits to maturity.

30 The Sun lies beneath the belt of Mars after Venus, being in the middle of all, fiery by nature, holding within itself the essence of all things, blended with the nature of the four elements, a king and

1 post eukratois add. A: And the Zodiac signs agree with him. aninemon A. τηντε scripsi] τὴν δὲ A and τὴν B. 2 he does for the benefit of the animals δὲ κ. A. 4 herewith comp. repentance A. 5 τὴνpost after om. A. 6 and om. A. because from A. 7 they give coldness and from A. a fiery ascension (o ex w) partaking of nature eŭ. Mr. St. k. s.nmeta p. A. 9 and of spirit and of all Z. ai. turns out to be A. 11 post eukratousnadd. and the perfect tenses A. 12 de om. A. eudiinon B. 14 status A.n18 pn. text the because from the d. met. eukraton giving A. 19 and the...nanadosing om. B. 12 τῇ fysei diap. star k. through the after A.21 of the earth-born A. 23 this A. 26 in] after A. is om. A.sympathesis A B,ncorrexi. 27 even om. what A. 28 animals] on earth A. 30 Fort. that of Aphronditis. 31 the m. nature d. is this, but he has B.

ἡγεμὼν τοῦ σύμπαντος κόσμου καθεστώς, πάντων καθηγούμενος καὶ πάντων ὢν γενεσιάρχης· καὶ πάντα μὲν τὰ ζῷα γεννᾷ, ταῦτα δὲ αὐτὸς πάλιν φθείρει, καὶ τοὺς καρποὺς πεπαίνει καὶ πάλιν ξηραίνει.

Ὁ δὲ τῆς Ἀφροδίτης ἀστὴρ κεῖται ὑπὸ τὴν τοῦ ἡλίου ζώνην μετὰ τὴν τοῦ Ἑρμοῦ ἐν εὐκράτῳ ἀέρι τῇ φύσει ὢν κάθυγρος καὶ εὔκρατος καὶ θηλύτροπος, σπορᾶς τε καὶ ἀνατροφῆς αἴτιος· ἔχων γὰρ τὴν ἀπὸ τοῦ Ἡλίου μετάδοσιν τῆς θερμότητος καί τινος ὑγρότητος ἐκ τοῦ Ἑρμοῦ μεταλαμβάνων εὔκρατος καθέστηκεν, ἀεὶ συνὼν τῷ ἡλίῳ καὶ ποτὲ μὲν προπορευόμενος αὐτοῦ, ποτὲ δὲ ἑπόμενος· ἐν μὲν οὖν τοῖς συμπαθέσιν αὐτῷ ζῳδίοις τυχὼν καὶ δορυφορῶν τὸν Ἥλιον καθίστησι τὸν ἀέρα καὶ τὴν θάλασσαν εὐδιεινὴν καὶ τὰ ἐπὶ γῆς πάντα αὔξει καὶ τρέφει καὶ τελειοῖ καὶ τοῖς ζῴοις τὰς ψυχὰς ῥωμαλέας ἐργάζεται ἀνδρείας τε καὶ γαληνὰς καὶ εὐρώστους ποιῶν, ἀνήνεμόν τε τὸν ἀέρα καὶ εὔδιον καθιστῶν καὶ τὰς ἐκχύσεις τῶν ὑδάτων εὐκαίρους καὶ ἀβλαβεῖς ποιούμενος· ἐν δὲ τοῖς ἀσυμπαθέσι ζῳδίοις τυχὼν τὸν ἀέρα καθίστησι νοσερὸν καὶ ὀλέθριον καὶ πνευματώδη· μάλιστα <δὲ> τοῦ Ἡλίου ἀφιστάμενος καὶ στηρίζων καὶ τὴν θάλασσαν ταραχώδη ποιεῖ καὶ τοὺς καρποὺς πάντας καταβλάπτει καὶ τὰ ζῷα νοσοποιεῖ.

Ὁ δὲ τοῦ Ἑρμοῦ ἀστὴρ κεῖται ὑπὸ τὴν τῆς Ἀφροδίτης ζώνην μετὰ τὴν τῆς Σελήνης, σύνεγγυς ὢν τῇ γῇ, ἐν παχυμερεστέρῳ καὶ πνευματώδει καὶ καθύγρῳ ἀέρι, τῇ φύσει πνευματώδης ὢν καὶ αὐτός· τὴν γὰρ ἀπὸ τῆς Ἀφροδίτης μεταλαμβάνων μετάδοσιν καὶ τὴν ἀπὸ Σελήνης ἀνάδοσιν πνευματώδης καθέστηκεν, συμπεριπολῶν ἀεὶ τῷ ἡλίῳ καὶ ποτὲ μὲν προπορευόμενος αὐτοῦ, ποτὲ δὲ ἑπόμενος ὡς βασιλεῖ ὑπηρέτης ἢ ὑπαγγελεὺς ἢ προχειροφόρος ἐπὶ τοῦ λαοῦ καὶ τῶν οἰκονομιῶν τεταγμένος· τυχὼν δὲ ἐν τοῖς ἀσυμπαθέσιν αὐτῷ ζῳδίοις καὶ δορυφορῶν τὸν ἥλιον ταράσσει τὸν ἀέρα, ποιῶν βροντὰς καὶ ἀστραπὰς καὶ γνόφους καὶ πνευμάτων αἰφνιδίων συστάσεις καὶ κονιορτοὺς καὶ λαίλαπας καὶ χειμῶνας καὶ κεραυνοὺς καὶ πρηστῆρας καὶ χαλάζας καὶ σεισμούς· ὑπὸ δὲ τὰς αὐγὰς τοῦ ἡλίου περιειλούμενος καὶ κρυπτόμενος ποικίλας καὶ ἀκαταστάτους ποιεῖ τὰς τοῦ ἀέρος καταστάσεις, τήν τε θάλασσαν ἐκταράσσων καὶ τοὺς τῆς γῆς καρποὺς φθείρων καὶ τὰ ζῷα νοσοποιῶν· ἐν δὲ τοῖς συμπαθέσι ζῳδίοις τυχὼν τὸν ἀέρα εὔκρατον καὶ τὴν θάλασσαν εὔδιον καθίστησι καὶ πάντα αὔξει τρέφει τελειοῖ καὶ τοῖς ζῴοις τὰς ψυχὰς ῥωμαλέας ἐναρμόζει.

2 ἀπάντων ὢν γεννητικός· κ. π. (om. μὲν) τ. ζ. γ. καὶ διατηρεῖ, ὁ δὲ αὐτὸς καὶ διαφθείρει A. 5 ἀέρι εὐκρ. κείμενος A. 7 μετ. τῆς θερμότητος καὶ τὴν ἀπὸ E. ἀνάδοσιν μ. κάθυγρος καὶ εὔ. A. 10 αὐτὸν A. 11 εὔδιον A. τῆς γῆς A. αὔξει τρέφει τελειοῖ A. 12 ἐναρμόζει A. 13 εὐρωστίας A. ἀνήνεμον 14 καθιστῶν om. B. 15 ποιούμενος] καθιστῶν B. τυχὼν om. A. 16 17 μάλιστα... στηρίζων om. B. ἀφισταμένου A, correxi. 32 τοὺς ἐπὶ γῆς B. 33 νοσώδη ποιῶν B. ἀσυμπ. ζ. δορυφορῶν τὸν ἥλιον τὸν ἀέρα A. εὔκρ. ποιεῖ B. 34 εὐδιηνὴν B. καὶ τρ. καὶ τελ. B. 35 ῥωμαλαίας A. ἐργάζεται B.

ruler of the entire universe, leading all things and being the progenitor of all; he both generates all living creatures and himself again destroys them, and he ripens the fruits and again dries them up.

The star of Venus lies beneath the belt of the Sun, after that of Mercury, being by nature moist and temperate and feminine in character, and a cause of sowing and nurturing; for receiving the transmission of warmth from the Sun and partaking of a certain moisture from Mercury, it has become temperate, always accompanying the Sun and sometimes preceding it, sometimes following it. When it happens to be in the signs sympathetic to it and serves as a bodyguard to the Sun, it makes the air and the sea calm and fair, and increases, nourishes, and perfects all things on earth, and renders the souls of living creatures vigorous, making them courageous, serene, and strong, rendering the air windless and fair, and making the outpourings of waters timely and harmless. But when it happens to be in unsympathetic signs, it makes the air sickly and pestilential and windy, especially when receding from the Sun and stationary, and it disturbs the sea and damages all crops and causes disease in living creatures.

The star of Mercury lies beneath the belt of Venus, after that of the Moon, being close to the earth, in air that is denser and windy and moist, being itself also windy by nature; for receiving the transmission from Venus and the exhalation from the Moon, it has become windy, always revolving together with the Sun and sometimes preceding it, sometimes following it, like a servant or herald or forerunner appointed before the king over the people and the administration of affairs. When it happens to be in the signs unsympathetic to it and serves as a bodyguard to the Sun, it disturbs the air, causing thunders and lightnings and darkness and sudden formations of winds and clouds of dust and storms and tempests and thunderbolts and whirlwinds and hailstorms and earthquakes. And when it is wrapped in the rays of the Sun and hidden, it produces varied and unstable conditions of the air, disturbing the sea and destroying the fruits of the earth and causing disease in living creatures. But when it happens to be in sympathetic signs, it renders the air temperate and the sea calm and fair, and increases, nourishes, and perfects all things, and fits vigorous souls to living creatures.

2 being generative of all things, etc. (om. μέν) of living creatures and preserves them, and the same one also destroys them A. 5 positioned in well-tempered air A. 7 with the heat and the distribution from E. m. moist and well-t. A. 10 him A. 11 fair-weathered A. of the earth A. increases nourishes perfects A. 12 harmonizes A. 13 of vigor A. windless 14 establishing om. B. 15 making] establishing B. having obtained om. A. 16 17 especially... fixing om. B.

withdrawing A, corrected. 32 those upon the earth B. 33 making sickly B. without sym. Z. escorting the sun makes the air A. makes well-tempered B. 34 fair-weathered B. and n. and perf. B. 35 robust A. produces B.

Ἡ δὲ Σελήνη τὴν περιγειοτέραν ἔχουσα ζώνην φέρεται ἐν ἀνεμώδει καὶ καθύγρῳ ἀέρι τὴν ἀπὸ πάντων ἀπόρροιαν λαμβάνουσα καὶ τῆς τῶν πνευμάτων καὶ τῆς γῆς ἀναδόσεως μεταλαμβάνουσα· διὸ καὶ τῇ φύσει κάθυγρός τε καὶ εὔκρατος καθέστηκεν· ἡγεῖται δὲ τοῦ σύμπαντος κόσμου βασιλίδος τόπον ἐπέχουσα, πολύτροπος οὖσα πρός τε τὰ ἐπίγεια καὶ γεννητὰ διὰ τὴν ὀξύτητα τῆς κινήσεως, ταχινὰς ποιουμένη τὰς πρὸς τὴν γῆν ἀπορροίας διὰ τὴν πρὸς αὐτὴν ἐγγύτητα· διόπερ μάλιστα προσεκτέον αὐτῇ πρὸς πᾶσαν γένεσιν μετά τε τὴν πανσέληνον καὶ μετὰ τὴν πρὸς ἥλιον γινομένην σύνοδόν τε καὶ αὔξησιν καὶ μείωσιν· ἀπὸ μέν γὰρ συνόδου μέχρι πανσελήνου δραστικωτέρα γίνεται πρὸς τὰ ἐπὶ γῆς γεννητὰ διὰ τὴν τοῦ φωτὸς αὔξησιν, ἀδρανεστέρα δὲ γίνεται ἀπὸ πανσελήνου ἐπὶ σύνοδον διὰ τὴν μείωσιν τοῦ φωτός· ἡ δὲ αὐτὴ καὶ τῶν ἐν τῷ ὠκεανῷ γινομένων πλημμυρήσεών τε καὶ ἐκπώτεων αἰτία καθέστηκεν. [W. K]

1 τὴν B] τῆς A. 3 ἀνάδοσιν A. διὸ καὶ om. A. 5 τρόπον A. τρόπους B. 7 διὰ δὴ τὴν A. τῆς κιν. om A. ταχινάς τε A. τὰς ἀπ. ἐπὶ τὴν γῆν διὰ τὴν ἐγγ. A. 8 αὐτὴν A B. πανσέληνον] σύνοδον A B. σύνοδον καὶ τὴν πανσέληνον ἀπὸ μὲν C. 9 πρὸς ἥλιον] μετὰ ♂ A. μέντοι A. 10 συνόδον B] ἀνατολῆς A. πρὸς τὰ om. B, ἐπιγενητα om. γῆς A. 11 διὰ τὸ τὴν ἀρχὴν ἀπὸ ἡλίου ποιεῖσθαι καὶ τὴν A. 12 τῶν γινομένων τῷ ὠκ. πλ αἱ. ἀποδείκνυται A. 13 Fort. ἀμπώτεων.

F. 68. Περὶ συνόδων <καὶ> πανεσελήνων· [περὶ καταρχῶν].

Σύνοδοι καὶ πανσέληνοι ὑπὸ κακοποιῶν μὴ θεωρείσθωσαν· πανσέληνος εἰς ἐκλειπτικὸν τόπον μὴ πέσοι· σύνοδοι καὶ πανσέληνοι ὑπὸ κακοποιῶν μὴ διαμετρείσθωσαν μηδὲ τετραγονιζέσθωσαν, κακίζουσι γὰρ καὶ ταπεινοῦσι τὰς καταρχάς, καθόλου δὲ χαλεπὴ ἡ περίστασις· συνόδων καὶ πανσελήνων οἱ κύριοι μὴ κακοδαιμονησάτωσαν, τῆς γῆς γὰρ καὶ τῆς πατρίδος ἐκφέρουσιν· ἔτι δὲ καὶ πενιχροὺς ποιοῦσιν· ἐπιθεωρούντων δὲ κακοποιῶν καὶ βιαίως ἀναιροῦσιν, καλῶς δὲ κείμενοι προεδρίας καὶ δόξας προξενοῦσιν· συνόδων καὶ πανσελήνων οἱ κύριοι κακοῖς τόποις πεσόντες ποιοῦσι πίστιν δανειζομένοις καὶ δανείσαντας τὰ ἑαυτῶν ἀπολέσαι, μάλιστα δὲ ἐν στερεοῖς ἐν τῇ πατρίδι, ἐν δισώμοις ἀπὸ συγγενῶν, ἐν τροπικοῖς ἀπὸ ξένων· τοῦ ὡροσκόπου καὶ τῆς Σελήνης οἱ κύριοι μὴ διαμετρείτωσαν ἑαυτοὺς· ποιοῦσι γὰρ ἔξω τῆς πατρίδος τελευτᾶν, θεωρούντων δὲ τῶν κακοποιῶν καὶ βιαιοθανάτους εἶναι.

Schol. ad v. 6: Ὅτι οἱ κύριοι τῶν συνόδων<καὶ> πανσελήνων κακοδαιμονοῦντες μετανάστασιν ποιοῦσιν ἢ πενιχροὺς ποιοῦσιν· ὁρώντων δὲ καὶ κακοποιῶν καὶ βιαίως ἀναιροῦσιν.

V. 1. Idem excerptum in cod. 7, f. 152ᵛ. invenitur ubi inscribitur forsitan rectius : Περὶ καταρχῶν ἐν συνόδοις καὶ πανσελήνοις. καὶ suppl. περὶ καταρχῶν secl. 16 καὶ suppl.

The Moon, occupying the zone closest to the earth, moves through windy and moist air, receiving the emanations from all things and partaking of the exhalations of the winds and the earth; wherefore by nature she is both moist and well-tempered. She governs the entire world, holding the position of queen, being versatile in relation to earthly and generated things on account of the swiftness of her motion, producing swift flows toward the earth on account of her proximity to it; and for this reason one must pay careful attention to her with respect to every birth, both after the full moon and after the conjunction with the sun, and her waxing and waning. For from conjunction until full moon she becomes more active with respect to generated things on the earth on account of the increase of her light, while she becomes less active from full moon to conjunction on account of the diminution of her light. And she herself is also the cause of the floodings and ebbings that occur in the ocean.

[W. K]

1 the B] of A. 3rd rise A. of the through and 5 ways A. ways B. on n7 through cinema. om. A. om. A.ntahinas earth through the A.nἐgg. A. 8 A. B. te A.npanselinon] synodon B. sinodon and the panse-mentions the same as C. An9 πρὸ ἥlion] with O'A. A. 10 sinodon B] ana-tolínis A. to om. B, suddenly om. land A. 11 for the beginning of the solar eclipse and A. 12 of what happened to Mr. μla. turns out to be A. 13 Fort. nampoteon.

F. 68. On Conjunctions and Full Moons [On Inceptions].

Conjunctions and full moons must not be regarded by malefics; the full moon must not fall in an ecliptic place; conjunctions and full moons must not be in opposition or in square aspect to malefics, for these corrupt and diminish the inceptions, and in general the circumstance is 5 difficult. The lords of conjunctions and full moons must not be in misfortune, for they carry one away from the land and the homeland, and moreover make one poor; when malefics cast their influence, they also destroy violently, but when well-placed they bestow preeminence and glory. The lords of conjunctions and full moons, falling in bad places, cause trust to be placed in those who borrow and cause those who have lent to lose their own property — especially in fixed signs, in one's homeland; in bicorporeal signs, through relatives; in tropical signs, through foreigners. The lords of the horoscope and of the Moon must not oppose each other, for they cause death away from one's homeland, and when the malefics also cast their aspect, they cause a violent death.

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Schol. ad v. 6: That the lords of the conjunctions <and> full moons, when afflicted, cause emigration or make men destitute; but when malefics also behold them, they destroy violently.

V. 1. The same excerpt is found in cod. 7, f. 152, where it is perhaps more correctly titled: On inceptions at conjunctions and full moons. καὶ suppl. περὶ καταρχῶν 16 century καὶ suppl.

Schol. ad v. 9: Ὅτι τοῦ ὡροσκόπου καὶ τῆς σελήνης οἱ κύριοι διαμετροῦντες ἀλλήλους ποιοῦσιν ἐπὶ ξένης τελευτάν· εἰ δὲ καὶ κακοποιοὶ εἴδωσι καὶ βιαιοθανατοῦσιν. [F. C.]

F. 83. Ἰουλιανοῦ περὶ καταρχῶν.

Ὁ δὲ θεῖος Πετώσιρις λέγων περὶ καταρχῶν φησιν οὕτως· σκέπτου τὸν Ἥλιον καὶ τὴν Σελήνην καὶ τοὺς οἰκοδεσπότας ἀμφοτέρων καὶ τὸν ὡροσκόπον καὶ τὸ μεσουράνημα καὶ ἐπὶ τίνος τόπου τῶν προειρημένων ἕστηκεν ἡ Σελήνη καὶ ὁ οἰκοδεσπότης αὐτῆς. ἐὰν μὲν γὰρ ὁ οἰκοδεσπότης τῆς Σελήνης ἐν ἀποκλίμασιν εἴη, αὐτὴ δὲ ἡ Σελήνη ἐπίκεντρος, ἐν πρώτοις μὲν λαμπρὸν, τέλος δὲ οὐχ ὅμοιον ἕξει· αἱ μὲν γὰρ ἀρχαὶ παντὸς πράγματος ἀπὸ Σελήνης λαμβάνονται, τὰ δὲ τέλη ἀπὸ τοῦ οἰκοδεσπότου αὐτῆς. ἐὰν δὲ ἡ Σελήνη ἀποκλίνῃ, ὁ δὲ οἰκοδεσπότης αὐτῆς ἐπίκεντρος εἴη, τὰς μὲν ἀρχὰς δυσκόλως ἕξει τὸ πρᾶγμα καὶ βραδεῖς, τὰ δὲ τέλη καλὰ καὶ βέβαια. ἡ Σελήνη καὶ ὁ οἰκοδεσπότης αὐτῆς ἐπίκεντροι ὄντες ἀπ' ἀρχῆς μέχρι τέλους καλὸν τὸ πρᾶγμα δηλοῦσιν· ἐὰν δὲ ἐν τοῖς ἀποκλίμασι τύχωσιν, ἐναντίον. ὁ οἰκοδεσπότης τῆς Σελήνης ἐν ταῖς ἐπαναφοραῖς τυχὼν χρόνιον μὲν ἔσεσθαι λέγει τὸ πρᾶγμα, τελεσθήσεσθαι δέ. σκέπτου δὲ καὶ τὰς ἀπορροίας τῆς Σελήνης καὶ τὰς συναφάς· ἀγαθοποιοῦ μὲν γὰρ ἀπορρέουσα οὐκ ἐστι καλὴ πλὴν δούλῳ δραπετεῦσαι βουλομένῳ· συνάπτουσα δὲ ἀγαθοποιῷ, τὴν ἔκβασιν τοῦ πράγματος καλὴν δηλοῖ, κακοποιῷ δὲ φαύλην. καὶ δεῖ τὸ μέλλον σκοπεῖν ἀπὸ τῶν συναφῶν, τὸ δὲ παρὸν ἢ τὸ γεγονὸς ἀπὸ τῶν ἀπορροιῶν. σκέπτου δὲ καὶ τὸν κλῆρον τῆς τύχης· ἐὰν μὲν ὑπὸ ἀγαθοποιῶν μαρτυρῆται, ἀγαθὸν τὸ τέλος δηλοῖ, ἐὰν δὲ ὑπὸ κακοποιῶν, κακόν.

Περὶ ἀπωλείας καὶ δραπετῶν καὶ χρέους.

Ἐπὶ πάσης καταρχῆς ἐὰν ὁ οἰκοδεσπότης τῆς Σελήνης μαρτυρῇ αὐτήν, καὶ τὸ ἀπολωλὸς εὑρεθήσεται, καὶ ὁ δραπέτης ἐπανελεύσεται, καὶ ὁ διδοὺς ἀπολήψεται· εἴτε βραδέως ἢ ταχέως, τοῦτο ἀπὸ τῶν κέντρων καὶ τῶν συναναφορῶν γνώσει. ἐὰν πρὸ τοῦ τὴν Σελήνην ἐπὶ τὸν

Codicem 28, 34 (A) descripserunt Al. Olivieri et Richardus Wuensch. Idem R. Wuensch varias lectiones enotavit cod 28, 13 f. 158ʳ (B) cum quo fere conspirat Marcianus 335 f. 89ᵛ a Guillelmo Kroll collatus. 1 ἄλλως Ἰουλιανοῦ B 2 Πετώσιρις cf. Riess Philologus Supplem. VI, p. 388. περὶ κατ. λέγ. B. 3 ἔτι τε τὸν B. 4 τόπου τούτων ἔστ B. προ εἰρημενων A. 6 εἴη] ἢ B. 7 τὸ δὲ τέλος B. ἕξει] ἕξει A : ἔσεσθαι σημαίνει B. 10 εἴη] ἢ B. δυσκόλους coni. Kroll. 12 ἀπαρχῆς A. 14 λέγει] σημαίνει B. 17 ἀγαθῷ B. 18 δηλοῖ κακὴν ἔσεσθαι B 19 γεγωνὸς (γεγωνὼς en. Oliv.) A. 20 μὲν γὰρ B. μαρτυρεῖται A. 21 desinit cod. B. 22 Titulum ex notula mg. τοῦ <?> τοῦτο (τοῦτο τὸ enot. Kroll) κεφάλαιον περὶ ἀπ. Itaque utrum Iuliani sit an non vix liquet. 24 ἀπολωλὸς (ω corr. m. prima) A.

Schol. ad v. 9: That the lords of the horoscope and of the Moon, when they are in opposition to each other, cause death in a foreign land; and if malefics also behold them, they cause a violent death.

(F. C.]

F. 83. Julian on Inceptions.

The divine Petosiris, speaking about inceptions, says thus: examine the Sun and the Moon and the lords of both, and the horoscope and the midheaven, and in which of the aforementioned places the Moon and her lord stand. For if the lord of the Moon is in a declining place, while the Moon herself is angular, the matter will have a brilliant beginning but not a similar end; for the beginnings of every matter are taken from the Moon, and the ends from her lord. But if the Moon is declining and her lord is angular, the matter will have a difficult and slow beginning, but the ends will be good and sure. The Moon and her lord, when both angular, indicate that the matter will be good from beginning to end; but if they happen to be in declining places, the opposite. The lord of the Moon, when found in the succedent houses, indicates that the matter will take time but will be accomplished. Examine also the separations and applications of the Moon; for when she is separating from a benefic, it is not favorable, except for a slave wishing to flee; but when she is applying to a benefic, it indicates a good outcome of the matter, and to a malefic, a bad one.And one must consider the future from the applications, and the present or the past from the separations. Examine also the Lot of Fortune; if it is witnessed by benefics, it indicates a good end, but if by malefics, a bad one.

On Loss, Fugitives, and Debt.

At every inception, if the lord of the Moon witnesses her, both the lost thing will be found and the fugitive will return, and the one who gave will receive back; whether slowly or quickly, you will know this from the centers and the co-risings. If before the Moon comes to

Codex 28, 34 (A) was described by Al. Olivieri and Richard Wuensch. The same R. Wuensch noted the variant readings of cod. 28, 13 f. 158 (B), with which Marcianus 335 f. 89' collated by Guillelmus Kroll largely agrees. 1 ἄλλως Ἰουλιανοῦ B 2 Petosis cf. Riess Philologus Supplem. VI, p. 388. περί κατ. λέγ. B. 3 ἔτι τε τὸν B. 4 τόπου τούτων ἔστ B. προ εἰρημένων A. 6 εἴη] ἡ B 7 τὸ δὲ τέλος B. ἕξει] ἕξει A : ἔσεσθαι σημαίνει B. 10 εἴη] ἡ B. δυσκόλους coni. Kroll. 12 ἀπαρχῆς A. 14 λέγει] σημαίνει B. 17 ἀγαθῶ B. 18 δηλοῖ κακὴν ἔσεσθαι B 19 γεγωνὸς (γεγωνώς en. Oliv.) A. 20 μὲν γὰρ B. μαρτυρεῖται A. 21 desinit cod. B. 22 Title from marginal note τοῦ τοῦτο (τοῦτο τὸ enot. Kroll) κεφάλαιον concerning loss. Therefore it is hardly clear whether it belongs to Julian or not. 24 apololos (w corr. m. prima) A.

οἰκοδεσπότην <ἐλθεῖν> αὐτῆς, ὁ οἰκοδεσπότης ἀπὸ τοῦ ζῳδίου οὗ ἐφέστηκεν ἀποβῇ, εἰ μὲν τετράγωνος αὐτῇ κατ' ἀρχὰς ὤν, τρίγωνος αὐτῇ μεταβὰς γένοιτο, ὀλίγην βραδύτητα τὸ γενόμενον ἕξει· ἐὰν δὲ ἀπὸ τριγώνου εἰς τὸ ἀσύνδετον ζῴδιον ἔλθῃ, οὐ τελεσθήσεται τὸ πρᾶγμα, ἀλλὰ
5 ὅταν ἐπὶ τὸ αὐτὸ ζῴδιον ἔλθῃ ὁ οἰκοδεσπότης τῆς Σελήνης, ἐφ ᾧ ἕστηκεν ἐν τῇ καταρχῇ. ἡ Σελήνη ὑπὸ τῶν κακοποιῶν συνεχομένη ἐν ἑνὶ ζῳδίῳ σὺν αὐτῇ τυγχανόντων, ἀγαθοποιῶν αὐτὴν ἐκ τετραγώνου θεωρούντων, λύσιν παρέχει· εἰς τῶν ἀγαθοποιῶν ἐλθοῦσα τὸ τετράγωνον ἡ Σελήνη, καλὸν τὸ τέλος τοῦ πράγματος δίδωσιν· εἰς τὸ τῶν ἀγαθοποιῶν καὶ
10 κακοποιῶν τετράγωνον, φησί, ἐὰν ἔλθῃ ἡ Σελήνη, καὶ βλάβη καὶ ὠφέλεια ἀμφήριστος ἔσται τῷ πράγματι καὶ δέος μὴ οἱ μὲν κακοποιοὶ βλάψωσιν, οἱ δὲ ἀγαθοποιοὶ μὴ τέλεον ὠφελῆσαι δυνήσωνται· ἐὰν ἀπὸ κακοποιοῦ εἰς κακοποιὸν ἔρχηται ἡ Σελήνη κατὰ σῶμα ἢ κατὰ μαρτυρίαν, ἀπὸ κακῶν εἰς κακὰ προχωρήσει τὰ πράγματα. ἀεὶ δὲ ἐπισκέπτου ἐν
15 πάσῃ καταρχῇ καὶ τὸν ὡροσκόπον καὶ τὴν Σελήνην· ἀλλὰ νυκτερινῆς μέν οὔσης τῆς καταρχῆς σκέπτου τὴν Σελήνην ἐν τῷ ὑπὲρ γῆν ἡμισφαιρίῳ, ἐὰν δὲ ἡμερινῆς ἐν τῷ ὑπὸ γῆν ἢ χρῶ τῷ ὡροσκόπῳ.

[W. K. et A. O.]

1 τὴν αὐτῆς cod. (om. ἐλθεῖν). 2 καταρχὰς ὤν cod. 6 ἐν omis. Wuensch. 7 αὐτὴν] αὐτη cod., corr. Kroll. 10-11 ὠφέλια ἀμφιριστος. 15 καταρχὴ cod. 17 ἐὰν] ἐν habet Wuensch. ἢ] ἢι habet Wuensch.

F. 83v. Σχόλια Λέοντος φιλοσόφου [1] εἰς τὴν ὡριμαίαν.

Τούτῳ τῷ παραδείγματι καὶ ταύτῃ τῇ ἁμαρτίᾳ καὶ ὁ Πορφύριος ἑάλω ἀνεπιστημονῶν μὲν καὶ τῆς τοῦ μεγάλου Πτολεμαίου διανοίας πόρρω· ὁ γὰρ ἐν τῇ τοῦ Τοξότου ἀφέτης οὐχὶ διὰ οε' ἡμερῶν ἔρχεται
5 ἐπὶ τὸ δῦνον ἀλλὰ διὰ μ'· οὐ γὰρ καταφορὰς τοῦ Τοξότου καὶ Ζυγοῦ περιέχει ὁ κανὼν τοῦ ε' κλίματος ἀλλὰ δῆλον ὅτι ἀναφοράς· εἰ οὖν ἐν μὲν τῇ πρώτῃ ταύτῃ θέσει ὡροσκοπεῖ Κριοῦ ι' καὶ ταύτῃ παράκεινται χρόνοι ἀναφορικοὶ ε', μ', ἐν δὲ τῇ δευτέρᾳ θέσει δυνούσης Τοξότου η' ὀφείλει ὡροσκοπεῖν Διδύμων η' ἔχουσα χρόνους με', με'. ἡ ὑπεροχὴ
10 χρόνοι οὐχὶ οε' ἀλλὰ μ' καὶ λεπτὰ ε'. [F. C.]

Codicem petenti mihi accurate descripsit J. Bidez. 1 Locum spectatum in Porphyrii *Introductione* non inveni. De ὡριμαία cf. Procli Paraphr. Ptolem. ed. Allatius p. 186. 3 πόρρωι cod. 5 κατὰ φορας cod. 9 ὡροσκοπὴν cod.

F. 83v. Περὶ τῆς τῶν ιβ' τόπων διακρίσεως· Οὐάλεντος.

Ἐπειδὴ συμβαίνει πολλάκις τὴν τοῦ ὡροσκόπου καὶ τοῦ μεσουρανήματος διάστασιν μὴ διὰ τεσσάρων ζῳδίων γίνεσθαι ἀλλὰ καὶ διὰ ε' καὶ

L. 1-18 descripsit quoque Kroll. 2 τὸ ante μεσ. cod. 3 ζῳδια cod.

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[1] De Leone philosopho qui saeculo IX exeunte vel X ineunte florebat, cf. Krumbacher, *Gesch. Byz. Lit.*, ed. 2, p. 722 s.

her lord, before it arrives, if the lord departs from the sign in which it stands, and if, being originally in square to her, it moves into trine to her, the matter that has occurred will have a slight delay; but if it moves from trine into an unconnected sign, the matter will not be completed, except when the lord of the Moon comes to the same sign in which it stood at the inception. The Moon, when held fast by the malefics present with her in one sign, while the benefics observe her from a square, provides release; when the Moon enters the square of the benefics, it produces a good outcome for the matter; when the Moon enters, he says, the square of both benefics and malefics, both harm and benefit will be evenly contested in the matter, and there is fear that the malefics may do harm while the benefics may not be able to help fully; if the Moon passes from a malefic to a malefic, either bodily or by testimony, affairs will proceed from bad to worse. Always examine at every inception both the ascendant and the Moon; but if the inception is nocturnal, examine the Moon in the hemisphere above the earth, and if it is diurnal, examine it in the hemisphere below the earth, or else use the ascendant.

[W. K. and A. O.]

1 of this cod. (om. ἐλθεῖν). 2 first of all cod.n7 αὐτὴν] αὐτι cod., corr. Kroll. 10-11 benefits impersonal.n17 ἐὰν] ἐν habet Wuensch. or] i habet Wuensch. 6 in omission. Wuensch. n15 beginning cod.

G. 83. Scholia of Leo the Philosopher on the horimaia. By this example and this error Porphyry too was caught, being ignorant and far from the thought of the great Ptolemy; for the apheta in Sagittarius does not arrive at the setting in 35 days but in 40; for the table of the 5th climate does not contain the descensions of Sagittarius and Libra but clearly the ascensions; if therefore in the first position Aries 10° is rising and the ascensional times assigned to it are 5, 40, while in the second position when Sagittarius 8° is setting Gemini 8° ought to be rising, having times of 45, 45, the difference is 40 times, not 75, but 40 and 5 minutes. [F. C.]

J. Bidez accurately described the manuscript for me when I requested it. 1 I did not find the passage in question in Porphyry's Introduction. On ὡριμαία cf. Proclus, Paraphrase of Ptolemy, ed. Allatius p. 186. 3 πόρρωι cod. 5 κατὰ φορας cod. 9 ὡροσκοπήν cod.

G. 83. On the distinction of the 12 places: from Valens. Since it often happens that the distance between the horoscope and the midheaven does not span four signs but may span 5 and L. 1–18 also transcribed by Kroll. 2 τὸ ante μεσ. cod. 3 Ζῳδια cod.

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1 On Leo the Philosopher, who flourished at the end of the 9th century or the beginning of the 10th, cf. Krumbacher, Gesch. Byz. Lit., ed. 2, p. 722 f.

διὰ γ', ὡς ἐκ τούτου ἀπορεῖν ἡμᾶς ἐν ποίῳ τόπῳ ἕκαστος τῶν ἀστέρων, διακρίνειν δεῖ τοὺς τόπους τρόπῳ τοιῷδε· εἰσαγαγόντες τόν τε ὡροσκόπον καὶ <τὴν> μεσουρανοῦσαν τοῦ ζῳδιακοῦ μοῖραν, εἰς τὸν ἐπ' ὀρθῆς τῆς σφαίρας κανόνα (?), λαμβάνομεν τὰς παρακειμένας αὐτῷ ἀναφοράς, καὶ ἐπειδὴ εἴρηται τῷ Πτολεμαίῳ ἰσχύειν τὰ κέντρα ἀπὸ ε' τῶν προανενεχθεισῶν μοιρῶν, ἀφελόντες ἀπὸ τῶν ἀναφορῶν μοίρας ε' καὶ τὰς παρακειμένας ταῖς καταλειφθείσαις ἀναφοραῖς τῶν ζῳδίων λαβόντες μοίρας, ἕξομεν ἀρχὴν ὡροσκόπου καὶ μεσουρανήματος· ἔπειτα τῆς διαφορᾶς τῶν τοιούτων ἀναφορῶν τὸ γ' λαβόντες καὶ ἀφελόντες ἐκ τῶν παρακειμένων τῇ ἀρχῇ τοῦ ὡροσκόπου ἀναφορῶν καὶ τὰς ὑπολειφθείσας εἰσαγαγόντες εἰς τὸν αὐτῆς τῆς ὀρθῆς σφαίρας κανόνα, καὶ τὴν παρακειμένην αὐταῖς τοῦ ζῳδίου μοίραν λαβόντες, ἕξομεν ἀρχὴν δωδεκάτου τόπου. τὸ δὲ αὐτὸ καὶ ἐπὶ τῶν λοιπῶν κέντρων ποιήσαντες, ἐκ τῆς προσθαφαιρέσεως τῶν ἀναφορῶν τῆς ὀρθῆς σφαίρας, ἕξομεν τὰς ἀρχὰς πάντων τῶν τόπων.

Ὁ Κρόνος ἐν τῷ συνδέσμῳ ὡροσκόπου σφαγὴν σημαίνει κατὰ τὸν τόπον ἔσεσθαι· εἰ δὲ πόρρω ἀπέχει τοῦ κέντρου, παρὰ τοὺς πλησίον τόπους ἐστὶ ἡ σφαγή, καὶ πόρρω τοῦ τόπου.

Οἱ φωστῆρες ἐπίκεντροι ὄντες εἰ βλέπονται ὑπὸ τῶν κακοποιῶν διάμετροι ἢ τετράγωνοι ὄντες αὐτοῖς χαλεπὰ ἔσεσθαι σημαίνουσι πράγματα. ἐπὶ παντὸς πράγματος παραφυλάσσεσθαι χρὴ τὴν Σελήνην οὖσαν ἐν τοῖς ἐκλειπτικοῖς συνόδοις μάλιστα τῷ συνδέσμῳ πλὴν τῶν καθαρσίων. ἐπὶ τῆς ἐφόδου τῶν Τούρκων εὑρέθη ὁ Κρόνος ἐπὶ τὸ δῦνον καὶ ἐσήμανεν ἡμετέραν τὴν βλάβην· οἱ γὰρ ἐπιόντες ἀπὸ τοῦ ὡροσκόπου λαμβάνονται, οἷς δὲ ἐπίασιν ἀπὸ τοῦ δύνοντος. ἐὰν ὡροσκοπῇ κακοποιὸς ἀστὴρ καὶ συσχηματίζηται αὐτῷ ἕτερος κακοποιός, μηδενὸς τῶν ἀγαθοποιῶν ὁρῶντος αὐτόν, ἤδη τέθνηκε περὶ οὗ ἡ ἐρώτησις.

Ἡ Σελήνη ἐν τῷ θ' τόπῳ λαχοῦσα ταχὺ κατάλυτα ποιεῖ τὰ πράγματα, τὰ μὲν καλὰ οἷον τὰ ἀξιώματα οὕτως· τὰ δὲ κακὰ ἔτι μᾶλλον ἐπαύξει αὐτῶν τὴν κάκωσιν ταχυτέραν ἐπὶ τὸ χεῖρον· καθὼς συνέβη καὶ ἐν τῇ ἐξορίᾳ Φωτίου τοῦ πατριάρχου. [A. O.]

3 τὴν add. ἐπορθ <*sic*> cod. : ἐπ' ὀρθῆς scripsi, et l. 14 κανόνα dub. scripsimus κα vel signum nobis ignotum cod. 5-6 προανενενεχθησῶν cod. 9 ἕξωμεν cod. 16 incipiunt scholia. 26 συσχηματίζεται cod. 27 ἡ δὴ cod. 29 Tertium scholion de exilio Photii patriarchae ed. Boll in *Byz. Zeitschr.*, 1898.

F. 84r-93v. **Rhetorii quaestiones astrologicae ex Antiochi thesauris excerptae.**

De Antiocho et Rhetorio astrologis quidquid compertum habemus in catalogo codicum astrologicorum Monacensium, ubi capita huius opusculi in codicibus praeter Laurentianum XXVIII, 34 servata editurum me esse promitto, accuratius

by 3, so that from this we are at a loss as to in which place each of the stars is; one must distinguish the places in the following manner: having entered both the horoscope and the culminating degree of the Zodiac into the table of the right sphere (?), we take the ascensions set beside it, and since Ptolemy has said that the centers are in force from 5 of the degrees brought up before, subtracting 5 degrees from the ascensions and taking the degrees of the Signs set beside the remaining ascensions, we will have the beginning of the horoscope and of the midheaven; then taking one third of the difference of such ascensions and subtracting it from the ascensions set beside the beginning of the horoscope, and entering the remaining ones into the table of the right sphere itself, and taking the degree of the Sign set beside them, we will have the beginning of the twelfth place. Doing the same also for the remaining centers, from the addition and subtraction of the ascensions of the right sphere, we will have the beginnings of all the places.

18

Saturn in the connection of the horoscope signifies that a slaughter will occur in accordance with the place; but if it is far distant from the center, the slaughter is near the neighboring places, and far from the place.

If the luminaries, being at the angles, are aspected by the malefic planets in opposition or square to them, they signify that difficult matters will come to pass. In every matter one must watch the Moon when it is in ecliptic conjunctions, especially with respect to the bond, except in the case of purifications. At the time of the invasion of the Turks, Saturn was found at the Descendant and signified harm to us; for the attackers are taken from the Ascendant, while those upon whom they attack are taken from the Descendant. If a malefic star is rising at the Ascendant and another malefic is configured with it, while none of the benefics regards it, the subject of the question is already dead.

The Moon, falling in the 9th place, quickly dissolves matters — fair things such as dignities in this way, while evil things it further increases their affliction, more swiftly toward the worse; as also happened in the exile of Photios the Patriarch.

[A. O.]

3 τὴν add. εποροθ <sic> cod. : ἐπ' ὀρθῆς scripsi, et l. 14 κανόνα dub. scripsimus κα vel signum nobis ignotum cod. 5-6 προανενενεχθησῶν cod. Ο έξωμεν cod. 16 incipiunt scholia. 26 συσχηματίζεται cod. 27 ή δὴ cod. 29 Tertium scholion de exilio Photii patriarchae ed. Boll in Byz. Zeitschr., 1898.

F. 84-93. Rhetorical astrological questions from Antioch selected treasures.

Concerning the astrologers Antiochus and Rhetorius, whatever information we have gathered will be set out more precisely in the catalogue of the Munich astrological codices, where I promise to publish the chapters of this small work preserved in manuscripts other than Laurentianus XXVIII, 34.

enarrabo. Hic pauca de codicibus a me aut inspectis aut collatis praemisisse sufficiat. Quorum longe vetustissimus atque praestantissimus est

L = Laur. XXVIII, 34 (fol. 84r-93v). Inscribitur : ἐκ τῶν Ἀντιόχου θησαυρῶν ἐπίλυσις καὶ διήγησις πάσης ἀστρονομικῆς τέχνης. Praeter prooemium continet capita 48 singulis numeris praescriptis et praeterea capitula quinque, quae num ex Rhetorii thesauro sumpta sint, forsitan dubitaveris. Tamen capitis 51 altera pars et capitulum 53 in codice Monac. 287 sub Rhetorii nomine feruntur, et in codd. Marc. 336 et 324 capitula 52 et 53 eiusdem tractatus esse partes ipso capitulorum ordine probatur.

Praeter L hos vidi codices:

I. — a, p, q, f, m.

a = Laur. XXVIII, 7 (saec. XV), fol. 170r-174v. Fol. 174v : Τέλος τῶν τοῦ ῥητορίου.

p = Monac. 170 (saec. XVI, ex bibliotheca P. Victorii), p. 75-84. Pag. 84 : Τέλος τῶν τοῦ ῥητορίου καὶ θεῷ δόξα.

q = Monac. 105 (saec. XV), fol. 34r-40v. Fol. 40v : Τέλος τῶν τοῦ ῥητορίου.

f = Vatic. 1444 (saec. XV), fol. 207r-212v. Fol. 212v : Τέλος τῶν τοῦ Ῥητορίου.

Hi quattuor codices inter se simillimi sunt. In omnibus liber inscriptus est : Ῥητορίου ἔκθεσις καὶ ἐπίλυσις περί τε τῶν προειρημένων [1] δώδεκα ζωδίων καὶ περὶ ἑτέρων διαφόρων ἐκ τῶν Ἀντιόχου θησαυρῶν ; item antecedit Rhetorium Pauli Alexandrini introductio apotelesmatica. Praeterea eadem continentur capita : prooemium (vel potius capitulum, quod sine numero ante primum exstat in cod. L) et capita 1, 3, 4, 7-10, 16, 17, 21, 23-44, 46, 47. Contuli codicem q haud raro interpolatum (vide exempli gratia cap. 7 et 8) aut mancum, a et p non numquam inspexi.

Ex quodam codice eiusdem generis atque a, p, q, f sua excerpsit

m = Marcianus 335 (saec. XV) fol. 249v-251r (= cap. υμβ'-υνζ'). Exhibet capita 3, 4, 7 (mutilum), 8 (item mutilum), 17, 21, 23-44, 46, 47. Sic inscribitur tractatus Antiochi in hoc cod. : Ῥητορίου ἔκθεσις καὶ ἐπίλυσις περὶ τῶν ιβ' ζωδίων καὶ περὶ ἑτέρων διαφόρων ἐκ τῶν Ἀντιόχου θησαυρῶν [2]. Fol. 251r : Τέλος τῶν τοῦ ῥητορίου.

II. — n, o.

n = Marc. 336 (saec. XV) fol. 228r sqq. Continet capita 1-3, 7-10, 12, 15-21, 23-44, 46-47, 52, 48-53.

Plane eadem exstant in codice

o = Marc. 324 (saec. XV) fol. 127v-132r.

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[1] Cf. quae praecedunt in cod. Berol. infra descripto.

[2] Praeter haec capita idem codex exhibet fol. 112 : περὶ σπορᾶς ἐκ τῶν ῥητορίου. Inc. : τοῦ ζωδιακοῦ εἰς τε' μοίρας διῃρημένου. Des. : δεῖ ζητεῖν τῆς συλλήψεως. Edam ex codice Paris. 2506 qui idem caput praebet fol. 23r. De re vide Antiochum apud Porphyrium, p. 194, 8 sqq.; Heph. Theb., II, 1 (p. 24 Engelbr.).

I will describe further. Here it is sufficient to have prefaced a few remarks about the manuscripts either examined or collated by me. Of these, by far the oldest and most excellent is

L = Laur. XXVIII, 34 (fol. 84–93). It is entitled: From the Thesauri of Antiochus, an Explanation and Exposition of Every Branch of Astronomical Art. Besides the prooemium, it contains 48 chapters, each prefixed with its own number, and in addition five chapters, concerning which one might perhaps doubt whether they were taken from the Thesaurus of Rhetorius. Nevertheless, the second part of chapter 51 and chapter 53 are attributed to Rhetorius by name in codex Monac. 287, and in codices Marc. 336 and 324 it is demonstrated by the very order of the chapters themselves that chapters 52 and 53 are parts of the same treatise.

Besides L I have seen the following manuscripts:

I. a, p, q, f, m.

a = Laur. XXVIII, 7 (15th century), fol. 170–174v. Fol. 174: End of the works of Rhetorius.

p = Monac. 170 (16th century, from the library of P. Victorius), p. 75–84. Pag. 84: End of the works of Rhetorius, and glory to God.

q = Monac. 105 (15th century), fol. 34–40. Fol. 40: End of the works of Rhetorius.

f = Vatic. 1444 (15th century), fol. 207v–212. Fol. 212: End of the works of Rhetorius. These four manuscripts are very similar to one another. In all of them the book is entitled: Rhetorius's Exposition and Explanation Concerning Both the Aforementioned Twelve Signs of the Zodiac and Other Various Matters from the Thesauri of Antiochus; likewise the Apotelesmatic Introduction of Paulus Alexandrinus precedes Rhetorius. Furthermore, the same chapters are contained therein: the prooemium (or rather the chapter which appears without a number before the first chapter in codex L) and chapters 1, 3, 4, 7–10, 16, 17, 21, 23–41, 46, 47. I collated codex q, which is not infrequently interpolated (see for example chapters 7 and 8) or defective, and I examined a and p on occasion.

From a certain manuscript of the same type as a, p, q, f he excerpted

m = Marcianus 335 (15th century) fol. 249-251′ (= cap. νμβ'-νvZ'). It contains chapters 3, 4, 7 (mutilated), 8 (likewise mutilated), 17, 21, 23-44, 46, 47. The treatise of Antiochus is thus inscribed in this manuscript: Ρητορίου ἔκθεσις καὶ ἐπίλυσις περὶ τῶν ιβ′ ζωδίων καὶ περὶ ἑτέρων διαφόρων ἐκ τῶν Αντιόχου θησαυρών 2. Fol. 251: Τέλος τῶν τοῦ ῥητορίου.

II. n, o.

n = Marc. 336 (15th century) fol. 228 sqq. Contains chapters 1-3, 7-10, 12, 15-21, 23-44, 46-47, 52, 48-53.

Exactly the same passages are found in the manuscript

o = Marc. 324 (15th century) fol. 127-132.

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1 Cf. what precedes in the Berol. manuscript described below.

2 Besides these chapters the same manuscript presents on fol. 112: Tepi onopâç èx tŵv pytopiov. Inc.: τοῦ ζωδιακοῦ εἰς τξ' μοίρας διηρημένου. Des.: δεῖ ζητεῖν τῆς συλλήψεως. I will edit from the Paris manuscript 2506 which presents the same chapter on fol. 23. On the subject see Antiochus in Porphyry, p. 194, 8 sqq.; Heph. Theb., II, 1 (p. 24 Engelbr.).

III. — r, s.

Codicum quos supra enumeravi, nullus exhibet capita nisi quae in cod. L reperiuntur. At duos inspexi codices pleniores, quos accuratius propediem describam. Nunc haec satis erunt.

r = Monac. 287 (saec. XIV) fol. 107 : Ἐκ τῶν Ἀντιόχου θησαυρῶν διήγησις καὶ ἐπίληψις *(sic)* πάσης ἀστρονομικῆς τέχνης. Vides titulum congruere cum L; atque etiam singulae lectiones hic illic concinnunt cum vetustissimo codice. Cod. r continet haec capita in L exstantia: prooemium, 1, 2, 4+5+6, 7-12, 15, 16, 19+22, 23, 29, 48, 47, particulam capitis 51, capitulum 53, quae praeter cap. 47, 48, 53 in cod. r mutilata omnia diligenter contuli. Atque quamquam in r multa sunt interpolata, multa omissa, tamen non sine fructu eo usus sum, quippe qui veras lectiones interdum unus servaverit. Sed praeterea r exhibet capita aut 11 aut 14 opusculi Rhetoriani, quae in L non inveni. Haec cum aliis edam in catalogo codicum astrologicorum Monacensium.

s = Berol. 173 (Phillipp. gr. 1577, saec. XV) fol. 139ʳ-146ᵛ. Inscribitur: Ῥητορίου θησαυρὸς συνέχων τὸ πᾶν τῆς ἀστρονομίας. Incipit caput primum : Ὁ ζωδιακὸς κύκλος κινεῖται λοξῶς ἔχων τμήματα ιβ'. Fol. 144ᵛ alterum caput sequitur : Περὶ τῆς τῶν πλανωμένων ἀστέρων φύσεως καὶ δυνάμεως καὶ ὧν κυριεύει μελῶν ἕκαστος· καὶ τί σημαίνει. Denique fol. 145ᵛ : ἐπίλυσις καὶ διήγησις πάντων τῶν προειρημένων. Inc. Τίνος ἕνεκεν τῶν δώδεκα ζωδίων, explicit fol. 146ᵛ, linea extrema : ὅ ἐστιν ὕδωρ. Vides hoc unum caput e tribus in cod. Berol. habitis etiam in codice L inveniri. Capita duo priora edam cum capitibus cod. r; caput tertium contuli ad textum codicis L.

Capitulorum huius opusculi Porphyrianorum recensionem cur instituere noluerim, paucis verbis dicam. Vix enim donec integrum habeas Porphyrium, enucleare possis, quae sint verba Porphyrii, quae Rhetorii. Itaque ubi codd. L et r ab editione Porphyrianae introductionis abhorreant, adnotare satis habeo. Res tamen mere orthographicas neque hic neque alibi afferre mihi placuit; neque manifestos recentiorum codicum errores cunctos transcripsi nisi gravioribus rationibus commotus. [F. B.]

<Ῥητορίου> ἐκ τῶν Ἀντιόχου θησαυρῶν ἐπίλυσις καὶ διήγησις πάσης ἀστρονομικῆς τέχνης.

<Προοίμιον>.

Τίνος ἕνεκα τῶν δώδεκα ζῳδιων κυκλοειδῶς τετυχηκότων ἀπὸ Κριοῦ τὴν ἀρχὴν ἐποιησάμεθα καὶ μὴ μᾶλλον ἀπὸ Καρκίνου, καθ' ὃ ὁ κοσμικὸς ὡροσκόπος τετύχηκεν, ἢ ἀπὸ Λέοντος ὡς ἀπὸ ἡλιακοῦ ζῳδίου, ἀλλὰ 5

1 Quem ad modum titulus opusculi legatur in singulis codicibus, videsis supra. 4 ἕνεκεν r. ὑπὸ κριοῦ r : ἐν κριοῦ L. 5 ποιησώμεθα r. καθότι καὶ κοσμικὸς q. 6 ἡλιακοῦ ζωδίου q : ἡλίου L r.

III. — r, s.

Of the manuscripts I have enumerated above, none contains chapters other than those found in cod. L. But I have examined two more complete manuscripts, which I shall describe more precisely in due course. For now, these remarks will suffice.

r = Monac. 287 (saec. XIV) fol. 107: Ἐκ τῶν Ἀντιόχου θησαυρών διήγησις καὶ ἐπίληψις (sic) πάσης ἀστρονομικής τέχνης. You can see that the title agrees with L; and likewise individual readings here and there agree with the oldest manuscript. Cod. r contains the following chapters present in L: the prooemium, 1, 2, 4+5+6, 7–12, 15, 16, 19+22, 23, 29, 48, 47, a portion of chapter 51, and chapter 53, all of which, except for chaps. 47, 48, 53, I have carefully collated in the mutilated state in which they appear in cod. r. And although many passages in r are interpolated and many are omitted, I have nevertheless made profitable use of it, since it alone has on occasion preserved the true readings. But beyond this, r contains either 11 or 14 chapters of the little work of Rhetorius which I did not find in L. These I shall publish together with other material in the catalogue of the astrological manuscripts of Munich.

8 = Berol. 173 (Phillipp. gr. 1577, 15th century) fol. 139-146. Inscribed: Rhetorius's treasury containing the entirety of astronomy. The first chapter begins: The Zodiac circle moves obliquely, having 12 divisions. On fol. 144r a second chapter follows: On the nature and power of the wandering stars and the bodily members each one governs and what it signifies. Finally on fol. 145: an exposition and account of all the aforementioned. It begins: For what reason of the twelve signs of the zodiac, and ends on fol. 146′, last line: which is water. You may observe that this one chapter out of the three contained in cod. Berol. is also found in codex L. The first two chapters I shall edit together with the chapters of cod. r; the third chapter I have collated against the text of codex L.

I shall say in a few words why I was unwilling to establish a recensio of the chapters of this Porphyrian opusculum. For one can scarcely determine, until you have Porphyry complete, which words are Porphyry's and which are Rhetorius's. Therefore, where codd. L and r diverge from the edition of the Porphyrian introduction, I consider it sufficient to note this. However, matters of a purely orthographic nature I chose not to report here or elsewhere; nor did I transcribe all the obvious errors of the more recent codices unless moved by more serious reasons. [F. B.]

<Rhetorius> from the Treasuries of Antiochus: an exposition and account of the entire art of astronomy.

<Prooemion>.

Why, given that the twelve zodiac signs are arranged in a circle, did we begin from Aries rather than from Cancer, where the cosmic horoscope happens to be, or from Leo as the solar sign, but

1 How the title of the little work is read in the individual manuscripts, see above. 4 ἕνεκεν r. ὑπὸ κριοῦ r : ἐν κριοῦ L. 5 ποιησώμεθα τ. καθότι καὶ κοσμικός 4. 6 ἡλιακοῦ ζωδίου q : ηλίου Lr.

μᾶλλον τῶν δύο φωστήρων προετιμήθη ὁ τοῦ Ἄρεως οἶκος ὁ Κριός; λέγομεν οὖν ὅτι ἐπειδὴ σωματικὰ ἐποίησαν οἱ παλαιοὶ τὰ δώδεκα ζῴδια κατὰ τὰ μέλη τοῦ ἀνθρώπου, τὴν ἀρχὴν ποιησάμενοι ἀπὸ Κριοῦ φάσκοντες αὐτὸν εἶναι κεφαλήν, τὸν δὲ Ταῦρον τράχηλον καὶ ἑξῆς ἀκο-
5 λούθως μέχρι ποδῶν, τούτου χάριν ἀπὸ τοῦ ἡγεμονικωτέρου μέλους τοῦ σημαίνοντος τὸν ἐγκέφαλον καὶ πάντα ὅσα τῇ κεφαλῇ ἀνήκει, ἀπὸ Κριοῦ, τὴν ἀρχὴν ἐποιήσαντο. ἄλλως τε καὶ τὰς δ' ἡλικίας πρὸς τὰς δ' τροπὰς ἐποιήσαντο ἀπὸ τοῦ ἐαρινοῦ ζῳδίου τοῦτ' ἔστιν ἀπὸ Κριοῦ τὴν ἀρχὴν λαβόντες· τὸ γὰρ ἔαρ σημαίνει τὴν γαλουχίαν, τὸ δὲ θέρος τὴν
10 νεότητα, τὸ δὲ μετόπωρον τὴν μέσην ἡλικίαν, ὁ δὲ χειμὼν τὸ γῆρας. δ' οὖν εἰσι ζῴδια καὶ ταῦτα τροπικὰ λέγονται καὶ δ' στερεὰ καὶ δ' δίσωμα. καὶ τροπικὰ μὲν λέγονται καθ' ὃ τοῦ Ἡλίου γινομένου ἐν τούτοις τοῖς ζῳδίοις αἱ τροπαὶ τῶν ἀέρων μεταβάλλονται· οἷον γινόμενος ἐν Κριῷ τροπικῷ ζῳδίῳ τροπὴν ἄγει ἐαρινὴν καὶ ἰσημερινὴν καὶ ἀπὸ τότε ὁ μὲν
15 ἀὴρ εὐδιότερος γίνεται, ἡ δὲ ἡμέρα μηκύνεται ἀπὸ τῶν ἴσων ὡρῶν· γινόμενος δὲ ἐν Ταύρῳ στερεῷ ζῳδίῳ καὶ ἐαρινῷ σταθερώτερον καὶ ἀμετάτρεπτον ποιεῖ τὸν ἀέρα, τὴν δὲ ἡμέραν ἐπὶ πλέον αὔξει· γινόμενος δὲ ἐν Διδύμοις δισώμῳ ζῳδίῳ ἐπαμφοτερίζει τὸν ἀέρα καὶ ποιεῖ τὴν σύγκρασιν αὐτοῦ μεταξὺ τοῦ ἔαρος καὶ τοῦ θέρους, τὴν δὲ ἡμέραν
20 ἐπὶ πλέον αὔξει. ἐν ταύτῃ οὖν τῇ τριζῳδίῳ ἀπαρτίζεται τὸ ἔαρ ὅ ἐστιν ἀήρ. πάλιν δὲ γινόμενος ὁ Ἥλιος ἐν Καρκίνῳ τροπικῷ ζῳδίῳ τροπὴν ἄγει θερινὴν· καὶ ὁ ἀὴρ θερμότερος ἄρχεται γίνεσθαι καὶ ἀπὸ τότε ἀπὸ τοῦ μεγέθους τῆς ἡμέρας ἀφαιρεῖ καὶ προστίθησι <εἰς> τὸ μέγεθος τῆς νυκτός· πάλιν γινόμενος ἐν Λέοντι στερεῷ ζῳδίῳ καὶ θερινῷ σταθερώ-
25 τερον καὶ ἀμετάτρεπτον ποιεῖ τὸν ἀέρα, ἀφαιρῶν ἀπὸ τοῦ μεγέθους τῆς ἡμέρας καὶ προστιθεὶς εἰς τὸ μέγεθος τῆς νυκτός· πάλιν γινόμενος ἐν Παρθένῳ δισώμῳ ζῳδίῳ ἐπαμφοτερίζει τὸν ἀέρα καὶ ποιεῖ τὴν σύγκρασιν αὐτοῦ μεταξὺ τοῦ θέρους καὶ τοῦ μετοπώρου, τὴν δὲ νύκτα ἐπὶ πλέον αὔξει καὶ τὴν ἡμέραν ἐλαττοῖ. ἐν ταύτῃ οὖν τῇ τριζῳδίῳ πλη-

1 τῶν δύο φωστήρων om. L. προεκρίθη καὶ προετιμήθη q. 2 λεγόμενος r. οὖν om. L r; ὅτι om. q. ἐποίησαν] ἐπεῖπαν r. 3 ζῴδια om. r. μέλη] τέλη r. τῶν ἀνθρώπων r. ποιησάμενοι ἀπὸ κριοῦ] ἀπὸ κριοῦ ποιησώμεθα r. 4 καὶ τὸν ταῦρον q. 6 ἀνῆκε codd. 7 ἄλλως — γῆρας om. r. — Cf. Porph., p. 182. πρὸς om. Ls. 8 τοῦ om. L. 9 λαβόντες] ἐποίησαντο L. 10 δὲ ante μετ. om. q. ὁ δὲ] καὶ ὁ q. 11 ζῴδια λεγόμενα τροπικά r. καὶ δ' στερεὰ om. L; τροπικὰ καὶ δ' om. q. 12 καθότι q. γενομένου q. 13 οἷον] οἳ L. γενομένου q. 14 τροπὴ ἄγεται ἐαρινὴ καὶ ἰσημερινὴ q. μὲν om. q. 15 εὐκρατότερος γίνεται καὶ εὐδιηνότερος r: εὐδειότερος L: εὐδιεινότερος q: εὐδιηνότερος s. 16 γενομένου q (et sic semper). ἐν om. q. 17 ἐπιπλέον] πλέον r. 18 ἐπαμφοτερίζειν r (et sic saepe): ἐπαμφοτερίζει ὁ ἀὴρ καὶ ἡ σύνκρασις αὐτοῦ q. 19 εἶρος L: ἀέρος r s. 20 τριζωδίᾳ q: τριζώδω r (et sic semper). ἐστὶν ἀὴρ] εἰς τύπον εἴληπται τοῦ ἀέρος r. 21 γινόμενος om. r: γενόμενος q (et sic saepe). ὁ ἥλιος om. L s. 22 ἄρχεσθαι r. ἀπὸ — μέγεθος] τοῦ μεγέθους r: τῷ μεγέθει q. 24 πάλιν om. r. τῷ λέοντι r. 26 καὶ — πάλιν om. r. εἰς τὸ μέγ.] τῷ μεγέθει s. 27 δὲ ἐν r. 29 ἐπὶ πλέον om. r. τὴν ἡμέραν] τὸν ἥλιον r.

was the house of Mars, Aries, preferred over the two luminaries? We say, then, that since the ancients assigned bodily correspondences to the twelve signs according to the members of the human body, beginning from Aries and declaring it to be the head, Taurus the neck, and so on in sequence down to the feet, for this reason they made their beginning from the most sovereign member, the one signifying the brain and all that belongs to the head, namely Aries. Moreover, they also correlated the four ages of life with the four solstices and equinoxes, taking their beginning from the vernal sign, that is, from Aries; for spring signifies infancy and nursing, summer signifies youth, autumn signifies middle age, and winter signifies old age. There are therefore four signs of each kind, and these are called tropical, and four are solid, and four are bicorporeal. The tropical signs are so called because when the Sun is in these signs the turnings of the atmosphere change; for instance, when it is in Aries, a tropical sign, it brings the vernal turning and equinox, and from that point the air becomes more mild and the day lengthens from the equal hours; when it is in Taurus, a solid and vernal sign, it makes the air more stable and unchanging and increases the length of the day further; when it is in Gemini, a bicorporeal sign, it makes the air partake of both qualities and produces a mixture of it between spring and summer, and increases the length of the day further. In this triplicity of signs, then, spring is completed, which is air. Again, when the Sun is in Cancer, a tropical sign, it brings the summer turning; and the air begins to become warmer, and from that point it diminishes the length of the day and adds to the length of the night; again, when it is in Leo, a solid and summer sign, it makes the air more stable and unchanging, diminishing the length of the day and adding to the length of the night; again, when it is in Virgo, a bicorporeal sign, it makes the air partake of both qualities and produces a mixture of it between summer and autumn, and increases the length of the night and diminishes the day.In this triplicity of signs, then, is completed the

1 of the two lamps om. L. pre-ordained and preferred q.2 so-called G.noῦν om. Lr? that om. q. they worked] ἔπεῖπαν r. 3 Signs om. r. members ends of t. nts anthropos C. poetized by a ram] by a ram we are poetized v. 4 and tneontauron f. 6 anīke codd. 7 otherwise - γῆρας om. r. - Cf. Porph., p. 182. to om.nLs. 8 of om. L. 9 recipients] effected L. 10 δὲ ante met. om.q. ὁ δὲ] and g. n11 So-called tropical signs r. and d' solid om. L? tropical and d'om. q. 12 per cent. of event f. 13 oion] of L. event q. 14 spring and equinoctial mode a. me om. q. 15 milder it becomes and semper r: semper in om. g.nq:ανανι17 in addition] now r. 18 they put on r (et sic saepe) : the air and its sympathies are put on q. 19 ἀρος L : ἀερος r s. 20 trizodia a : trizodo r (ethnsic semper). ἐστεν ἀήρ] εἰς τυρόν ιληπται of the air r. 21 becoming om. r :nborn q (et sic saepe).ὁ ἥlios om. Ls.22 beginning t.ἀπὸ — size] τοῦ μεγέθους r : τῷ μεγέθει q. 24 again om. r.26 and — again lion v.n27 but in v. 29 on more om. r. the day] om. r. εἰς τὸ μέγ.] τῷ μεγέθει ς. τὸν ἥλιον Γ.

ροῦται τὸ θέρος ὅ ἐστι πῦρ. πάλιν γινόμενος ὁ ἥλιος ἐν Ζυγῷ τροπικῷ ζῳδίῳ τροπὴν ἄγει μετοπωρινὴν καὶ ἰσημερινὴν καὶ ἀπὸ τότε τρέπεται ὁ ἀὴρ ἐπὶ τὸ ψυχινώτερον· ἡ δὲ νὺξ μηκύνεται ἀπὸ τῶν ἴσων ὡρῶν· πάλιν γινόμενος ἐν Σκορπίῳ στερεῷ ζῳδίῳ σταθερώτερον καὶ ἀμετάτρεπτον ποιεῖ τὸν ἀέρα τοῦ μετοπώρου, ἀφαιρῶν τὸ μέγεθος τῆς ἡμέρας καὶ προστιθεὶς εἰς τὸ μέγεθος τῆς νυκτός· πάλιν γινόμενος ἐν Τοξότῃ δισώμῳ ζῳδίῳ ἐπαμφοτερίζει τὸν ἀέρα καὶ ποιεῖ τὴν σύγκρασιν αὐτοῦ μεταξὺ τοῦ μετοπώρου καὶ τοῦ χειμῶνος· ἐπὶ πλέον δὲ ἀφαιρεῖ ἀπὸ τοῦ μεγέθους τῆς ἡμέρας καὶ προστίθησι εἰς τὸ μέγεθος τῆς νυκτός. ἐν ταύτῃ [fol. 85r] οὖν τῇ τριζῳδίῳ πληροῦται τὸ μετόπωρον ὅ ἐστι γῆ. πάλιν γινόμενος ὁ ἥλιος ἐν Αἰγοκέρωτι τροπικῷ ζῳδίῳ ποιεῖ τροπὴν χειμερινὴν· καὶ ἀπὸ τότε τρέπεται ὁ ἀὴρ ἐπὶ τὸ χειμονικότερον καὶ ἄρχεται ἡ ἡμέρα αὔξειν, ἡ δὲ νὺξ λήγειν· πάλιν γινόμενος ἐν Ὑδροχόῳ στερεῷ καὶ χειμερινῷ ζῳδίῳ σταθερώτερον καὶ ἀμετάτρεπτον ποιεῖ τὸν ἀέρα τοῦ χειμῶνος, ἀφαιρῶν ἀπὸ τοῦ μεγέθους τῆς νυκτὸς καὶ προστιθεὶς εἰς τὸ μέγεθος τῆς ἡμέρας· πάλιν γινόμενος ἐν Ἰχθύσι δισώμῳ ζῳδίῳ ἐπαμφοτερίζει τὸν ἀέρα καὶ ποιεῖ τὴν σύγκρασιν αὐτοῦ μεταξὺ τοῦ χειμῶνος καὶ τοῦ ἔαρος, ἀφαιρῶν τοῦ μεγέθους τῆς νυκτὸς καὶ προστιθεὶς τῷ μεγέθει τῆς ἡμέρας, ἐπὶ τὰς ἰσημερινὰς ὥρας. ἐν ταύτῃ τῇ τριζῳδίῳ ἀπαρτίζεται ὁ χειμερινὸς ἀὴρ ὅ ἐστιν ὕδωρ.

1. Περὶ ἀρρενικῶν καὶ θηλυκῶν ζῳδίων καὶ ἀρρενουμένων καὶ τεθηλυμμένων τόπων καὶ ἀστέρων.

Ἀρρενικὰ μὲν ζῴδιά ἐστιν ἕξ· Κριός, Δίδυμοι, Λέων, Ζυγός, Τοξότης, Ὑδροχόος· θηλυκὰ δὲ ἕξ· Ταῦρος, Καρκίνος, Παρθένος, Σκορπίος, Αἰγόκερως, Ἰχθύες. ἀρρενικοὶ δὲ τόποι εἰσὶν ἀπὸ τοῦ μεσουρανήματος ἕως τοῦ ὡροσκόπου· θηλυκοὶ δὲ ἀπὸ τοῦ ὡροσκόπου ἕως τοῦ ὑπὸ γῆν· πάλιν ἀρρενικοὶ τόποι ἀπὸ τοῦ ὑπὸ γῆν ἕως τοῦ δυτικοῦ κέντρου· θηλυκοὶ δὲ ἀπὸ τοῦ δύνοντος ἕως τοῦ μεσουρανοῦντος. τούτων οὖν τῶν δ' τεταρτημορίων δύο μὲν ἀρρενοῦνται καὶ δύο θηλύνονται. πάλιν δὲ ἀρρενικοὶ ἀστέρες εἰσὶν Ἥλιος, Κρόνος, Ζεύς, Ἄρης,

1 δ εἰς τύπον εἴληπται τοῦ πυρὸς r. ὁ ἥλιος om. Lq. 3 ψυχρότερον r. 4 πάλιν γίν.] γινόμενος δὲ r et sic infra saepius. 6 προστιθῶν L. τὸ om. r. 7 τῷ τοξότῃ r. σύγκρησιν r. 9 προστιθεῖ L : προστίθει r : πρὸς s. 10 οὖν om. q. 11 δ εἰς τύπον λαμβάνεται τῆς γῆς r. γενόμενος r. ποιεῖται Lq. 12 καὶ ἀπὸ τότε ἄρχεται L. χειμερινώτερον q. 13 αὔξεσθαι ἡ ἡμέρα q. νύκτα r. λήγειν] ἐλαττοῦσθαι q. 16 προστιθῶν L. 17 σύγκρισιν r. 18 ἀέρος rs. 19 προστιθῶν L. ἡμερινὰς r. 20 ὁ χειμὼν δ εἰς τύπον εἴληπται τοῦ ὕδατος r. 21 Cf. Ptol., I, 4; Porph., p. 194. κ. ἀ. κ. τεθ. om. r. 23 ἀρσενικά Lq. εἰσὶν qr. 24 ἓξ ζώδια L. 25 ἀρρενικῶν q. 26 θηλ. δ. ἀ. τ. ὡ. om. r; θηλυκῶν q. ὑπογείου ἀντὶ μεσουρανήματος q. Alias id genus lectiones e cod. q non notavi. 27 πάλιν ἀπὸ τοῦ ὑπογείου τόπου ἕως τοῦ δυτικοῦ κέντρου ἀρρενικοὶ r. 29 καὶ δύο] δύο δὲ q. 30 δὲ] οὖν r.

summer is fulfilled, which is fire. Again, when the Sun comes to be in Libra, a cardinal sign, it brings the autumnal turning and the equinox, and from that point the air turns toward the colder; and the night lengthens from the equal hours; again, coming to be in Scorpio, a fixed sign, it makes the air of autumn more stable and unchanging, diminishing the length of the day and adding to the length of the night; again, coming to be in Sagittarius, a bicorporeal sign, it causes the air to partake of both qualities and makes its mixture intermediate between autumn and winter, and it diminishes still more from the length of the day and adds to the length of the night. In this three-sign period, therefore, autumn is fulfilled, which is earth.Again, when the Sun comes to be in Capricorn, a cardinal sign, it brings the winter solstice; and from that point the air turns toward the more wintry, and the day begins to increase while the night begins to diminish; again, coming to be in Aquarius, a fixed and wintry sign, it makes the air of winter more stable and unchanging, diminishing the length of the night and adding to the length of the day; again, coming to be in Pisces, a bicorporeal sign, it causes the air to partake of both qualities and makes its mixture intermediate between winter and spring, diminishing the length of the night and adding to the length of the day, toward the equinoctial hours. In this three-sign period the wintry air is completed, which is water.

1. On Masculine and Feminine Signs and Masculinized and Feminized Places and Stars.

The masculine signs are six: Aries, Gemini, Leo, Libra, Sagittarius, Aquarius; the feminine are six: Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces. The masculine places are from the Midheaven 25 to the Ascendant; the feminine places are from the Ascendant to the nadir; again the masculine places are from the nadir to the western angle; the feminine are from the Descendant to the Midheaven. Of these four quadrants, two are masculinized and two are feminized. Again, the masculine stars are the Sun, Saturn, Jupiter, Mars, 30

1 δ is taken as a type of fire r. ὁ ἥλιος om. Lq. 3 ψυχρότερον r. 4 πάλιν γίν.] γινόμενος δὲ r et sic infra saepius. 6 προστιθῶν L. τὸ om. r. 7 τῶ τοξότη Γ. σύγκρησιν τ. 9 προστιθεῖ L : προστίθει r : πρὸς 3. 10 ονν om. q. 11 δ is taken as a type of earth Γ. γενόμενος Γ. ποιεῖται Lq. 12 καὶ ἀπὸ τότε ἄρχεται L. χειμερινώτερον α. 13 αύξεσθαι ἡ ἡμέρα α. night Γ. λήγειν] ἐλαττοῦσθαι q. 16 προστιθῶν L. 17 σύγκρισιν τ. 18 αέρος rs. 19 ps-n21 τιθῶν L. ἡμερινὰς Γ. 20 ὁ χειμὼν ὁ is taken as a type of water r. Cf. Ptol., I, 4; Porph., p. 194. κ. ά. κ. τεθ. opm. Γ. 23 αρσενικά Ly. is from 24 ἓξ Ζώδια L. 25 ἀρρενικών q. 26 θηλ. δ. α. τ. ώ. om. r; θηλυκών q. ὑπογείου instead of measuring q. Alias id genus lectiones e cod. q non notavi. 27 again, from the subterranean place to the western center, men v. 29 and two] two nde f. 30 dje] so r.

Ἑρμῆς· θηλυκοὶ δὲ Σελήνη καὶ Ἀφροδίτη. οὗτοι δὲ οἱ ἀστέρες ποτὲ μὲν ἀρρενοῦνται, ποτὲ δὲ θηλύνονται· καὶ ἀρρενοῦνται μὲν οἱ ἀστέρες, ἐὰν ὦσι ἀνατολικοὶ τυγχάνωσι πρὸς τὸν Ἥλιον, τοῦτ' ἐστιν ἐν τοῖς ἡγουμένοις ζῳδίοις τοῦ Ἡλίου τετυχηκότες ἀπὸ μοίρας ιε' ἔγγιστα· θηλύνονται δὲ, ἐπὰν ἑσπέριοι τύχωσι πρὸς τὸν Ἥλιον τετυχηκότες ἀπὸ μοίρας ιε' ἔγγιστα. πάλιν ἀρρενοῦνται οἱ ἀστέρες <ἐν> ἀρρενικοῖς ζῳδίοις τετυχηκότες καὶ βόρειοι γινόμενοι· θηλύνονται δὲ ἐν θηλυκοῖς καὶ νοτείοις γινόμενοι. πάλιν ἀρρενοῦνται οἱ ἀστέρες ἐν ἀρρενικοῖς τεταρτημορίοις τετυχηκότες, ἀπὸ τοῦ μεσουρανήματος ἕως τοῦ ὡροσκόπου καὶ ἀπὸ τοῦ ὑπογείου ἕως τοῦ δύνοντος· θηλύνονται δὲ ἐν τοῖς θηλυκοῖς τεταρτημορίοις, τοῦτ' ἐστιν ἀπὸ τοῦ ὡροσκόπου ἕως τοῦ ὑπὸ γῆν ἢ ἀπὸ τοῦ δύνοντος ἕως τοῦ μεσουρανοῦντος. συμβάλλονται δὲ οἱ ἀρρενούμενοι ἀστέρες ἐν τοῖς ἠρρενωμένοις ζῳδίοις ἢ τοῖς ἠρρενωμένοις τεταρτημορίοις πρὸς τὰς ἀρρενικὰς γενέσεις· ποιοῦσι γὰρ αὐθάδεις, τολμηρούς, τὸ ἀνδρεῖον ἐν ἑαυτοῖς ἔχοντας· τὰς δὲ γυναῖκας ποιοῦσιν ἀσέμνους, ἀναισχύντους, τολμηράς, δυσυποτάκτους καὶ πρὸς τὰς συνουσίας ἠρρενωμένας ἤτοι τριβάδας. θηλυνόμενοι δὲ οἱ ἀστέρες ἔκ τε τῶν φάσεων καὶ τῶν ζῳδίων καὶ τῶν τεταρτημορίων ποιοῦσι τοὺς ἄνδρας μαλακούς, μαλακοψύχους, ἀτόλμους, πανταρβεῖς, θηλυνομένους καὶ τὸ ἐπίπαν ἀποκόπους ἢ γυναικεῖα ἔργα ἀποτελοῦντας· τὰς δὲ γυναῖκας κατηφεῖς, αἰσχυντηλάς, εὐγνώμονας, σεμνάς, ὑποτασσομένας τοῖς ἀνδράσι καὶ τοὺς γυναικείους νόμους δεδιδαγμένας. καὶ ταῦτα μὲν περὶ τῶν ἑῳῶν καὶ ἑσπερίων ἀνατολικῶν ἀστέρων εἰρήκαμεν· οἱ γὰρ δυτικοὶ καὶ ἀφαιρεταὶ τῶν ἀστέρων ἀδρανεῖς καὶ ἀσθενέστεροι καὶ ἀνώμαλοι περὶ τὰ πρακτικὰ τετυχήκασιν πλὴν τῶν ἐγκαρδίων ἀστέρων. ἐγκάρδιοι δὲ ἀστέρες λέγονται οἱ συνοδεύοντες ἰσομοίρως τῷ Ἡλίῳ ἢ περὶ μοίρας ἢ παρὰ μοίρας. ταύτης δὲ τῆς φάσεως οὐδεὶς τῶν ἀρχαίων ἐμνήσθη, ἡμεῖς δὲ τῇ πείρᾳ λαβόντες ὑπετάξαμεν, ἐπειδὴ καὶ Πτολεμαῖος συνοδικὴν εἶπε τὴν φάσιν μὴ εἰρηκὼς αὐτῆς τὴν ἐνέργειαν.

1 καὶ om. L. post ἀφροδίτη add. q : ἑρμῆς δὲ ἐπίκοινος. οὗτοι μὲν r. 2 καὶ om. rq. 2-3 οἱ ἀστέρες om. q. 3 ἐπὰν q : ὅταν r. ἑῳοι om. q. ἀνατολικοὶ om. r. τυγχάνονται r. τύχωσι q. 5 τὸν ἥλιον] αὐτὸν q. 6 πάλιν — νοτείοις γινόμενοι om. q. ἐν suppl. 7 θηλύνονται — γινόμενοι om. r. οἱ ἀστέρες om. q. 9 ἀπὸ — τοῦτ' ἐστιν om. q. τοῦ in fln. lin. om. L. 12 ἢ] καὶ q. 13 εἰρημένοις q. ἢ καὶ q. 15 τολμ. — ἔχοντας] ποιοῦσιν τολμηροὺς, ἀνδρείους r : ποιοῦσιν γὰρ αὐθάδεις om. L. αὐτοῖς q. 16 ποιοῦσιν om. r. πρὸς] περὶ r; om. L. 17 ἤτοι τριβάδας om. r. 19 μαλακοψύχους om. r. 20 καὶ — ἀποτελοῦντας om. r. παράπαν q. 22 τοῖς ἀνδράσιν — δεδιδ. om. r. 23 περὶ scripsi; ἀπὸ cod. ἑσπερίων ἀστέρων r. καὶ ἑσπερίων om. q. 24 ἀφαιρεταὶ] nempe ἀφαιρετικοὶ Kroll. ἀνδρανεῖς r. 26 ἀστρων r. 27 δὲ om. L. περὶ] ὑπὲρ q. 28 ἐμνήσθην L. 29 ἐπεὶ q.

Mercury; and the feminine ones are the Moon and Venus. These stars are sometimes made masculine and sometimes made feminine. The stars are made masculine when they happen to be eastern in relation to the Sun, that is, when they are found in the signs preceding the Sun, at approximately 15 degrees; and they are made feminine when they happen to be western in relation to the Sun, at approximately 15 degrees. Again, the stars are made masculine when they are found in masculine signs and become northern; and they are made feminine when they are in feminine and southern signs. Again, the stars are made masculine when they are found in masculine quadrants, from the Midheaven to the Ascendant and from the Lower Heaven to the Descendant; and they are made feminine in the feminine quadrants, that is, from the Ascendant to the Lower Heaven or from the Descendant to the Midheaven. The masculinized stars, when in masculinized signs or masculinized quadrants, contribute to masculine nativities; for they make men self-willed, bold, having manliness within themselves; and they make women immodest, shameless, bold, insubordinate, and masculinized in their sexual relations, that is, tribades.The stars, when feminized by their phases, signs, and quadrants, make men soft, faint-hearted, cowardly, altogether timid, effeminate, and in general either castrated or performing womanly tasks; and they make women downcast, modest, prudent, dignified, submissive to their husbands, and trained in womanly customs. And we have said these things concerning the eastern and western rising stars; for the western and subtractive stars are found to be weak, feeble, and irregular in practical matters, except for the stars that are in the heart of the Sun. Stars are called "in the heart of the Sun" when they travel in conjunction with the Sun at the same degree, or within about a degree on either side. None of the ancients made mention of this phase, but we, having grasped it by experience, have appended it, since Ptolemy also called this phase a conjunctional one without having stated its effect.

1 and om. L. post Venus add. q : but Mercury common. these men r. 2 and om.nta.2-3 the stars om. q. 3 against a : when r. hey om. q. eastern om. r.n2-3 the stars om. q. 3 against a : when r. hey om. q. eastern om. r.nsuccess r. tychosi q. 5 τὸν ἥλιον] αὐτὸν q. 6 again and again. q. ev suppl. 7 become female - becoming om. r.οἱ9 ἔντοῦ in fin. lin. om. L. 12 *stars om. q. n13 praise q. this is om q.n15 and q. or and q. inch — ἔχοντος] who are bold, courageous r: because who are αὐτhadeishom. L. ναὐτοῖς a.n16 who are om. r. to] about r? om. L. 17 i.e. trivadanom. r. 19 soft-hearted om. r. 20 and - being om. r. parapan n.n22 τοῖς ἀνδρασιν — dedid. om. r. 23 about scripsi? from cod. vespers of stars r.n and vespers om. q. 24 subtractives] nempe subtractives Kroll. ἀνδρανεῖς r.n26 stars r. 27 but om. L. περὶ] ὑπὲρ q. 28 remembered L. 29 on q.

2. Περὶ αἱρέσεως τῶν ἀστέρων.

Ἐπὶ τῶν ἡμερινῶν γενέσεων αἱρεσιαρχοῦσιν Ἥλιος, Κρόνος, Ζεύς, ἐπὶ δὲ τῶν νυκτερινῶν Σελήνη, Ἀφροδίτη, Ἄρης. ὁ γὰρ Ἑρμῆς ἐπίκοινος πρὸς τὰς αἱρέσεις καθέστηκεν. καὶ ἀγαθοποιοὶ μὲν νομίζονται Ἥλιος, Ζεύς, Σελήνη, Ἀφροδίτη, κακοποιοὶ δὲ Κρόνος καὶ Ἄρης· ὁ γὰρ Ἑρμῆς ἐπίκοινος μετὰ τῶν ἀγαθῶν ἀγαθός ἐστιν, καὶ μετὰ τῶν κακοποιῶν κακοποιὸς καθέστηκεν. περὶ δὲ τῶν ἀγαθοποιῶν καὶ κακοποιῶν εἶπον ὅτι νομίζονται ἐπεὶ πολλάκις ἐπί τινων γενέσεων οἱ κακοποιοὶ <κείμενοι> καλῶς φάσει καὶ αἱρέσει καὶ τόπῳ μεγαλύνουσι τὰς τύχας, οἱ δὲ ἀγαθοποιοὶ κακῶς κείμενοι βλάπτουσιν αὐτάς. φησὶ γὰρ Δωρόθεος περὶ τούτου τοῦ κεφαλαίου εἰπών· τρίπλευροι γὰρ κακοεργοὶ ἀμβλύνονται· ἀστὴρ δὲ οὐκέτι φαῦλος ἐπεὶ ἀγαθὸν τόπον εὕροι· οὐδὲ τόπος δὲ κακὸς χρηστὸν ὅτε ἀσπάζεται.

3. Περὶ τῆς τῶν ιβ' ζῳδίων κράσεως.

Εἰρήκαμεν εἶναι τὸν Κριὸν πυρώδη, τὸν δὲ Ταῦρον γεώδη, τοὺς δὲ Διδύμους ἀερώδεις, τὸν δὲ Καρκίνον ὑδατώδη· πάλιν τὸν Λέοντα πυρώδη, τὴν δὲ Παρθένον γεώδη, τὸν δὲ Ζυγὸν ἀερώδη, τὸν δὲ Σκορπίον ὑδατώδη· καὶ πάλιν τὸν Τοξότην πυρώδη, τὸν δὲ Αἰγοκέρωτα γεώδη, τὸν δὲ Ὑδροχόον ἀερώδη, τοὺς δὲ Ἰχθύας ὑδατώδεις. ὡς εἶναι τὸ μὲν τρίγωνον Κριὸς Λέων Τοξότης πυρῶδες, τὸ δὲ τρίγωνον Ταῦρος Παρθένος Αἰγόκερως γεῶδες, τὸ δὲ τρίγωνον Δίδυμοι Ζυγὸς Ὑδροχόος ἀερῶδες, τὸ δὲ τρίγωνον Καρκίνος Σκορπίος Ἰχθύες ὑδατῶδες. οὐκ ἀσκόπως δὲ εἴρηται τοῦτο παρὰ τοῖς παλαιοῖς· ἐπειδὴ γὰρ τὰ ὑλικὰ πάντα ἐκ τούτων τῶν δ' στοιχείων ἤτοι σωμάτων συνέστηκεν, ἀνάγκη καὶ τὸν ἄνθρωπον ὡς τῆς αὐτῆς φύσεως κεκοινωνηκότα μετέχειν τούτων τῶν δ' στοιχείων. καὶ προσέταξαν τὰ τέσσαρα κέντρα τῆς γενέσεως κατὰ τὰς τέσσαρας κράσεις τούτων τῶν δ' στοιχείων, οἷον· ἐὰν Κριὸς ὡροσκοπήσῃ τοῦτ' ἐστιν πυρῶδες ζῴδιον καὶ Αἰγόκερως μεσουρανήσῃ τοῦτ' ἐστιν γεῶδες ζῴδιον καὶ Ζυγὸν δύνῃ ἀερῶδες ζῴδιον καὶ

1 Cf. Ptol., I, 5. Paul., C. 4ᵛ. — Hoc capitulum habetur etiam in cod. Neapol., II C. 33, fol. 521ᵛ ubi inscribitur: περὶ αἱρέσεων τῶν ἄστρων Ἀντιόχου. 2 αἱρεσιάρχουσιν codd.; corr. Kroll. 5 καὶ om. L. 6 μετὰ — καθέστηκεν om. r. 7 περὶ — νομίζονται] ἀγαθοποιοὶ καὶ κακοποιοὶ νομίζονται· εἰπών, r. 8 ἐπὶ codd.; corr. Kroll. Idem add. κείμενοι. 11 εἶπεν L; om. r. 12 οὐκ ἔστιν r. δὲ om. r. 13 χρηστότε ἀσπάζεται L. χρηστὸν ἀσπάζεται r. Tales fere fuisse Dorothei versus conicias:

. . . . . τρίπλευροι γὰρ κακοεργοὶ
. . . . . ἀμβλύνονται·
ἀστὴρ δ' οὐκέτι φαῦλος ἐπεὶ ἀγαθὸν τόπον εὕροι·
οὐδὲ τόπος δὲ κακὸς χρηστὸν ὁπότ' ἀσπάζοιτο.

15 Εἰρήκαμεν: cf. cod. Berol. 1577 (s), fol. 139 sq. δὲ om. q, item infra saepe. 18 καὶ om. q. 21 διδύμοις L. 22 καὶ [χθύες q. 23 παρὰ] ἐπὶ L. 24 ἅπαντα q. 25 καὶ et ὡς om. q. 26 προσέταξα L: προέταξαν q. 29 καὶ — ἀρίστη om. L.

2. On the Sect of the Stars.

For diurnal nativities, the Sun, Saturn, and Jupiter are the sect rulers, while for nocturnal ones, the Moon, Venus, and Mars hold this role. For Mercury is common to both sects. And the benefics are considered to be the Sun, Jupiter, the Moon, and Venus, while the malefics are Saturn and Mars; for Mercury, being common, is benefic with the benefics and malefic with the malefics. I said "considered" regarding the benefics and malefics, because often in certain nativities the malefics, when <placed> well by phase, sect, and house, magnify the fortunes, while the benefics, when badly placed, harm them. For Dorotheus says concerning this topic: "for the trigons of the malefics are blunted; nor is a star any longer evil once it has found a good place; nor does a bad place embrace what is good."

3. On the Temperament of the 12 Zodiac Signs.

We have said that Aries is fiery, Taurus earthy, Gemini airy, and Cancer watery; again, Leo is fiery, Virgo earthy, Libra airy, and Scorpio watery; and again, Sagittarius is fiery, Capricorn earthy, Aquarius airy, and Pisces watery, so that the triplicity Aries–Leo–Sagittarius is fiery, the triplicity Taurus–Virgo–Capricorn is earthy, the triplicity Gemini–Libra–Aquarius is airy, and the triplicity Cancer–Scorpio–Pisces is watery. This was not said without purpose by the ancients; for since all material things are composed of these four elements or bodies, it is necessary that man, as sharing in the same nature, also partakes of these four elements. And they assigned the four angles of the nativity according to the four temperaments of these four elements, as follows: if Aries rises on the ascendant — that is, a fiery sign — and Capricorn culminates at midheaven — that is, an earthy sign — and Libra sets — an airy sign — and

1 Cf. Ptol., I, 5. Paul., C. 4. This chapter is also found in cod. Neapol., II C. 33, fol. 521, where it is entitled: περὶ αἱρέσεων τῶν ἄστρων Ἀντιόχου. 2 αιρεσιάρχουσιν codd.; corr. Kroll. 5 και om. L. 6 μετά – καθέστηκεν om. r. 7 περί νομίζονται] ἀγαθοποιοί [illegible] και κακοποιοί νομίζονται· εἰπών, r. 8 ἐπὶ codd.; corr. Kroll. Idem add. κείμενοι. 11 εἶπεν L; om. r. 12 οὐκ ἔστιν Γ. δὲ om. r. 13 χρηστότε ἀσπάζεται L. χρηστὸν ἀσπάζεται r. Tales fere fuisse Dorothei versus conicias:

> . . . . . for malefic trigonal aspects
> . . . . . are blunted;
> a star no longer harmful once it finds a favorable place;
> nor does a bad place harm when it embraces a benefic.

15 ἰρικαμεν : cf. cod. Berol. 1577 (s), fol. 139 sq.m. q, item infra saepe.n18 and om. q. 21 twins L. 22 and fishes q. 23 para] on L. 24 everywhere f.n25 and et as om. q. 26 I ordered L : they ordered q. 29 and — excellent om. L.

Καρκίνος ἐν τῷ ὑπὸ γῆν τύχῃ ὑδατώδες ζῴδιον, ἔσται ἡ κρᾶσις ἀρίστη. πάλιν ἐὰν ζητῇς τὰς ἐπαναφορὰς καὶ τὰ ἀποκλίματα τῶν κέντρων, εὑρήσεις αὐτὰ κατὰ τὰ τέσσαρα στοιχεῖα ἀκολούθως κείμενα.

4. Περὶ ζῳδίων λεπρωδῶν καὶ ἀλφωδῶν καὶ ψωροποιῶν ἢ λειχήνων.

Ψώρας λέπρας λειχῆνας ἀλφοὺς ποιεῖ ἡ Σελήνη κακουμένη ἐν Κριῷ Καρκίνῳ Σκορπίῳ Αἰγοκέρωτι Ἰχθύσιν· οὐ μόνον δὲ ἡ Σελήνη ἀλλὰ καὶ ὁ κλῆρος τῆς τύχης ἢ τοῦ δαίμονος ἐν τοῖς ζῳδίοις τούτοις τετυχηκότες καὶ ὑπὸ κακοποιῶν μόνον θεωρούμενοι. ποιοῦσι δὲ καὶ ὑποκύρτους τοὺς οὕτω γεννηθέντας.

5. Περὶ ζῳδίων ἀσελγῶν.

Ἀσελγῆ καὶ παθοποιὰ ζῴδιά εἰσιν Κριὸς Ταῦρος Αἰγόκερως, Ἰχθύες, ἀπὸ μέρους δὲ καὶ Ζυγός· περὶ δὲ τούτων ἀκριβῶς ἐν τοῖς πρόσθεν εὑρήσεις.

6. Περὶ ζῳδίων σινοποιῶν εἰς τοὺς ὀφθαλμούς.

Σινοποιὰ δὲ ζῴδιά εἰσιν ἐπὶ τοὺς ὀφθαλμοὺς Ταῦρος διὰ τὴν πλειάδα, Καρκίνος διὰ τὸ νεφέλιον, Σκορπίος διὰ τὸ κέντρον, Τοξότης διὰ τὴν ἀκίδα, Αἰγόκερως διὰ τὴν ἄκανθαν, Ὑδροχόος διὰ τὴν κάλπην, ἀπὸ μέρους δὲ καὶ Λέων· καὶ περὶ τούτων δὲ ἀκριβέστερον εὑρήσεις ἐν τοῖς ἔμπροσθεν.

7. Περὶ ὑψωμάτων καὶ ταπεινωμάτων.

Εἰρηκότες οὖν ἀκολούθως πᾶσαν τὴν φυσικὴν σύγκρασιν τῶν ζῳδίων, ἐπὶ τὰς αἰτίας τῶν ὑψωμάτων καὶ ταπεινωμάτων καὶ ἐναντιωμάτων τῶν ἀστέρων <ἐλευσόμεθα>· τίνος ἕνεκεν ἔνθα ὑψοῦται ὁ Ἥλιος, ἐκεῖ ταπεινοῦται ὁ Κρόνος, καὶ ἔνθα ὑψοῦται ὁ Κρόνος, ἐκεῖ ταπεινοῦται ὁ Ἥλιος; λέγομεν γὰρ εἶναι τὸν Ἥλιον πυρὸς καὶ φωτὸς ταμεῖον καὶ τῆς ἡμέρας δεσπότην· τὸν δὲ Κρόνον πάλιν ψυχρὸν σημαίνοντα τὸ σκότος. ἔνθα οὖν ὑψοῦται τὸ τῆς ἡμέρας φῶς, ἐκεῖ ταπεινοῦται τὸ σκότος καὶ ἡ νύξ καὶ θερμαίνεται τὸ ψυχρόν· ἔνθα δὲ τὸ σκότος ὑψοῦται, ἐκεῖ

2 εὑρίσκεις L. 4 λεπροδῶν ἀλφωδῶν καὶ τῶν τοιούτων q : περὶ ἐμπαθῶν ζωδίων r. 6 καὶ ἀλφοὺς q. ἡ om. L. κακωμένη L. ἐν om. L r. 7 αἰγοκέρωτι om. r. 8 ἤτοι q. τούτοις om. r. 8-9 τετυχηκώς et θεωρούμενος q. 9 τῶν κακοπ. q. 11 Inscriptionem om. r. — Cf. anon. in Ludwich. Maximo, p. 108, 25. 12 ἀσελγῆ δὲ ζώδια καὶ παθοποιὰ r. 13 περὶ — εὑρήσεις om. r. At vide capita Περὶ τῶν σινοτικῶν μοιρῶν τῶν ζῳδίων et Περὶ σινῶν, φαλακρῶν, ποδαλγῶν, μαινομένων, ἀσελγῶν καὶ τῶν λοιπῶν, quae exstant in r. 15 om. r. 16 ζῴδιά εἰσιν om. r. ἐπὶ] διὰ r. 17 τὰ κέντρα r. 19 δὲ om. L r. 19-20 καὶ — ἔμπροσθεν om. r. 21 περὶ] ἐπὶ L. 22 πᾶσαν τὴν φυσικὴν σύγκρασιν] περὶ φυσικῶν συγκρίσεων q. 23 ἐπὶ τὰς q : ἐπί τε r : ἔτι τε L. 24 ἐλευσόμεθα om. L r; ex coniectura addunt p q. 26 καὶ λέγομεν q. φωτὸς καὶ πυρὸς ταμίαν q. 28 ὑψοῦται] αὔξεται q. 29 καὶ θερμαίν.] καὶ om. r.

Cancer, being a watery sign, happens to be in the place beneath the earth; the mixture will be excellent. Again, if you seek the succedent houses and the declining houses of the angles, you will find them positioned in accordance with the four elements in order.

4. On Signs that Cause Leprosy, Vitiligo, Mange, or Lichen.

The Moon, when afflicted in Aries, Cancer, Scorpio, Capricorn, and Pisces, causes mange, leprosy, lichen, and vitiligo; and not only the Moon, but also the Lot of Fortune or the Lot of the Daimon, when found in these signs and observed only by malefics, produce these conditions, and also cause those born under such configurations to be hunchbacked.

5. On Licentious Signs.

The signs that are licentious and productive of passions are Aries, Taurus, Capricorn, and Pisces, and partly also Libra; concerning these you will find a precise treatment in the earlier sections.

136. On Signs that Cause Harm to the Eyes.

The signs that cause harm to the eyes are: Taurus, on account of the Pleiades; Cancer, on account of the nebula; Scorpio, on account of its sting; Sagittarius, on account of its point; Capricorn, on account of its spine; Aquarius, on account of the water-jar; and partly also Leo; and concerning these too you will find a more precise treatment in the earlier sections.

7. On Exaltations and Depressions.

Having thus systematically set forth the entire natural composition of the Zodiac signs, we shall proceed to the causes of the exaltations and depressions and oppositions of the stars: why where the Sun is exalted, there Saturn is depressed, and where Saturn is exalted, there the Sun is depressed. For we say that the Sun is the storehouse of fire and light and the lord of the day; while Saturn in turn signifies cold and darkness. Where, therefore, the light of day is exalted, there darkness and night are depressed and the cold is warmed; but where darkness is exalted, there

2 you find L. 4 leprodes of alfods and such q: about the emotions of the Zodiac signs r. 6 and a few q. or om. L. damaged L. ἐν om. No. 7 aigoken8 ie a. though om. r. 8-9 by chance et being considered a.n9 of the evil omen a. 11 Inscriptionem om. r. Cf. anon. in Ludwich. Maximo,n12 aselgī dhē signs and sufferings r.np. 108, 25.

n13 about — findings om. r.

nAt vide capita About the sinotic fates of the Zodiacs et About sinos, bald, nfooted, madmen, chaste and the rest, quae exstant in r. 15 om. r. 16 ζώδιά εἰσιν om. r. ἐπὶ] διὰ r. 17 τὰ κέντρα r. 19 δέ om. Lr. 19-20 και - ἔμπροσθεν om. r. 21 περί] ἐπὶ L. 22 πᾶσαν τὴν φυσικὴν σύγκρασιν] περί φυσικῶν συγκρίσεων φ. 23 ἐπὶ τὰς q : ἐπί τε τ: ἔτι τε L. 24 ελευσόμεθα om. Lr; ex coniectura addunt p q. 26 καὶ λέγομεν q. φωτός καὶ πυρὸς ταμίαν α. 28 ὑψοῦ ται] αὔξεται q. 29 καὶ θερμαίν.] και om. r.

ταπεινοῦται τὸ φῶς καὶ <ἡ> ἡμέρα μικροτέρα γίνεται. πάλιν τίνος ἕνεκα ἔνθα ὑψοῦται ὁ Ζεύς, ἐκεῖ ταπεινοῦται ὁ Ἄρης, καὶ ἔνθα ὑψοῦται <ὁ> Ἄρης, ἐκεῖ ταπεινοῦται ὁ Ζεύς; λέγομεν εἶναι τὸν Δία ἔφορον τοῦ ζωτικοῦ πνεύματος καὶ δαψιλείας, τὸν δὲ Ἄρεα θανάτου. ἔνθα οὖν αὔξει τὸ ζωτικὸν πνεῦμα, ἐκεῖ ταπεινοῦται ἡ τοῦ θανάτου ποιότης· ἔνθα δὲ αὔξει ὁ θάνατος, ἐκεῖ ταπεινοῦται ἡ ζωή. πάλιν τίνος ἕνεκα ἔνθα ὑψοῦται ἡ Ἀφροδίτη, ἐκεῖ ταπεινοῦται ὁ Ἑρμῆς, καὶ ἔνθα ὑψοῦται ὁ Ἑρμῆς, ἐκεῖ ταπεινοῦται ἡ Ἀφροδίτη; λέγομεν εἶναι τὸν Ἑρμῆν λόγων δεσπότην, τὴν δὲ Ἀφροδίτην ἐπιθυμίας καὶ μίξεως ἔφορον. ἔνθα οὖν αὔξει τὸ λογικόν, ἐκεῖ ταπεινοῦται τὸ ἐπιθυμητικὸν καὶ ἡδονικὸν τῆς μίξεως· ἔνθα δὲ ὑψοῦται τὸ ὀρεκτικὸν καὶ ἡδονικόν, ἐκεῖ ταπεινοῦται τὸ λογικόν. τίνος οὖν ἕνεκεν ἔνθα ὑψοῦται ἡ Σελήνη, ἐκεῖ οὐδεὶς ταπεινοῦται, καὶ ἔνθα ταπεινοῦται ἡ Σελήνη, ἐκεῖ οὐδεὶς ὑψοῦται; λέγομεν εἶναι τὴν Σελήνην τύχην τοῦ παντός· καὶ ὃν ὑψοῖ ἡ τύχη, οὐδεὶς ταπεινοῖ, καὶ ὃν ταπεινοῖ ἡ τύχη, οὐδεὶς ὑψῶσαι δύναται.

8. Περὶ ἐναντιωμάτων τῶν ἀστέρων.

Τίνος ἕνεκεν οἱ οἶκοι Ἡλίου καὶ Σελήνης ἐναντιοῦνται τοῖς οἴκοις τοῦ Κρόνου; λέγομεν εἶναι τὸν μὲν Ἥλιον καὶ τὴν Σελήνην φωστῆρας κόσμου, τὸν δὲ Κρόνον σκότους <δεσπότην>· ὅθεν ἀεὶ τὸ φῶς ἐναντιοῦται τῷ σκότει, καὶ τὸ σκότος τῷ φωτί. πάλιν τίνος χάριν ἐναντιοῦνται οἱ οἶκοι τοῦ Ἑρμοῦ τοῖς οἴκοις τοῦ Διὸς καὶ οἱ οἶκοι τοῦ Διὸς τοῖς οἴκοις τοῦ Ἑρμοῦ; λέγομεν εἶναι τὸν Δία ἔφορον χρήματος καὶ δαψιλείας, τὸν δὲ Ἑρμῆν λόγων ἀεὶ δεσπότην· ἀεὶ οὖν τὸ λογικὸν ἐναντιοῦται καὶ καταφρονεῖ <τῆς> τῶν χρημάτων ἐπιθυμίας καὶ ἡ δαψίλεια ἐναντιοῦται τῷ λογικῷ. τίνος οὖν ἕνεκα πάλιν οἱ οἶκοι τοῦ Ἄρεως ἐναντιοῦνται τοῖς οἴκοις τῆς Ἀφροδίτης; λέγομεν εἶναι τὴν Ἀφροδίτην ἔφορον πάσης ἐπιθυμίας καὶ τέρψεως καὶ ἡδονῆς, τὸν δὲ Ἄρεα παντὸς φόβου καὶ πολέμου καὶ θυμοῦ· ἐναντιοῦται οὖν ἀεὶ τὸ τερπνὸν καὶ ὀρεκτικὸν καὶ ἡδονικὸν τῷ φοβερῷ καὶ θυμικῷ καὶ πολεμικῷ. ὅτι δὲ τοῦτο οὕτως ἔχει, καὶ δεῖ κατὰ τὸ ἀληθὲς οὕτως κρίνειν ἐν πᾶσι τοῖς κεφαλαίοις τὰς τῶν ἀστέρων φύσεις πρὸς τὰς ἀλλήλων σχηματουργίας.

1 ἡ suppl. μείωσιν δέχεται q. 2 ὁ om. L (saepius). 3 λέγομεν οὖν q. εὔφορον r (sic saepe). 8 ἡ ἀφροδ. — ὑψοῦται om. L; ordinem transposuit q. λόγον L: λόγου r. 10 τῆς μίξεως — ἡδονικόν om. r. 11 δὲ πάλιν q. ἡδονικόν] ἡ ἡδονὴ τῆς μίξεως q. 12 τίνος οὖν] πάλιν τίνος rq. 13 ἐκεῖ om. q. 16 τῶν ἐναντιωμάτων q : τῶν ante ἀστέρων om. L. 18 μὲν om. qr. 19 τοῦ κόσμου q. δεσπότην suppl. 20 τῷ σκότει] τὸ σκότος Lr. τὸ σκότος ἀεὶ τῷ φωτὶ r. χάριν] ἕνεκεν q. 22 χρημάτων q. 23 λόγων ἀεὶ δεσπότην] δεσπότην τῶν λόγων q. 24 τῆς suppl. ἐπιθυμίας] καὶ τῆς ἐπιθυμίας αὐτῶν q. 25 τὸ λογικὸν L. πάλιν τίνος ἕνεκεν q : πάλιν τίνος χάριν r. 26 post ἀφροδ. add. r : καὶ τὸ ἀνάπαλιν. 27 ἔφορον om. q. ἡδονῆς αἰτίαν q. 28 φόνου et θυμοῦ αἴτιον q. ἐναντιοῦνται codd. οὖν] δὲ r. 28-29 τὸ τερπνόν τε καὶ ἡγεμονικὸν καὶ ὀρεκτικὸν r. 30 δεῖ] δὴ L. κατὰ ἀλήθειαν r. τοῖς bis scripsit L. 31 πρὸς] καὶ q. σχηματουργίας φανερόν q.

the light diminishes and the day becomes shorter. Again, why is it that where Jupiter is exalted, there Mars is in its fall, and where Mars is exalted, there Jupiter is in its fall? We say that Jupiter is the overseer of the vital spirit and abundance, while Mars is the overseer of death. Where, therefore, the vital spirit increases, there the quality of death is diminished; and where death increases, there life is diminished. Again, why is it that where Venus is exalted, there Mercury is in its fall, and where Mercury is exalted, there Venus is in its fall? We say that Mercury is the master of reason, while Venus is the overseer of desire and union. Where, therefore, the rational faculty increases, there the desiring and pleasurable faculty of union is diminished; and where the appetitive and pleasurable faculty is exalted, there the rational faculty is diminished. Why then is it that where the Moon is exalted, no one is in its fall, and where the Moon is in its fall, no one is exalted? We say that the Moon is the fortune of all things; and whomever fortune exalts, no one can bring low, and whomever fortune brings low, no one is able to exalt.

8. On the Oppositions of the Stars.

Why is it that the houses of the Sun and Moon are in opposition to the houses of Saturn? We say that the Sun and the Moon are the luminaries of the world, while Saturn is the master of darkness; hence light is always opposed to darkness, and darkness to light. Again, why are the houses of Mercury opposed to the houses of Jupiter, and the houses of Jupiter opposed to the houses of Mercury? We say that Jupiter is the overseer of wealth and abundance, while Mercury is always the master of reason; the rational faculty, therefore, is always opposed to and contemptuous of the desire for wealth, and abundance is opposed to the rational faculty. Why then again are the houses of Mars opposed to the houses of Venus? We say that Venus is the overseer of all desire and delight and pleasure, while Mars is the overseer of all fear and war and anger; the pleasant, appetitive, and pleasurable is therefore always opposed to the fearful, passionate, and warlike. That this is indeed so, and that one must judge truly in all chapters the natures of the stars in relation to their mutual configurations.

1 the suppl. reduction accepts a. 2 6 ohms. L (saepius). 3 we say οὖν g. eupho-nron r (sic saepe). 8 the Venus — rises om. L? ordinem transposuit q. λόγον L:nλογου C. 10 of mixing - ἐδονικόν om. r. 11 but again g. hedonikon, the pleasure of mixing a. 12 whose οὖn again whose rg. 13 there om. g. 16 of the opposites q : of the ante stars om. l.. 18 with om. Gr. 19 of the world, Mr. Suppl. 20 to the darkness] darkness Lr. the darkness is the light t. grace]nἔneken a. 21 of money 4. 23 of words ἀε despotin] despotin of words a.n24 τῆς suppl. of desire] and of their desire q. 25 τὸ λογικόν L. again for his sake r. 26 post Aphrod. add. r : and the reverse.n27 ephoron on. q. pleasure cause q. 28 murder et thymus aition g. against codd. οὖn] δὲ r. 28-29 the terpnon te both hegemonic and appetizing C. 30 dei]nde L. in truth r. to bis scripsit L. 31 πρὸς] and q. schemourgiasnphaneron a.

τίνος γὰρ ἕνεκεν ὁ Ἄρης μετὰ τῆς Ἀφροδίτης μοιχείας ἀποτελεῖ; οὐκ ἐστι δῆλον ὅτι πᾶσα μοιχεία ἐξ ἡδονῆς καὶ φόβου συνέστηκε, τοῦτ' ἐστιν ἀπὸ Ἄρεως καὶ Ἀφροδίτης; ὅρα δὲ πάλιν τὴν Ἀφροδίτην συνοῦσαν τῷ Κρόνῳ, πῶς ποιεῖ τοὺς οὕτω γεννηθέντας ἀσπέρμους, δυστέ-
5 κνους, ῥυπαροὺς ἢ καὶ ἀγάμους, μίξας ἀμφοτέρων τὰς φύσεις. εὑρήσεις τὴν αἰτίαν· τοῦ γὰρ Κρόνου ψυχρᾶς καὶ ξηρᾶς φύσεως τετυχηκότος καὶ, περὶ ὧν προείρηται, ψύχοντος καὶ ξηραίνοντος τὸ ἡδονικὸν καὶ σπερματικὸν πνεῦμα, πῶς τεκνογόνος γενήσεται ἢ γάμους ἀρυπάρους ἕξει διὰ τὸ πρεσβυτικὸν ἢ ῥυπαρὸν τῆς φύσεως τοῦ ἀστέρος;

10 9. Περὶ τῆς τῶν τριγωνικῶν δεσποτῶν αἱρέσεως.

Ἑκάστης οὖν τριγωνικῆς πλευρᾶς — τριγωνικῆς δὲ λέγω τῆς διὰ ε' ζῳδίων ἀριθμουμένης· οἷον ἀπὸ Κριοῦ εἰς Λέοντα, καὶ ἀπὸ Λέοντος εἰς Τοξότην, καὶ ἀπὸ Τοξότου εἰς Κριὸν γίνονται ζῴδια ε' καὶ ἀποτελοῦσι τριγωνικὴν πλευρὰν <ἢ> γραμμὴν ἐν τῷ ζῳδιακῷ κύκλῳ ἀπὸ μοιρῶν ρκ'·
15 τρὶς γὰρ ἑκατὸν εἴκοσι γίνονται μοῖραι τέ', ἅς τινας ἔχει μοίρας ὁ πᾶς ζῳδιακὸς κύκλος — ταύτης οὖν τῆς τριγωνικῆς πλευρᾶς δεσπόζουσιν ἡμέρας μὲν Ἥλιος, νυκτὸς δὲ Ζεύς· τούτων δὲ τρίτος καὶ ἐπίκοινός ἐστι Κρόνος. πάλιν Ταύρου Παρθένου Αἰγοκέρωτος δεσπόζουσιν ἡμέρας μὲν Ἀφροδίτη, νυκτὸς δὲ Σελήνη, τρίτος δὲ καὶ ἐπίκοινος Ἄρης. πάλιν
20 Διδύμων Ζυγοῦ Ὑδροχόου δεσπόζουσιν ἡμέρας μὲν Κρόνος, νυκτὸς δὲ Ἑρμῆς, τρίτος δὲ καὶ ἐπίκοινος Ζεύς. πάλιν Καρκίνου Σκορπίου Ἰχθύων δεσπόζουσιν ἡμέρας μὲν Ἀφροδίτη, νυκτὸς δὲ Ἄρης, τρίτος δὲ καὶ ἐπίκοινος Σελήνη. τούτων δὲ τῶν τριγωνικῶν δεσποτῶν τὰς χρήσεις καὶ τὰ ἀποτελέσματα ἐν τοῖς ἔμπροσθεν εὑρήσεις.

25 10. Περὶ τῶν λς' δεκανῶν καὶ τῶν παρανατελλόντων αὐτοῖς καὶ προσώπων.

Est caput Porphyrii περὶ τῶν λς' δεκανῶν κτλ., p. 199 sq. Ad quod afferam ex Laurentiani discrepantiis haec : Porph. 199, 48 : β] ιβ'. 51 κατεμέρισαν. 52 δὲ τούτοις. 53 προειρημένοι. 54 ἅ τινα.

1 γὰρ om. L. οὐκ — τοῦτ' ἐστιν] τοῦτ' ἐστιν πᾶσα κτλ. συνέστηκεν ἤτοι q. 5 ἢ om. q : ἢ καὶ om. r. ἀμφοτέρας q. καὶ τὴν αἰτίαν εὑρήσεις r. 6 κράσεως q. 7 περὶ ὧν] καθὼς q. προείρηται : scilicet in capite Περὶ τῆς τῶν πλανωμένων φύσεως, quod legitur in cod. s fol. 144ᵛ. καὶ ψύχοντος L. 8 τεκνογόνον codd., corr. Kroll. ἢ γαμούσα ρυπαροὺς L : ἢ γάμους ῥυπαροὺς r : ἢ γάμον ἕξει ἀρύπαρον q. 9 ἢ καὶ ῥυπαρὸν q. 10 περὶ τριγωνικῆς δεσποτίας r. — Cf. Doroth. ap. Heph., I, 6. Ptol., II, 2. 11 ἑκάστη r. post πλευρᾶς r addidit λόγον ἔχει τοιόνδε. 12 post ζῳδίων q inseruit ἀπὸ οἱουδήποτε ζωδίου. 14 ἢ suppl. γραμμικὴν q. 15 τοῖς γὰρ κέντροις r. μοῖρας ἔχει q. 16 δεσπόζει L. 19 σελήνη r et man. 2 L; ἄρης man. 1 L. τούτων δὲ τρίτος r ἄρης q et L man. 2 : ζεὺς L man. 1. 20 πάλιν διδύμων — ζεὺς om. Lr : in marg. L addidit man. 2. 22 δεσπόζει L. τρίτος usque ad finem capituli om. qp. 23 δεσποτικῶν r. 24 ἐν τοῖς ἐμπρ. εὑρ.] ταῦτα ὑπογραψόμεθα r.

For why does Mars together with Venus produce adultery? Is it not clear that every act of adultery is composed of pleasure and fear, that is, of Mars and Venus? Consider again Venus in conjunction with Saturn, how it makes those born under such a configuration seedless, ill-fated in children, squalid, or even unmarried, having mixed the natures of both. You will find the reason: since Saturn, being of a cold and dry nature, and, as has been said before, chilling and drying the pleasurable and seminal spirit, how shall one produce children, or have clean marriages, on account of the aged or squalid nature of the star?

9. On the Choice of the Triplicity Lords. For each triplicity side — and by triplicity I mean that which is reckoned by 5 Signs; for example, from Aries to Leo, and from Leo to Sagittarius, and from Sagittarius to Aries, there are 5 signs, and they form a triplicity side or line in the Zodiacal circle of 120 degrees — for three times one hundred and twenty makes 360 degrees, which is the total number of degrees in the entire Zodiacal circle — of this triplicity side, then, the lords by day are the Sun, and by night Jupiter; and the third and common to both is Saturn. Again, of Taurus, Virgo, and Capricorn, the lord by day is Venus, by night the Moon, and the third and common is Mars. Again, of Gemini, Libra, and Aquarius, the lord by day is Saturn, by night Mercury, and the third and common is Jupiter. Again, of Cancer, Scorpio, and Pisces, the lord by day is Venus, by night Mars, and the third and common is the Moon. The uses and effects of these triplicity lords you will find in the chapters that precede.

10. On the 36 Decans and the Stars Rising Alongside Them and Their Faces.

This is the chapter heading of Porphyry on the 36 decans, etc., p. 199 sq. I will cite from the variants of the Laurentianus the following: Porph. 199, 51 κατεμέρισαν. 52 δὲ τούτοις. 53 προειρημένοι.

To which 48 : b] l'. n54 & tina.

1 γάρ om. L. οὐκ τοῦτ ἐστιν] τοῦτ᾽ ἐστιν πᾶσα κτλ. συνέστηκεν ἤτοι α. 5 ἢ om. q : ἢ καὶ om. r. ἀμφοτέρας q. καὶ τὴν αἰτίαν εὑρήσεις r. 6 κράσεως α. 7 περὶ ὧν] καθώς q. προείρηται : scilicet in capite Περὶ τῆς τῶν πλανωμένων φύσεως, quod legitur in cod. s fol. 144. καὶ ψύχοντος L. 8 τεκνογόνον codd., corr. Kroll. ἡ γαμούσα ῥυπαρούς L : ἢ γάμους ῥυπαρούς r : ἢ γάμον ἕξει ἀρύπαρον α. 9 ἢ καὶ ῥυπαρόν q. 10 περὶ τριγωνικῆς δεσποτίας r. cf. Doroth. ap. Heph., I, 6. Ptol., II, 2. 11 ἑκάστη r. post πλευρᾶς r addidit λόγον ἔχει τοιόνδε. 12 post ζωδίων q inseruit ἀπὸ οἱουδήποτε ζωδίου. 14 ἡ suppl. γραμμικὴν α. 15 τοῖς γὰρ κέντροις r. μοίρας ἔχει α. 16 δεσπόζει L. 19 σελήνη r et man. 21; ἄρης man. 1L. τούτων δὲ τρίτος ἄρης q et L man. 2 : Ζεύς L man. 1. 20 again Gemini - Zeus om. Lr: added in margin L by hand 2. third up to end of chapter om. qp. 23 δεσποτικῶν r.

22 dominates L.

24 in the afore-mentioned.

found] we will note these things below t.

200, 1 προειρημένους ἢ ἐπικειμένους. 5 φιλότιμον] φίλοπλον. 6 τοῦ] τὸν ἥλιον. 9 οὗτοι] οὐκέτι. Cod. r addit post ὑπεδείχθησαν:

Ταῦτα δὲ πάνυ καλῶς Τεῦκρος ὁ Βαβυλώνιος ἐξέθετο· ἡμεῖς δὲ μερικῶς ὑπομνήσομεν οὕτως.

Ἰστέον ὅτι ἓν ἕκαστον ζῴδιον δεκανοὺς ἔχει τρεῖς· ἕκαστος δὲ δεκανὸς κεκλήρωται μοίρας δέκα· ἐν ἑκάστῃ δὲ μοίρᾳ ποιεῖ ὁ Ἥλιος ὥρας κδ' ἤτοι νυχθήμερον ἕν.

Δεκανῷ α' Κριοῦ ποιεῖ κινδύνους, ἐπιβουλάς, ῥεύματα· ἐν δὲ τῷ β' πλουσίους καὶ ἐνδόξους, πλὴν ταχυθάνατοι· ἐν δὲ τῷ γ' νόσους, θορύβους, ἐν νεότητι κακοπάθειαν, εἰς δὲ τὸ γῆρας εὐφροσύνην.

Δεκανῷ α' Ταύρου ποιεῖ τὸν γεννηθέντα ἐξ ἀλλοτρίων πλούσιον καὶ ἐπίδοξον· ἐν δὲ τῷ β' ποιεῖ τὴν νεότητα μοχθηρὰν καὶ τοὺς κινδύνους ταχέως διαφεύγοντας· ἐν δὲ τῷ γ' ποιεῖ στρατιώτας, εὐποριστάς, βεβαίους, συστατικούς, πολυχρονίους.

Δεκανῷ α' Διδύμων ὁ γήμας οὐκ εὐτυχήσει, οὐκ ἐπιτηδεύσει, καὶ ἐπὶ τέκνοις λυπηθήσεται· ἐν τῷ β' ἕξει γάμον οὐκ ἐπιτήδειον, σημαίνει δὲ εὐφορίαν στρατιῶν· ἐν δὲ τῷ τρίτῳ ποιεῖ πλουσίους, ἐνδόξους, ἄρχοντας, πλὴν ταχυθάνατοι.

Δεκανῷ α' Καρκίνου ποιεῖ δημοσιοπράκτους, καὶ ἐπὶ τέκνοις λυπηθήσονται, περιλύπους ἐν νεότητι, εἰς δὲ τὸ γῆρας εὐτυχεστάτους· ἐν δὲ τῷ β' ὁ γήμας εὐχρηματίσει καὶ ἐξ ἀλλοτρίων πραγμάτων ὠφεληθήσεται καὶ λυπηθήσεται ὑπὸ γυναικός· ἐν δὲ τῷ γ' ὁ γεννηθεὶς εὔγλωττος καὶ ἐν νεότητι περίλυπος, εἰς δὲ τὸ γῆρας εὐφρανθήσεται.

Δεκανῷ α' Λέοντος ἄρχοντας ποιεῖ καὶ πλουσίους, καὶ ἐν τῷ τέλει εὐπορήσει, καὶ γυναῖκα προθάψει· ἐν δὲ τῷ β' καὶ γ' φαυλότητα ποιεῖ καὶ μοχθηρίαν ἀποτελεῖ καὶ τὸν ξενιτεύοντα διαφθείρει.

Δεκανῷ α' Παρθένου κινδύνους ποιεῖ, καὶ οἱ γεννώμενοι ὀρφανοὶ ταχέως γενήσονται· ἐν δὲ τῷ β' καὶ γ' εὐτυχεῖς ποιεῖ καὶ ἀπὸ γυναικείων συναφειῶν πλουτήσουσιν· πλὴν λυπηθήσονται ἐν γονεῦσι καὶ τέκνοις.

Δεκανῷ α' Ζυγοῦ ὁ γεννηθεὶς ἐν νεότητι κινδυνεύσει, ὕστερον δὲ κτήσεται προφάσει ὑπογείων <ἢ> ἀπὸ εὑρημάτων· ἐν δὲ τῷ β' πλουτήσει ἐν τετραπόδοις πλὴν ταχυθάνατος· ἐν δὲ τῷ γ' νόσους καὶ θορύβους ὑποστήσεται ἐν νεότητι, ἐν δὲ τῷ γήραϊ εὐφρανθήσεται ὑπὸ πολλῶν τρόπων.

Δεκανῷ α' Σκορπίου ἐξ ἑρμαϊκῶν ὠφεληθήσεται καὶ κληρονόμος ἀναφανεῖται ἐνδόξων πραγμάτων· ἐν δὲ τῷ β' κινδύνους ὑποστήσεται ἐν

3 Excerptum Teucri π. τ. παραν. in cod. Laur. 28, 34, f. 134ᵛ invenitur (cf. p. 69, n. 1). Textus ab hocce differt 4 Post οὕτως addit manus 1 in codice r: ἤτοι καὶ εἰκοστῷ δευτέρῳ κεφαλαίῳ ἔμπροσθεν, scilicet in capitulo περὶ δεκανῶν ἀσελγοποιῶν (r, fol. 145ᵛ). 16 ἕξει scripsi; εἰς r. 20 correxi ex περίλυποι r. εἰς] ἐν r. 27 γενόμενοι r. 28 γυναικίαν συνάφειαν r. 29 πλουτίζουσιν r. γονεῖς r. 31 ἢ add. Kroll. 33 γήρει r (talia porro non adnotavi). 36 ἀναφανεῖ r.

200, 1 aforementioned or imposed. 5 ambitious] warlike. 6 of the] the sun. 9 these] no longer. Cod. r adds after were shown:

These things Teucer the Babylonian set forth very well, and we shall recall them partially in the following manner.

It should be known that each and every sign of the zodiac has three decans; each decan has been assigned ten degrees; and in each degree the Sun makes 24 hours, that is, one nychthemeron (day-and-night).

In the 1st decan of Aries it produces dangers, plots, fluxes; in the 2nd, wealthy and distinguished people, though they die young; in the 3rd, diseases, tumults, hardship in youth, but cheerfulness in old age.

In the 1st decan of Taurus it makes the native wealthy and distinguished through the resources of others; in the 2nd it makes youth wretched but causes dangers to be quickly escaped; in the 3rd it produces soldiers, resourceful people, steadfast, sociable, and long-lived.

In the 1st decan of Gemini, one who marries will have no success, will not prosper, and will grieve over children; in the 2nd he will have an unsuitable marriage, but it signifies abundance of armies; in the 3rd it produces wealthy, distinguished, ruling people, though they die young.

In the 1st decan of Cancer it produces those who deal in public affairs, and they will grieve over their children, deeply sorrowful in youth, but most fortunate in old age; in the 2nd, one who marries will prosper financially and will benefit from the affairs of others, but will be grieved by a woman; in the 3rd, the native is eloquent and deeply sorrowful in youth, but will be gladdened in old age.

In the 1st decan of Leo it produces rulers and wealthy people, and in the end he will be prosperous, but will bury his wife before him; in the 2nd and 3rd it produces baseness and brings about wretchedness, and ruins the one who goes abroad.

In the 1st decan of Virgo it produces dangers, and those born will quickly become orphans; in the 2nd and 3rd it makes them fortunate and they will grow rich through associations with women; yet they will grieve over parents and children.

One born in the 1st decan of Libra will be in danger in youth, but later will acquire wealth through underground sources and from discoveries; in the 2nd he will grow rich in four-footed animals, though he will die quickly; in the 3rd he will endure diseases and troubles in youth, but in old age will be gladdened in many ways.

One born in the 1st decan of Scorpio will benefit from Mercurial matters and will appear as an heir of distinguished affairs; in the 2nd he will endure dangers in

3 An excerpt of Teucer on the paranatellon is found in cod. Laur. 28, 34, f. 134 (cf. p. 69, n. 1). The text differs from this one. 4 After οὕτως, hand 1 adds in codex r: ἤτοι καὶ εἰκοστῷ δευτέρῳ κεφαλαίῳ ἔμπροσθεν, namely in the chapter on the obscene-making decans (r, fol. 145'). 16 ἕξει I wrote; εἰς r. 2 I corrected from περίλυποι r. εἰς] ἐν τ. 27 γενόμενοι τ. 28 γυναικίαν συνάφειαν r. 29 πλουτίζουσιν r. γονεῖς κ. 31 A add. Kroll. 33 γήρει r (other variants I have not further noted). 30 ἀναφανεῖ τ.

νεότητι· ἐν δὲ τῷ γ' ὁ γεννηθεὶς στρατεύσει καὶ πολυχρονίσει πολλὰ καὶ γυναῖκα προθάψει καὶ ἐν τῷ γήραϊ πλουτήσει.

Δεκανῷ α' Τοξότου ὁ γεννηθεὶς οὐκ ἐπιτηδεύσει ἐν γυναιξὶ καὶ ἐπὶ τέκνοις λυπηθήσεται· ἐν δὲ τῷ β' ἄλυπον βίον ζήσεται, πλὴν ἐπὶ ξένοις τελευτήσει· ἐν δὲ τῷ γ' πλουσίους καὶ ἐνδόξους ποιεῖ καὶ κληρονομίαν λήψεται ἐκ γυναικός.

Δεκανῷ α' Αἰγοκέρωτος δημοσιοπράκτους ποιεῖ, καὶ ἐπὶ τέκνοις λυπηθήσονται, καὶ ἐν νεότητι κινδυνεύσουσιν καὶ εἰς τὸ γῆρας εὐτυχήσουσιν· ἐν δὲ τῷ β' εὐχρήστους ποιεῖ καὶ ἐξ ἑτέρων πραγμάτων ὠφελουμένους· ἐν δὲ τῷ γ' ὀξὺς γενήσεται, εὔγλωττος, πατρικὰ χρήματα ἀπολέσας· ἐν νεότητι κακοπαθήσει, ἐν δὲ τῷ γήραϊ εὐφρανθήσεται.

Δεκανῷ α' Ὑδροχόου ἀγαθὸς γενήσεται καὶ εὐμετάβουλος καὶ ἐν γυναιξὶν εὐάρμοστος· ἐν δὲ τῷ β' καὶ γ' φαύλους ποιεῖ, καὶ ἐν νεότητι μοχθηρίαν· πραγμάτων φθορεὺς καὶ ἔνυλός τε καὶ ἔνυγρος.

Δεκανῷ α' Ἰχθύων ὁ γεννηθεὶς πονηρός, ἔνυγρος, ψευδολόγος, πλὴν ταχυθάνατος· ἐν δὲ τῷ β' καὶ γ' ποιεῖ εὐτυχεῖς καὶ ἐξ ἑτέρων πραγμάτων ὠφελουμένους καὶ ἐν γάμοις εὐτυχοῦντας καὶ ἐν τέκνοις λυπηθήσονται.

11. Περὶ <τῶν> τῶν ἀπλανῶν λαμπρῶν ἀστέρων καὶ τῶν παρανατελλόντων δυνάμεων.

Est caput Porphyrii Περὶ τῶν ἀπλανῶν λαμπρῶν ἀστέρων κτλ. (p. 200). Hae sunt codicum L et r lectiones memoratu dignae : Porph. p. 200, 20 ὁ τύπος ὁ L. τύπος δὲ r. 24 αὐτῶν εἶναι L. 27 εὗρον αὐτοὺς post ἕκτου μεγέθους habent Lr. 29 καθ' ἃ προειρήκαμεν L, καθ' ἃ προείρηται r. 33 λ'] λη' r. τοῦ α' καὶ τοῦ β' μεγέθους L, τοῦ α' καὶ β' μεγ. r. 34 ἐπὶ τῷ ὡροσκόπῳ et ἐπὶ τῷ μεσουρανήματι Lr. 36 σχηματίζοντες om. Lr. 39 ἀγαθώτερα Porph. et L; quod r sic correxit : εὔχρηστον ἔσται τὸ ἀποτέλεσμα τῆς ψυχῆς, εἰ δὲ κακοποιοῦ, χεῖρον. 40 post ultimum verbum addit Rhetorius : εὑρήσεις δὲ τὰ ἀποτελέσματα τῶν εἰρημένων ἀστέρων ἐν τοῖς ἑξῆς (τῶν εἰρ. ἀστ. om. L).

12. Περὶ τῶν ὁρίων κατ' Αἰγυπτίους καὶ Πτολεμαῖον καὶ λαμπρῶν καὶ σκιερῶν μοιρῶν.

35 Est caput Porphyrii Περὶ (editum ἐπὶ) τῶν ὁρίων κτλ., p. 200 sq. Has codd. Lr lectiones notavi : 200, 40 ζῴδια] ὅρια Lr. 45 δέκα r. 46 κατὰ τὴν Lr. ἅς τινας-εὑρήσεις om. r. 49 pro αὗται scriptum in L : μετὰ δὲ τῶν ὁρίων αὗται. 51 καὶ ἄλλαι-πλανήτων om. Lr. 52 pro ὅταν — 54 τύχην haec inveniuntur in Lr : ὅταν οὖν τις τῶν

1 πολυχρονήσει r. 6 λήψει r. 13 εὐαρμοτος r. 19 τῶν addidi. λαμπρῶν om. r. 20 δυνάμεων] αὐτοῖς r. 33 σκιαρῶν L. 38 τι L.

youth; in the 3rd the one born will serve in the military and will live for a long time and will bury his wife before him and in old age will grow rich.

One born in the 1st decan of Sagittarius will not pursue women and will grieve over children; in the 2nd he will live a life free of grief, except that he will die in foreign lands; in the 3rd it makes men wealthy and distinguished, and he will receive an inheritance from a woman.

In the 1st decan of Capricorn it makes men engaged in public affairs, and they will grieve over their children, and in youth they will be in danger but in old age they will prosper; in the 2nd it makes them useful and benefiting from other occupations; in the 3rd he will be sharp-minded, eloquent, having lost his paternal inheritance; in youth he will suffer hardship, but in old age he will rejoice.

In the 1st decan of Aquarius he will be good and adaptable in counsel and harmonious with women; in the 2nd and 3rd it makes them base, and in youth a destroyer of affairs through wickedness, both earthly and watery.

In the 1st decan of Pisces the native is wicked, watery, a liar, and moreover short-lived; in the 2nd and 3rd it makes them fortunate and benefiting from other occupations, and prospering in marriages, yet they will grieve over their children.

11. Concerning the bright fixed stars and the powers of the co-rising stars.

This is the chapter heading of Porphyry Concerning the bright fixed stars, etc. (p. 200). The following are the readings of codices L and r worthy of note: Porph. p. 200, 20 ὁ τύπος ὁ L. τύπος δὲ r. 24 αὐτῶν εἶναι L. 27 εύρον αὐτοὺς after ἕκτου μεγέθους in Lr. 29 καθ᾽ ἃ προειρήκαμεν I, 25 καθ᾽ ἃ προείρηται r. 33 λ'] λη' r. τοῦ α' καὶ τοῦ β' μεγέθους L,

τοῦ α' καὶ β΄ μεγ. Γ. 34 ἐπὶ τῷ ὡροσκόπῳ and ἐπὶ τῷ μεσουρανήματι Lr. 36 σχηματίζοντες om. Lr. 39 ἀγαθώτερα Porph. and L; which r corrects thus: εὔχρηστον ἔσται τὸ ἀποτέλεσμα τῆς ψυχῆς, εἰ δὲ κακοποιοῦ, χεῖρον. 40 after the last word Rhetorius adds: εύρήσεις δὲ τὰ 30 ἀποτελέσματα τῶν εἰρημένων ἀστέρων ἐν τοῖς ἑξῆς τῶν εἰρ. ἀστ. om. L).

12. On the Bounds According to the Egyptians and Ptolemy, and on Bright and Dark Degrees.

35 This is the chapter heading of Porphyry's On (published as ἐπὶ τῶν ὁρίων etc., p. 200 sq. I have noted the following readings from codd. Lr: 200, 40 Ζώδια] ὅρια Lr. 45 δέκα r. 46 κατὰ τὴν Lr. ἅς τινας-εύρήσεις om. r. 49 in place of αὗται the following is written in L: μετὰ δὲ τῶν ὁρίων αὐταί. 51 καὶ ἄλλαι-πλανήτων om. Lr. 52 in place of ὅταν - 54 τύχην the following is found in Lr: ὅταν οὖν τις τῶν

1 πολυχρονήσει r. 6 λήψει r. 13 εὐαρμοτος r. 19 τῶν added by me. λαμπρών om. r. 20 δυνάμεων] αὐτοῖς r. 33 σκιαρῶν L. 38 τι L.

ἀστέρων εὑρεθῇ <ἐν> οἴκῳ ἀγαθοποιοῦ καὶ ὁρίοις ἀγαθοποιοῦ λόγον ἔχων πρὸς τὴν γένεσιν, ἀγαθοποιοῖ τὴν τύχην· ἐὰν δὲ εὑρεθῇ <ἐν> οἴκῳ μὲν ἀγαθοποιοῦ, ὁρίοις δὲ κακοποιοῦ, ἐλαττοῖ τὸ ἀγαθὸν τῆς τύχης. εἰ δὲ τύχοι <ἐν> οἴκῳ κακοποιοῦ καὶ ὁρίοις κακοποιοῦ, κακοῖ καὶ ἀμαυροῖ τὴν τύχην. 54 ἡ] εἰ L. 201, 1 ἀποτελεσματουργίαν r. 4 τὴν ὑπόμνησιν r. 5 συμβαλλόντων-μόνοις om. r. συμβαλλόντων δὲ τὰ ὅρια αὐτοῦ ἐν τοῖς αὐτῶν ἀποτελέσμασιν μόνοις L. 6 οἱ δὲ L, οἱ οὖν r. 8 οἵπερ r. 9 ταύτας r. 10 ἠναγκάσθην r.

13. Περὶ τῶν ἀναφορῶν τῶν ζ' κλιμάτων.

Τὰς ἀναφορὰς τῶν ζ' κλιμάτων ὑπέταξεν ὁ Πτολεμαῖος ἀκριβῶς κατὰ λεπτὸν διερευνήσας καὶ τούτων δεόμεθα ἐν πάσαις γενεθλιακαῖς μεθόδοις καθὼς ὑπετάξεν ἐν τῷ προχείρῳ κανόνι αὐτοῦ· οἱ δὲ Αἰγύπτιοι καὶ Οὐάλης παχυμερεστέρως μὲν ὑπέταξαν τὰ ζ' κλίματα, ἐνεργῶς δὲ καὶ τούτων δέομεθα ἐν ταῖς τῶν ζῳδίων καὶ τῶν ἀστέρων συνανατολαῖς καθ' ἕκαστον κλίμα, καθώς φησιν ἐν τοῖς ἑαυτοῦ ἀποτελέσμασιν Οὐάλης.

14. Περὶ τῆς τῶν ζῳδίων μελοθεσίας.

Est caput Porphyrii p. 201. Haec adnotavi ex cod. L : p. 201, 12 Τὰς μελοθεσίας τῶν ἀνθρώπων L. 14 τὰ ἀσινῆ] τὸν ἀσίνη L (pro τὰ σίνη, cf. Ptol. *Tetrab.* III, 17). 15 τῶν κλήρων L. 16 αὐτῶν L. καὶ] γὰρ L. 19 σαφῶς ποιησάμενος L. κατὰ etiam in L habetur.

15. Περὶ τριγώνων καὶ τετραγώνων καὶ διαμέτρων καὶ τῶν ἀσυνδέτων λόγον ἐχόντων πρὸς ἄλληλα ὡς ἐν τύπῳ διαμέτρων.

Est caput Porphyrii p. 201 sq. In codd. Lr has inveni varias lectiones : p. 201, 24 συσχηματισμῶν L. 25 καθεστήκασι τρεῖς r καὶ μείζων et πασῶν om. r. 26 κατὰ — ἀπεδείξαμεν om. r. 28 ἀποδείξομεν L. post χρονικὴ praebet r : ὡς ὑπέταξαν τινὲς τῶν ἀναφορῶν τῶν ζωδίων· ἡ δὲ γ' κτλ. 29 ἂν recte om. r. 30 ὑπέταξαν Lr. 31 καὶ τῶν ἀναφ. L. 32 καὶ κοινὴ] ἢ κοινὴ L, ἢ καινὴ r. καθολικὴ λέγεται r. καθ'] εἰς L. καθ' — πλανώμεθα om. r. 34 ὁ τοῦ ἡλίου r. 35 ἐφάνθη] ἐθαυμάσθη Lr. προσήλιον L. 37 πλατυκῶς] βλαπτικῶς r.

1 εὑρεθῇ om. r. ἐν suppl. οἴκω ἀγαθοποιῶ r. 2 πρὸς r] καὶ L. τύχην] ψυχὴν r. ἐὰν scripsi : εἰ Lr. ἐν suppl. οἴκῳ om. r. 4 καὶ om. r. 5 τῇ τύχῃ L; τὴν ψυχὴν r. 10 Cf. Ptolemaei et Theonis tabul. ed. Halma, II, 2 sqq. 13 Οὐάλεις codd. 15 συνανατολλαῖς L. ἐν τοῖς ἑαυτ. ἀποτ. καθὼς φησί L. 22 In cod. n sic inscribitur capitulo : περὶ τῆς πλευρᾶς τῶν τριγωνικῶν καὶ τετραγωνικῶν καὶ ἑξαγωνικῶν σχημάτων; in cod. r : περὶ τριγωνικῶν τετραγωνικῶν καὶ ἑξαγωνικῶν ὡς ἐν τύπῳ διαμέτρων.

of the stars is found ⟨in⟩ the house of a benefic and in the bounds of a benefic, having a relationship to the nativity, it benefits fortune; but if it is found ⟨in⟩ the house of a benefic but in the bounds of a malefic, it diminishes the good of fortune. If it happens ⟨to be⟩ in the house of a malefic and in the bounds of a malefic, it harms and obscures fortune. 54 ἡ] εἰ L. 201, 1 ἀποτελεσματουργίαν r. 4 τὴν ὑπό- 5 μνησιν r. 5 συμβαλλόντων-μόνοις om. r. συμβαλλόντων δὲ τὰ ὅρια αὐτοῦ ἐν τοῖς αὐτῶν ἀποτελέσμασιν μόνοις L. 6 οἱ δὲ L, οἱ οὖν r. 8 οἵπερ Γ. 9 ταύτας Γ. 10 ἠναγκάσθην Γ.

13. On the Ascensions of the Seven Climates.

Ptolemy set out the ascensions of the seven climates with precision, having investigated them to the minute, and we have need of these in all natal methods, just as he set them out in his Handy Tables. The Egyptians and Vettius Valens set out the seven climates in a more approximate manner, but we also have active need of these in the co-risings of the Signs and the stars according to each climate, as Valens states in his own Apotelesmatica.

14. On the Melothesia of the Zodiac Signs.

This is a chapter of Porphyry, p. 201. I have noted the following from cod. L: p. 201, 12 Τὰς μελοθεσίας τῶν ἀνθρώπων L. 14 τὰ ἀσινῆ] τὸν ἀσίνη L (for τὰ σίνη, cf. Ptol. Tetrab. III, 17). 15 τῶν κλήρων L. 16 αὐτῶν L. καὶ] 20 γὰρ L.

19 σαφῶς ποιησάμενος L. κατὰ also found in L.

15. On Trines and Squares and Oppositions and Those Bearing an Asyndesic Relation to One Another as in the Pattern of Oppositions.

This is a chapter of Porphyry, p. 201 sq. In codd. Lr I have found the following variant 25 readings: p. 201, 24 συσχηματισμών L. 25 καθεστήκασι τρεῖς r καὶ μείζων and πασῶν om. r. 26 κατά ἀπο[redacted]δείξαμεν om. r. 28 ἀποδεί-ξομεν L.

after χρονικὴ r provides: ὡς ὑπέταξαν τινὲς τῶν ἀναφορῶν τῶν Ζωδίων· ἡ δὲ γ' etc. 29 ἂν correctly om. r. 30 ὑπέταξαν Lr. 31 καὶ τῶν ἀναφ. L. 32 καὶ κοινὴ] ἢ κοινή L, ἢ καινή r. καθολικὴ λέγεται 30 r. καθ᾽ εἰς L. καθ᾽ πλανώμ[redacted]α om. r. 34 ὁ τοῦ ἡλίου Γ.

35 ἐφάνθη] ἐθαυμάσθη Lr. προσήλιον L. 37 πλατυκώς] βλαπτικῶς Γ.

1 εὑρεθη om. r. ἐν suppl. οἴκω ἀγαθοποιών r. 2 πρὸς τ] καὶ L. τύχην] ψυχὴν r. ἐὰν scripsi: et Lr. ἐν suppl. οἴκῳ om. r.

4 καὶ om. r. 5 τη τύχη L; τὴν ψυχὴν τ. 10 Cf. Ptolemy and Theon, tables ed. Halma, II, 2 sqq. 13 Οὐάλεις codd. 15 συνανατολλαῖς L. ἐν τοῖς ἑαυτ. ἀποτ. καθώς φησί L. 22 In cod. n the chapter is headed thus: on the side of triangular and square and hexagonal figures; in cod. r: on triangular, square, and hexagonal as in the pattern of oppositions.

38 οὔτε μὴν r. ἐντὸς τῶν L. 39 οὔτε δὲ r. 40 τῶν] τούτων L. 42 ἐπειδὴ οὐ L. 43 συνίσχεν L. μερικὴ L. 45 διὰ — πτολεμαίου om. r. 47 ἐνήθην r. 48 δι' ὑποδείγματος L : διὰ ὑποδείγματος r. 49 ἐν κριῷ L. εἶναι] ὧν r. 50 β] ιβ' Lr. καὶ τὸν ἄρεα] τὸν δὲ ἄρεα L, τὸν δὲ ἄρεα καὶ r. 51 ε'] ιε' Lr. ποιῶν r. ἀναφορὰ L, ἀναφορὰν r. κα' λεπτὰ μ' r. 52 ς' καὶ L, καὶ r (ς' om.). ἀναφοραὶ διδ. r. ἀναφοραὶ καρκίνου Lr. 54 ρμ'] ρκ' Lr. εὑρίσκων r. περὶ τὴν r. p. 202, 1 ὥρας] ς' μοίρας L, μοίραν r. τοὺς — εὑρίσκω] τὴν ἀναφορὰν τοῦ λέοντος, τοῦτ' ἔστιν τοὺς λε' γίνονται ο' · τούτους ποιήσας ἑνδεκάκις ἥμισυ εὑρίσκονται r. 2 ἑνδεκάκη L. καὶ ς''] καὶ ἥμισυ L. 3 ποιῶν διὰ τῶν ξ' γίνονται χρόνοι ρκε' r (om. ἔσται — ὁμοῦ). ξ' ἔσται χρόνοι] ἑξηντα γίνονται χρόνοι L. 5 ια' ς''] ια' r. 7 πρώτην om. r. τὸν ♑] εἶναι μὲν δία L, εἶναι τὸν μὲν r. 8 ὑπὸ] ἀπὸ r. ζωδιακῶς καὶ χρονικῶς Lr. 9 ἀπολείπονται r. 11 οὕτω — 28 ἀποτετμημέναι om. r. 13 λε'] με' L. παρὰ τὰς] περὶ τῆς L. 14 διπλώσας L. 15 τοὺς] τοῦτέστιν τοὺς λε' γίνονται L. 16 παρὰ τὸν L. χρόνους χιλίους τριακοσίους ε' L. 17 ἀσποιῶ L. 18 χρόνοι om. L. 19 ιη' ϛζ' μοῖραι L. 20 ἀποτελοῦσαι L. 21 μοῖραν om. L. 24 ροθ' χρόνοι οἵ τινες] ριθ' Νε' αἱ τινες L. 26 κύκλου L. 27 ιαω'] α' L. 29 αἵτινες Lr.

16. Περὶ ἀσυνδέτων ζῳδίων καὶ συμπάθειαν ἐχόντων πρὸς ἄλληλα.

Ἀσύνδετα μὲν ζῳδιά εἰσι, συμπάθειαν δὲ ἔχοντα πρὸς ἄλληλα πάντα τὰ ἰσανάφορα ζῴδια καὶ ἰσοδυναμοῦντα καὶ ὁμοζωνοῦντα οἷον ἰσανάφορα μὲν Κριὸς καὶ Ἰχθύες, Δίδυμοι καὶ Αἰγόκερως, Καρκίνος καὶ Τοξότης, Παρθένος καὶ Ζυγὸς· ἰσοδυναμοῦντα δὲ Δίδυμοι <καὶ> Καρκίνος, Παρθένος καὶ Κριός, Ζυγὸς καὶ Ἰχθύες, Τοξότης καὶ Αἰγόκερως· ὁμοζωνοῦντα δὲ Ταῦρος πρὸς Ζυγόν, Κριὸς πρὸς Σκορπίον. καὶ τὰ μὲν πλησία ἀλλήλων ζῴδια ἀσύνδετα παντάπασιν ἄχρηστα πρὸς συμπάθειαν καθεστήκασιν. συμβάλλεται δὲ τοῦτο τὸ κεφάλαιον εἰς τὰς συναναφορὰς τῶν ζῳδίων καὶ τὰς συνανατολὰς τῶν ἀστέρων, καὶ πρὸς τὰς φιλίας τε καὶ συμπαθείας ἀνδρῶν τε καὶ γυναικῶν καὶ γονέων καὶ ἀδελφῶν καὶ φίλων καὶ δούλων.

20 τῶν ασυνδέτων Lq. 22 diversa docent Porphyrius, p. 193 : περὶ ἀσυνδέτων ζῳδίων, et Paul. Al. D 4v. εἰσιν] καὶ r. ἐχόντων Lr. 23 πάντα om. r. εἰς ἀναφορὰ r. οἷον om. r. 24 ἰσανάφορα : cf. Ptol., *Tetrab.*, I, 12. Anon. apud Maxim. ed. Ludwich, p. 106, 5. 25 Κριὸς — 26 Ζυγὸς] ♈ ♎ ♑ ♋ ♉ ♍ r. Cod. q perperam hic enumerat etiam ἰσανάφορα, ἰσοδυναμοῦντα, ὁμοζωνοῦντα non ἀσύνδετα vel tetragona. 25 ἰσοδυναμοῦντα : cf. Ptol., *Tetrab.*, I, 13. Hephaest. I, 10. Geminus, p. 10 D sq. 27 ὁμοζωνοῦντα : cf. Anon. apud Max. ed Ludwich, p. 106, 4 ταῦρος] τὰ r. 28 πλησία καὶ r; πλησίον q. ἀσύνδ. παντάπ. om. r. ἀχώριστα q. 29 τὸ om. r. 30 συναναφορὰς r. 31 τε om. rq.

38 nor r.n42 among the L. 39 nor r. 40 of] these L.nmeric L. because it is not L. 43 with L. 45 by - Ptolemaic om.n43 by r. 47 ἀνηθεν r. example L : by example C. 49 even the area] the nκριῷ L. is] where r. 50 b] l' Lr.n5 area L, referring to L, referring dék area and r. 51] ie' Lr. of whom r. nleptà m' C. 5. s' and L, and r (s' om.). to r. other reports r. about nkarkinou G. Lr.n54 rm' rk' Lr. finding r. np. 202, 1n"Yας] 4th division L, division r. I find them] the mention of the lion, that is, they are said to be these who are eleven, 40 half of them are found r. 2 eleventh L. and s] and half L. 3 which of the ξ' become rke' r tenses (om. ἔσται ομου). Sixty times become times L. 5 ia' S" ia' r. 7 first om. r. tịn pneinaJ me dia L, einta tện mạn r. 8 ']below r. Zodiacally and chronologically nLr. 9 are omitted r. 11 thus — 28 abbreviated om. r.n13 Me']ητῆς L. 14 folding L. 15 τοὺς]- 15 with L. for the] tutestin participles say they become m.16 for L. times thousand three ne' L. 17 aspoio L.18 18 tenses tenses hundreda n19 h' g' moirai L. 20 of-omom. . L.L.ntelousai L. 21 moiran om. L. 24 roth' times oἴ tines] rith Ne' tines L. aἰn26 circle L. 27 iao'] a' L. 29 aἴtines Lr.

20 16. On Unconnected Signs and Those Having Sympathy Toward Each Other.

The signs that are unconnected but have sympathy toward each other are all the signs of equal ascension, equal power, and of the same zone; signs of equal ascension, for example, are Aries and Pisces, Gemini and Capricorn, Cancer and Sagittarius, Virgo and Libra; signs of equal power are Gemini and Cancer, Virgo and Aries, Libra and Pisces, Sagittarius and Capricorn; signs of the same zone are Taurus with Libra, Aries with Scorpio. And the signs that are adjacent to one another, being unconnected, are considered entirely useless for sympathy. This chapter contributes to the co-risings of the signs and the simultaneous risings of the stars, and to the friendships and sympathies of men and women, of parents and siblings, of friends and servants.

20 of the unconnected Lq. 22 diversa docent Porphyrius, p. 193 : about unrelated Zodiacs, et Paul. Al. D 4. are] and r. having Lr. 23 always om. r. εἰς ἀνα-ηφορα t. οἷον om. r. 24 Equally : cf. Ptol., Tetrab., I. 12. Anon. apud Maxim. ned. Ludwig, p. 106, 5. 25 Kpidç-26 Zuyòc] ` ' % ✱X 'G 'n ' r.nCod. q perperam hic enumerat etiam equal, equivalent, similar, non connected vel tetragona. 25 equivalent : cf. Ptol., Tetrab., I, 13.nHephaest. I, 10. Geminus, p. 10 D sq. 27 similar : cf. Anon. apud Max.ned Ludwich, p. 106, 4 taurus] τὰ G. 28 πλησια καὶ r? near q.n everywhere om. r. inseparable q. 29 the om. r. 30 of ἀσινδ. reference r. n31 te om.

rq.

17. Περὶ τετραγώνων συμπαθῶν τε καὶ ἀσυμπαθῶν.

Τὰ μὲν οὖν συμπάθειαν ἔχοντα πρὸς ἄλληλα ζῳδια κατὰ τετράγωνον ζῳδιακὴν πλευράν εἰσι ταῦτα· Ταῦρος πρὸς Ὑδροχόον, καὶ Λέων πρὸς Σκορπίον διὰ τὸ ἰσανάφορον· πάλιν Λέων πρὸς Ταῦρον καὶ Σκορπίος πρὸς Ὑδροχόον διὰ τὴν ἰσοδυναμίαν· καὶ Δίδυμοι πρὸς Παρθένον καὶ Τοξότης πρὸς Ἰχθύας διὰ τὴν ὁμοζωνίαν. τὰ δὲ ἄλλα πάντα τετράγωνα ἄχρηστα εἰς συμπάθειαν τυγχάνουσιν. πᾶσα δὲ τετράγωνος πλευρὰ καθέστηκε διὰ μοιρῶν q', ἡ δὲ ἑξάγωνος διὰ μοιρῶν ξ', τετράκις γὰρ q' τξ' καὶ ἑξάκις ξ' τξ', ἡ δὲ διάμετρος διὰ μοιρῶν ρπ', δὶς γὰρ ρπ' γίνονται τξ', ἅς τινας ὁ πᾶς κύκλος ἔχει μοίρας.

18. Περὶ τῶν δωδεκατημορίων τῶν ἀστέρων.

Τὰ δωδεκατημόρια τῶν μοιρῶν τῶν ἀστέρων τριχῶς οἱ παλαιοὶ ἐξέθεντο· καὶ ὁ μὲν Παῦλος ἐν τῇ εἰσαγωγῇ αὐτοῦ εἶπεν ποιεῖσθαι ἴσας τὰς τοῦ ἀστέρος μοίρας παρὰ τὸν ιγ' καὶ ἀπολύειν ἀπὸ τοῦ αὐτοῦ ζῳδίου ἀνὰ μοιρῶν λ' καὶ ὅπου ἂν καταντήσῃ ὁ ἀριθμὸς, ἐν ἐκείνῳ τῷ ζῳδίῳ ἐστὶ τὸ δωδεκατημόριον τοῦ ἀστέρος. ὁ δὲ Δωρόθεος λέγει ἐν τῷ ια' βιβλίῳ παρὰ τὸν ιβ' ποιεῖσθαι τὰς μοίρας. ὁ δὲ Πτολεμαῖος λέγει ἐν τῷ κς' κεφαλαίῳ τοῦ α' βιβλίου παρὰ τὸν δύο ἥμισυ ἀπολύειν τὰς μοίρας κατὰ ζῴδιον. ἐγὼ δὲ ἐκ πείρας μᾶλλον εὗρον συναινοῦσαν τὴν μέθοδον Δωροθέου τῇ Πτολεμαίου· καὶ ταύταις μᾶλλον συναινῶ ταῖς μεθόδοις, λέγω δὲ ταῖς παρὰ τὸν ιβ', καὶ ταῖς παρὰ τὸν β' ἥμισυ· οὕτως γὰρ καταλήγουσιν αἱ δύο μέθοδοι εἰς τὸ αὐτὸ ζῴδιον, οἷον ὡς ἐν ὑποδείγματι· ἔτυχεν Σελήνη Ταύρῳ μοίρᾳ κε'· ταῦτα δωδεκάκις ποιήσας εὗρον μοίρας τ'· ταύτας ἀπέλυσα ἀπὸ Ταύρου ἀνὰ μοιρῶν λ' καὶ κατέληξεν Ὑδροχόῳ μοίρᾳς λ' εἰς ἀναπλήρωσιν τῶν ζῳδίων· πάλιν δὲ ταύτας τὰς κε' μοίρας ἀπέλυσα ἀπὸ Ταύ-

Cap. 17 in codd. n et r coniunctum est antecedenti (abest superscriptio). In cod. m inscribitur: Περὶ τῶν συμπαθούντων ἀλλήλοις ζωδίων κατὰ τετραγωνικὴν πλευράν. 2 Πάλιν οὖν τὰ μὲν r. ἐχόντων L. 3 et 4 καὶ et διὰ τὸ ἰσανάφορον om. r. 5 πάλιν — ὑδροχόον] καὶ ταῦρος πρὸς σκορπίον r. 6 τετράγωνα om. r. 7 εἰς] πρὸς r. τυγχάνουσιν om. r. 8 καθεστήκασιν q. δὲ] καὶ r. 9 καὶ ἑξάκις ξ' τξ' om. Lr. 10 γίνονται om. rq. ἅτινα L. ἅς μοίρας q. ἔχει μοίρας] ἀκριβῶς διαφέρει r. μοίρας om. q. 11 De ratione dodecatemoriorum v. Scaliger ad Manilium ed. a. 1665, pag. 162. 13 Laudat Pauli Alexandr. caput περὶ δωδεκατημορίου fol. H 4v. 17 Is fuit ultimus operis liber: v. supra p. 82 quae Olivieri exscripsit ex tractatu Masalae: Ὁ Δωρόθεος (ἐξέθετο) βιβλία ια'· ἤγουν περὶ γενεθλίων δ', περὶ ἐρωτήσεων γ'' περὶ λογισμοῦ γ' καὶ περὶ τῶν συνόδων α'. Sed in Rhetorii textu scribendum esse censeo ι' pro ια'; neque enim apte capitulum de dodecatemoriis quadrat ad librum περὶ συνόδων, immo vero ad libros περὶ λογισμῶν. — Eandem ac Dorotheus sequuntur rationem Manilius, II, 725 sqq.; Firmicus, II, 13; Hephaestio, I, 18. Comment. anon. in Ptol. *Tetrab.*, p. 48 (ubi idem Dorotheus laudatur). 17 Vide Ptolemaei *Tetrab.*, I, 22, ed. a. 1535, fol. 13r, 26. Neque tamen probat Ptolemaeus dodecatemoriorum doctrinam, immo omnem eorum vim aufert. Methodum a Ptolemaeo traditam enarrant commentarius anonymi in Ptol. *Tetrab.*, p. 47 sq. et Porphyrii *Introductio*, p. 194. 20 τῇ scripsi] τὴν L.

17. On Sympathetic and Unsympathetic Squares. The signs that have sympathy with one another according to the square aspect of the Zodiac side are the following: Taurus with Aquarius, and Leo with Scorpio, on account of equal rising; again Leo with Taurus and Scorpio with Aquarius on account of equal power; and Gemini with Virgo and Sagittarius with Pisces on account of similarity. All other squares happen to be useless for sympathy. Every square side is established at 90 degrees, the sextile at 60 degrees — for four times 90 is 360 and six times 60 is 360 — and the diameter at 180 degrees, for twice 180 makes 360, as every circle has 360 degrees. 40

18. On the Dodecatemoria of the Stars.

The ancients set forth the dodecatemoria of the degrees of the stars in three ways. And Paul in his Introduction said to multiply the degrees of the star by 13 and to release them from the same sign at 30 degrees each, and wherever the number lands, in that sign is the dodecatemorion of the star. Dorotheus says in the first book to calculate the degrees by 12. And Ptolemy says in the 26th chapter of the first book to release the degrees by sign at two and a half. I, however, have found from experience that the method of Dorotheus agrees more with that of Ptolemy; and I agree more with these methods, I mean those by 12 and those by two and a half; for thus the two methods conclude at the same sign, as for example: suppose the Moon was in Taurus at the 25th degree; multiplying this twelve times I found 300 degrees; these I released from Taurus at 30 degrees each and it concluded in Aquarius at 30 degrees completing the signs; and again I released these 25 degrees from Tau-

Cap. 17 in codd. n et r coniunctum est antecedenti (abest superscriptio). In cod. m inscribitur : Περὶ τῶν συμπαθούντων ἀλλήλοις ζωδίων κατὰ τετραγωνικὴν πλευράν. 2 Πάλιν οὖν τὰ μὲν r. ἐχόντων L. 3 et 4 καὶ et διὰ τὸ ἰσανάφορον om. r. 5 πάλιν – ὑδροχόον] καὶ ταῦρος πρὸς σκορπίον r. (τετράγωνα om. r. 7 εἰς] πρὸς r. τυγχάνουσιν om. r. 8 καθεστήκασιν g. δε] καὶ r. 9 καὶ ἑξάκις ξ' τξ' om. Lr. 10 γίνονται om. rq. ἅτινα I. ἃς μοίρας . ἔχει μοίρας] ἀκριβῶς διαφέρει r. μοίρας om.q. 11 On the theory of dodecatemories see Scaliger on Manilius, ed. of 1665, p. 162. 13 He cites the chapter of Paulus Alexandrinus on the dodecatemorion, fol. H 4. 17 This was the last book of the work: see above p. 82, what Olivieri transcribed from the treatise of Masalla: Dorotheus (set forth) 11 books; that is, 4 on nativities, 3 on interrogations, 3 on calculations, and 1 on conjunctions. But in the text of Rhetorius I think one should write t' instead of a'; for the chapter on dodecatemories does not fitly belong to the book on conjunctions, but rather indeed to the books on calculations. The same method as Dorotheus is followed by Manilius, II, 725 sqq.; Firmicus, II, 13; Hephaestio, I, 18. Anon. comm. on Ptol. Tetrab., p. 48 (where the same Dorotheus is cited).17 See Ptolemy's Tetrab., I, 22, ed. of 1535, fol. 13', 26. Yet Ptolemy does not approve of the doctrine of dodecatemories; on the contrary, he removes all their force. The method handed down by Ptolemy is explained by the anonymous commentary on Ptol. Tetrab., p. 47 sq., and by Porphyry's Introduction, p. 194. 20 τῇ scripsi τὴν L.

ρου ἀνὰ δύο ἥμισυ· καταλήγει ἐν Ὑδροχόῳ εἰς ἀναπλήρωσιν τοῦ ζῳδίου πρὸς τὰς δύο ἥμισυ μοίρας. εἰ δὲ ποιήσω τὰς κε' παρὰ τὸν ιγ' καταλήγει ὁ ἀριθμὸς εἰς τοὺς Ἰχθύας μοίρας κε' καὶ αὕτη ἡ διαφορὰ πολλὴ καθέστηκεν. τὸ δὲ ἀναγκαῖόν ἐστιν ἡ τῶν δωδεκατημορίων μέθο-
5 δος εἰς τὰς γενέσεις· ὑπεθέμην δὲ αὐτῶν καὶ τὰ ἀποτελέσματα, ἵνα μὴ ὡς ἐν παρέργῳ τινὲς ταῦτα χρήσωνται.

19. Περὶ ἀκουόντων καὶ βλεπόντων.

Συμβάλλονται δὲ καὶ τὰ ἀκούοντα καὶ βλέποντα ζῴδια ἐπὶ φυγῶν καὶ κινδύνων, φάσεων ἅμα δὲ καὶ ἀγγελιῶν, τῆς Σελήνης πρὸς τὸν τοῦ
10 Ἑρμοῦ ἢ τοὺς ἀγαθοποιοὺς κατὰ πάροδον φερομένης κατ' ἀρχῆς τῶν εἰς τοῦτο τὸ μέρος ἐξεταζομένων. εἰσὶν δὲ τὰ βλέποντα ζῴδια ἄλληλα ταῦτα· οἱ Δίδυμοι βλέπουσιν τὸν Λέοντα· καὶ ὁ Λέων βλέπει τοὺς Διδύμους· ὁμοίως δὲ καὶ ἀκούουσιν ἀλλήλων ὁ Σκορπίος τῆς Παρθένου καὶ ἡ Παρθένος τοῦ Σκορπίου καὶ ἑξῆς ἀκολούθως.

15 ## 20. Περὶ ἐπιθεωρίας.

Τούτων οὕτως διαιρουμένων ἐπιθεωρεῖν λέγεται ἤτοι ἐπιμαρτυρεῖν ὁ ἡγούμενος τὸν ἑπόμενον ἤτοι κατὰ ἑξάγωνον ἢ τετράγωνον ἢ τρίγωνον ἢ διάμετρον· ἀπέρχεται γὰρ εἰς τὰ προηγούμενα φερομένου αὐτοῦ. τὴν γὰρ ἐναντίαν κίνησιν οἱ πλανῆται κινοῦνται τῶν ζῳδίων· ὅμως μέντοι
20 ποιοῦνται τὸν ἴδιον δρόμον καὶ συμπεριφέρονται αὐτῷ καθ' ἑκάστην ἡμέραν καὶ νύκτα.

21. Περὶ ἀκτινοβολίας.

Ἀκτινοβολεῖν λέγεται κατὰ τὰ εἰρημένα δ' σχήματα ὁ ἑπόμενος τὸν ἡγούμενον· ἡ γὰρ τοῦ πυρὸς αὐτοῦ ἀκτὶς ἐπὶ τὰ ἑπόμενα φέρεται αὐτοῦ
25 ἀπιόντος ἐπὶ τὰ ἡγούμενα· οἷον ὁ ἐν Κριῷ ἐπιθεωρεῖ τὸν ἐν Καρκίνῳ· καὶ ὁ ἐν Καρκίνῳ ἀκτινοβολεῖ τὸν ἐν Κριῷ.

22. Περὶ δεξιῶν καὶ ἀριστερῶν πλευρῶν.

Δεξιὰ δὲ σχήματά ἐστιν τὰ ἐν τοῖς ἡγουμένοις τοῦ ζωδιακοῦ, ἀριστερὰ δὲ τὰ ἑπόμενα, οἷον Καρκίνος ὡροσκοπεῖ μοίρας λ', δεξιὸν ἑξάγωνον

3 αὕτη scripsi] αὐτῆ L. 4 τό] Kroll coni. ὅτι. 5 δὲ del. Kroll. 6 χρήσονται L. 7 Abhinc multa manus recens (c. saec. XVI) correxit in L. περὶ βλεπόντων καὶ ἀκουόντων δεξιῶν καὶ ἀριστερῶν r (sequuntur cap. 19 et 22). — Cf. Porph., p. 193. Anonym. in Max. 106, 10. 8 συμβαλόντα r. δὲ καὶ] καὶ om. L. τὰ ἐπὶ r. 9 ἀγγέλων r. 10 ἢ — ἐξεταζομένων om. r. 12 τῷ λέοντι L. βλέπει om. r. 13 ὁμοίως — ἀλλήλων] καὶ τὰ ἀλλήλων ἀκούοντα r. κριὸς et κριῷ L r pro σκορπίος et σκορπίου, quod scripsi secundum anon. in Ludw. Maximo. 14 καὶ ἑξ. ἀκ. om. r. In margine cod. L quaedam annotavit man. 1 nunc partim abscissa : ... τῶν κεφαλαίων ...με εἰς τὰς κτ : ο ...τε δραπετῶν ... ἀγγελιῶν καὶ ... παθείας, quae ad cap. 19 pertinere videntur, cf. Anon. in Ludw. Max., p. 112, 8. 15 Cf. Porph., p. 189, 20. 16 de ἐπιμαρτυρίᾳ v. Porph., p. 186. 22 Cf. Porph., p. 189, ex quo Haephastio, I, 16 nonnulla ad verbum exscripsit. τῶν ἡγουμένων L. 25 ὁ q et L man. 2ª (om. man. 1). τὸν] τοῦ L. 27 om. r, v. supra ad capit. 19. — Cf. Porph., p. 187. Firm., II, 22. 28 Τὰ μὲν δεξιὰ σχήματα τοῦ ζωδιακοῦ εἰσὶ τὰ ἡγούμενα r. 29 ὡροσκοπεῖ om. r.

rou proceeds by two and a half [degrees] and ends in Aquarius, completing the sign up to two and a half degrees. But if I apply the 25 [degrees] according to the 13 [degree daily motion], the number ends in Pisces at 25 degrees, and this difference is considerable. The necessary [method] is the dodecatemory method for nativities; I have also set out their effects, so that some may not use these things as a mere afterthought.

19. On Hearing and Seeing Signs.

The hearing and seeing signs also contribute in matters of flights and dangers, of appearances and likewise of messages, when the Moon is carried in transit toward Mercury or the benefics, from the beginning of the matters examined in this section. The signs that see one another are these: Gemini sees Leo, and Leo sees Gemini; likewise, Scorpio and Virgo hear one another, and Virgo hears Scorpio, and so on in sequence.

20. On Aspect (Epith eoria).

When these matters are thus divided, the preceding [planet] is said to behold, or to bear witness to, the following one — whether by sextile, square, trine, or opposition; for as it moves, it departs toward what precedes. For the planets move in a direction contrary to that of the signs; and yet they make their own course and are carried around with it each day and night.

21. On Ray-Casting.

The following planet is said to cast rays upon the preceding one according to the four figures mentioned; for the ray of its own fire is carried toward what follows it as it moves toward what precedes it. For example, the one in Aries aspects the one in Cancer, and the one in Cancer casts rays upon the one in Aries.

22. On Right and Left Sides.

The right figures are those in the preceding signs of the zodiac, and the left are those that follow; for example, Cancer ascends 30 degrees, the right sextile

3 αὕτη scripsi] αὐτῇ L. 4 τό] Kroll coni. ὅτι. 5 δὲ del. Kroll. 6 χρήσονται L. 7 Abhinc multa manus recens (c. saec. XVI) correxit in L. περὶ βλεπόντων καὶ ἀκουόντων δεξιῶν καὶ ἀριστερῶν r (sequuntur cap. 19 et 22). Cf. Porph., Cf. Porph., p. 193. Anonym. in Max. 106, 10. 8 συμβαλόντα r. δὲ καὶ] καὶ om. L. τὰ ἐπὶ τ. τὰ ἐπὶ τ. 9 ἀγγέλων r. 10 * - ἐξεταζομένων om. r. 12 τῷ λέοντι L. βλέπει om. r. 13 ὁμοίως — ἀλλήλων] καὶ τὰ ἀλλήλων ἀκούοντα r. κριός et κριῷ Lr pro σκορπίος et σκορπίου, quod scripsi secundum anon. in Ludw. Maximo. 14 καὶ ἑξ. ἀκ. om. r. In margine cod. L quaedam annotavit man. 1 nunc partim abscissa: τῶν κεφαλαίων ...με εἰς τὰς κτ:ο ...τε δραπετῶν Itiἀγγελιῶν καὶ ... παθείας, quae ad cap. 19 pertinere videntur, cf. Anon. in Ludw. Max., p. 112, 8. 15 Cf. Porph., 15 Cf. Porph., p. 189, 20. 16 de επιμαρτυρία v. Porph., p. 186. 22 Cf. Porph., p. 189, ex quo Haephastio, I, 16 nonnulla ad verbum exscripsit. τῶν ἡγουμένων L. 25 δα 25 δα et L man. 2" (om. man. 1). τὸν] τοῦ L. 27 om. r, v. supra ad capit. 19. — Cf. Porph., p. 187. Firma., II, 92. 28 Τὰ μὲν δεξιὰ σχήματα του ζωδιακοῦ εἰσὶ τὰ ἡγουμένα Γ. 29 ὡροσκοπεί om. r.

29 ὡροσκοπεί om. r.

Δίδυμοι μοίρας α', τετράγωνον δὲ Ταῦρος μοίρας α', τρίγωνον Κριὸς μοίρας α' καὶ πᾶν τὸ ὑπὲρ γῆν ἡμισφαίριον. ἀριστερὸν δὲ ἑξάγωνον Παρθένος μοίρας λ', τετράγωνον Ζυγὸς μοίρας λ', τρίγωνον Σκορπίος μοίρας λ' καὶ πᾶν τὸ ὑπὸ γῆν ἡμισφαίριον. δεξιὰ οὖν σχήματά ἐστιν ὅσα ἐν τοῖς ἡγουμένοις ἐστὶν ἀφ' οἵου δήποτε οὖν μέρους τοῦ ζῳδίου, ἀριστερὰ δὲ τὰ ἑπόμενα.

23. Περὶ δορυφορίας τῶν ἀστέρων.

Δορυφορία δέ ἐστιν, ὅταν ἐν οἴκῳ ἢ ὑψώματι ἰδίῳ ἀστέρα ἐπίκεντρον ἕτερος ἐν οἴκῳ ἢ ὑψώματι ἰδίῳ ἀκτινοβολῇ οἷον τῆς Ἀφροδίτης ἐν Ζυγῷ οὔσης, Κρόνου δὲ ἐν Αἰγοκέρωτι ἀκτινοβοληθήσεται ὑπὸ Κρόνου· ἢ πάλιν Κρόνου ἐν Ζυγῷ ὄντος ἀκτινοβολήσει αὐτὸν ἀπὸ τοῦ Αἰγοκέρωτος Ἄρης, ἢ πάλιν ἀντὶ τοῦ Κρόνου τὴν Ἀφροδίτην· ἢ πάλιν ὁ Ζεὺς ἀπὸ τοῦ Τοξότου, καὶ Ἀφροδίτη ἐν Ζυγῷ· ἢ ἔμπαλιν κειμένων τῶν ἀστέρων εἰς τὸν ὡροσκόπον ἢ τὸ μεσουράνημα ἐν ἡμερινῇ γενέσει ἡμερινός, νυκτερινῇ δὲ νυκτερινὸς δορυφορήσει, κἂν ἐν ἀλλοτρίῳ οἴκῳ ἢ ὑψώματι τυγχάνῃ ὅ τε δορυφορῶν καὶ ὁ δορυφορούμενος· ἢ ὅταν ἐπίκεντρος ἐν τῷ ὡροσκόπῳ ἢ τῷ μεσουρανήματι φωστὴρ ᾖ, κἂν ἐν ἀλλοτρίῳ οἴκῳ τυγχάνῃ ἀστὴρ τῆς αἱρέσεως, ἀκτινοβολήσει Ἥλιον μὲν εἰς τὴν προαναφερομένην μοῖραν, Σελήνην δὲ εἰς τὴν ἐπαναφερομένην· οἷον ἐπὶ τοῦ ὡροσκόπου Σελήνης οὔσης ἡ Ἀφροδίτη ἐκ Παρθένου ἢ ἀπὸ Ζυγοῦ ἀκτινοβολήσει. ἔτι δὲ δορυφορία λέγεται, ὅταν τοῦ Ἡλίου ἢ τῆς Σελήνης ἐπικέντρων ὄντων ἀστὴρ τῆς αἱρέσεως δορυφορήσῃ.

24. Περὶ δορυφορίας παραιρέτων.

Παρ' αἵρεσιν δὲ δορυφοροῦσιν, ὅταν οἱ ἡμερινοὶ τοὺς νυκτερινοὺς δορυφορήσωσιν καὶ οἱ νυκτερινοὶ τοὺς ἡμερινούς.

25. Περὶ συμφωνίας.

Σύμφωνοι δὲ καὶ ἄλλων μείζονες αἱ τριγωνικαὶ δορυφορίαι καὶ αἱ τετράγωνοι· αἱ γὰρ ἑξάγωνοι ἀνειμένως ἐνεργοῦσιν.

1 pro α' in L man. 2 corr. λ'. μοίραν μίαν L. 3 Λέων μοίρ. λ', τετράγωνον Παρθένος μοίρ. λ', τρίγωνον ζυγός codd., correxi. μοίραν L. 5 ἐστὶν ἀφ'] ἐστὶν om. r. μέρος r. 7 Cf. Porphyr., p. 190 sq. et Hephaest., I, 17, quem omnia sua ex Porphyrio esse mutuatum Engelbrechtium fugit. — In m inscribitur : περὶ δορυφορίας; in r : π. δορυφορίας ἀστέρων. 9 ἀκτινοβολήσει L; ἀκτινοβολεῖ r. 12 ἀντὶ L q] αὐτὸν r. τῇ ἀφροδίτῃ ἢ ὁ ζεὺς L; τῇ ἀφροδιτῃ ἢ πάλιν ὁ ζεὺς r; τὴν ἀφροδίτην ἢ τὸν δία q. 14 τὸ] τῷ r. 16 τυγχάνει L : τύχει r : τυγχάνωσιν q. ὅ τε] εἴτε ὁ r. ὁ om. L. 17 ἐπίκεντρον L. ἐν τῷ corr. L²] τὸν L¹ r. ὡροσκόπον L¹ (corr. man. 2). μεσουράνημα L¹ (corr. L²). φωστῆρα L : φωστήρει r. 18 μὲν εἰς τὴν L] ἢ r. 19 δὲ καὶ r. 20 ἐν παρθένῳ r. 23 cap. 24 in codd. a, m, n, o, p, q sine titulo cum priore coniungitur; in cod. r capitul. 24 non extat. 27 καὶ om. L. ἄλλων scripsi] ἀλλήλων L q. 28 ἀνειμέναι L.

Gemini degree 1, square Taurus degree 1, trine Aries degree 1 and the entire hemisphere above the earth. The left sextile is Virgo degree 30, square Libra degree 30, trine Scorpio degree 30 and the entire hemisphere below the earth. Right configurations, therefore, are all those that are in the leading signs from whatever part of the sign, B and left configurations are those that follow.

23. On the Bodyguard Aspects of the Stars.

Bodyguarding (doryphoria) occurs when a planet in its own house or exaltation casts rays upon another planet that is angular and also in its own house or exaltation — for example, when Venus is in Libra, it will be aspected by Saturn in Capricorn; or again, when Saturn is in Libra, Mars will cast rays upon it from Capricorn, or in place of Saturn, upon Venus; or again, Jupiter from Sagittarius, and Venus in Libra; or conversely, when the planets are so positioned toward the Ascendant or Midheaven, in a diurnal nativity a diurnal planet, and in a nocturnal nativity a nocturnal planet, will serve as bodyguard, even if both the bodyguarding and the bodyguarded planet happen to be in a foreign house or exaltation; or when a luminary is angular at the Ascendant or Midheaven, even if the planet of the sect happens to be in a foreign house, it will cast rays upon the Sun toward the degree rising before it, and upon the Moon toward the degree rising after it — for example, when the Moon is at the Ascendant, Venus will cast rays from Virgo or from Libra. Furthermore, bodyguarding is said to occur when, with the Sun or Moon being angular, a planet of the sect serves as their bodyguard.

24. On Counter-Sect Bodyguarding.

Counter-sect bodyguarding occurs when the diurnal planets bodyguard the nocturnal ones and the nocturnal planets bodyguard the diurnal ones. 25

25. On Concord.

The trigonal bodyguardings and the square ones are harmonious and greater than the others; for the hexagonal ones act in a relaxed manner.

1 for a' in L man. 2 corr. λ'. μοίραν μίαν L. 3 Λέων μοίρ. λ', τετράγωνον Παρθένος μοίρ. λ', τρίγωνον ζυγός codd., correxi. μοίραν L. 5 ἐστὶν ἀφ᾽ ἑ[illegible]τὶν om. r. μέρος τ. 7 Cf. Porphyr., p. 190 sq. et Hephaest., I, 17, quem omnia sua ex Porphyrio esse mutuatum Engelbrechtium fugit. [illegible]m inscribitur : περί δορυφορίας; in r : π. δορυφορίας ἀστέρων. 9 ακτινοβολήσει L; ἀκτινοβολεί τ. 12 ἀντὶ Lq] αὐτὸν r. τῇ ἀφροδίτῃ ἢ ὁ Ζεὺς L; τῇ ἀφροδίτῃ ἢ πάλιν ὁ Ζεύς r; τὴν ἀφροδίτην ἢ τὸν δία α. 14 τὸ] τῷ Γ. 16 τυγχάνει 1, : τύχει r : τυγχάνωσιν α. ὅ τε] εἴτε ὁ Γ. ὁ om. L. 17 ἐπίκεντρον L. ἐν τῷ corr. L2] τὸν L'r. ὡροσκόπον 1, 1 (corr. man. 2). μεσουράνημα L' (corr. L). [illegible]φωστήρα L: φωστήρει r. 18 μὲν εἰς τὴν L] A r. 19 δὲ καὶ r. 20 ἐν παρθένψ τ. 23 cap. 24 in codd. a, m, n, o, p, q sine titulo cum priore coniungitur; in cod. r capitul. 24 non extat. 27 και om. L. ἄλλων scripsi] ἀλλήλων Lq. 28 ανειμέναι L.

26. Περὶ ἐπιδεκατείας.

Ἐπιδεκατεία καὶ καθυπερτέρησίς ἐστιν, ὅταν <ἀστὴρ> ἐν τῷ δεκάτῳ τόπῳ κείμενος τῷ εὐωνύμῳ τετραγωνίζῃ. Καρκίνος ὡροσκόπος ἔσται· καθυπερτεροῦσιν οὖν οἱ ἐν Κριῷ τὸν ἐν Καρκίνῳ. ἑτέρα δὲ λέγεται καθυπερτέρησις, ὅταν ἐν δεξιῷ τόπῳ ὑπάρχων τις τὸν ἐν τῷ ἀριστερῷ τριγώνῳ ἢ τετραγώνῳ ἢ ἑξαγώνῳ ἐπιθεωρῇ.

27. Περὶ κακώσεως καὶ ἀχρηματίστων τόπων.

Κάκωσις λέγεται, ὅταν ὑπὸ κακοποιῶν τις ἀκτινοβολῆται ἢ ἐμπεριέχηται, ἢ ἐν συναφῇ φθοροποιοῦ ἢ ἐν κολλήσει γένηται, ἢ διαμετρῆται, ἢ οἰκοδεσποτῆται ὑπὸ κακῶς κειμένου ἐν τοῖς ἀχρηματίστοις τόποις, οἵ εἰσιν τὸ ἕκτον ἀπὸ ὡροσκόπου καὶ ὁ τρίτος καὶ ὁ δεύτερος καὶ ὁ ὄγδοος καὶ ὁ δωδέκατος.

28. Περὶ χρηματιζόντων <τόπων>.

Χρηματιστικοὶ μὲν τόποι εἰσὶ τὰ τέσσαρα κέντρα καὶ τὰ β' τρίγωνα ἑκάτερα τὰ ὡροσκόπου καὶ ἡ ἐπαναφορὰ τοῦ μεσουρανήματος.

29. Περὶ ἰδιοπροσωπίας.

Ἰδιοπροσωπεῖν λέγεται, ὅταν πρὸς <τὸν> Ἥλιον ἢ τὴν Σελήνην ἀστήρ τις προσεγγίζηται, ὥσπερ ὁ οἶκος αὐτοῦ πρὸς τοὺς αὐτῶν οἴκους, πρὸς Ἥλιον μὲν ἑσπέριος, πρὸς δὲ τὴν Σελήνην ἑῷος· οἷον Ἥλιος μέν ἐστιν Λέοντι, Σελήνη δὲ Καρκίνῳ, Ἀφροδίτη δὲ Ταύρῳ· τοῦ Ἡλίου ὄντος ἐν Λέοντι γνωστὸν ὅτι ἰδιοπροσωπεῖ· ἔστι γὰρ ἐν ἰδίῳ οἴκῳ καὶ ἀρρενικῷ ζῳδίῳ· εἰ δὲ ἦν ἐν Ταύρῳ Ἀφροδίτη, ὁμοίως ἰδιοπροσωπεῖ οὔσης τῆς Σελήνης ἑῴας καὶ ἐν θηλυκῷ ζῳδίῳ.

30. Περὶ μετοχῆς.

Μετοχὴ δέ ἐστιν, ὅταν δύο πλάνητες ἐπιπαρῶσι ζῳδίῳ ἑνὶ ἢ ἐφορῶσιν αὐτό, τυγχάνει δὲ τοῦ μὲν οἶκος, τοῦ δὲ ὕψωμα.

1 περὶ ἐπιδ κατείας καὶ καθυπερτερήσεως a, m, q. — Cf. Porph., p. 188. 2 ἀστὴρ suppl. αὐτῷ codd., δεκάτῳ scripsi. 3 τὴν εὐώνυμον q. ἔσται] ἔσται κριὸς μεσουράνημα q. 4 τὸν] τοῦ q. 5 τὸν scripsi] τῶν L; τοῦ q. 7 κακώσεων L. Fere totum caput exscriptum est ex Porph., p. 190. 8 κάκωσις δὲ q. 10 κακοῦ L, corr. man. 2 οἱ — δωδέκατος om. a, m, q. 13 L² add.: καὶ ἀγαθῶν καὶ πρακτικῶν τόπων τοῦ πίνακος. In codd. a, m, n, q hoc capitulum cum priore coniungitur. — Cf. Porph., p. 193. 14 μὲν L m] δὲ a q. 15 ἑκατέρου τοῦ q. τὰ] τοῦ coni. Kroll. ἐπαναφορά Porph., q; ἀναφορὰ L. 16 cf. Hephaest., I, 19. ἰδιοτροπίας et 17 ἰδιοτροπεῖν r. 17 καὶ r. 18 ὁ οἶκος] ὡς εἰκῶς r. 19 ἑσπέριοι et ἑῷοι codd. 23 οὖσα L. post ζῳδίῳ interpolavit r: ὡσαύτως ὁ κρόνος ἐν αἰγοκέρωτι καὶ ζεὺς ἐν τοξότῃ καὶ ἄρης ἐν κριῷ καὶ ἑρμῆς καὶ (sic) ἐν διδύμοις κατὰ τὸν τῆς ἀκολουθείας λόγον. 25 ἑνὶ om. L. — Cf. Porph., p. 190.

26. On the Tenth-Part Aspect (Epidekatia).

Epidekateía and kathypertérēsis occur when a <star> situated in the tenth place forms a square to the left. Cancer will be the Ascendant; therefore those in Aries overcome (kathyperteroûsin) the one in Cancer. Another kind of kathypertérēsis is spoken of, when one situated in a right-hand place aspects the one in the left by trine, square, or sextile.

27. On Affliction and Unproductive Places.

Affliction (kákōsis) is said to occur when someone is irradiated by malefics or is enclosed by them, or comes into application or conjunction with a destructive planet, or is in opposition, or is ruled by one badly placed in the unproductive places, which are the sixth from the Ascendant, and the third, and the second, and the eighth, and the twelfth.

28. On Productive <Places>.

The productive places are the four angles and the two trines on each side of the Ascendant and the succeedent of the Midheaven.

29. On Idioprosōpía.

A planet is said to be in idioprosōpía when it approaches the Sun or the Moon in the same way as its own house relates to their houses — evening star in relation to the Sun, and morning star in relation to the Moon. For example, the Sun is in Leo, the Moon in Cancer, Venus in Taurus; when the Sun is in Leo it is evident that it is in idioprosōpía, for it is in its own house and in a masculine sign; and if Venus were in Taurus, she is likewise in idioprosōpía, since the Moon is in the evening position and in a feminine sign.

30. On Participation.

25 Participation occurs when two planets are present in or watching over a single sign, and it happens that one has its house there and the other its exaltation.

1 on epidkateia and overcoming a, m, q. Cf. Porph., p. 188. 4 ἔστὴρπἔσται] suppl. αὐτῷ codd., δεκάτῳ scripsi. 3 τὴν εὐώνυμον q. ἔσται κριος mes-syranema 4. 4 τὸν] τοῦ q. 5 the scripsi of L? df q. 7 injuries L. Ferentotum caput exscriptum est ex Porph., p. 190. 8 kakosis de q. 10 evil L, corr.nman. 2 the twelfth om. a, m, q. 12 L* add. : both good and practical places of the table. In codd. a, m, n, q hoc capitulum cum priore coniunintur. - Cf. Porph., p. 193. 14 with Lm] δὲ ag. 15 of the sixth of q. ta] of coni.nKroll. reference Porph., q; refereṇce to L. 16 cf. Hephaest., I, 19. idiotropiasnet 17 ἰδιοτροπεῖν r.n17 Kal r. 18 ὁ οἰκος) as εικός C. 19 esperioi et émoincodd. 23 so L. post zodips interpolavit r: likewise Saturn in Capricornus and Zeus in Sagittarius and Mars in Aries and Mercury and (sic) in Gemini according to the following order. 25 évi om. L. Cf. Porph., p. 190.

31. Περὶ ἀνταναλύσεως.

Ἀντανάλυσις δέ ἐστιν, ὅταν οἱ ἡμερινοὶ τοὺς τῶν νυκτερινῶν τόπους ἔχωσι καὶ οἱ νυκτερινοὶ τοὺς τῶν ἡμερινῶν, ἢ ὅταν ἐπικείμενοι τοῖς ζῳδίοις ἀστέρες καλῶς χρηματισθῶσιν, οἱ δὲ οἰκοδεσπόται τῶν ζῳδίων ἐν κακώσει ὑπάρχωσι μὴ χρηματίζοντες. 5

32. Περὶ δεσποτείας ἀλλήλων.

Δεσπόται δὲ ἀλλήλων λέγονται, ὅταν τοῦ μὲν ὕψωμα, τοῦ δὲ οἶκος ᾖ, ἐν οἷς τυγχάνουσι ζῳδίοις οἱ ἀστέρες.

33. Περὶ οἰκοδεσπότου.

Οἰκοδεσπότης δὲ λέγεται, ὅταν πλείονας ἔχῃ λόγους οἰκοδεσποτείας 10 ἔν τινι τῶν ζῳδίων· λέγω δὲ οἴκου ὑψώματος τριγώνου ὁρίου φάσεως ἢ συσχηματισμοῦ.

34. Περὶ κολλήσεως.

Κόλλησίς ἐστιν ἤτοι συναφὴ κυριωτάτη, ὅταν ἄστρον ἄστρῳ προσέρχηται τὸ τάχιον τῷ βραδίονι, εἰ μὴ πλέον ἀπέχει μοιρῶν τριῶν. 15

35. Περὶ συναφῆς.

Συναφὴ δέ ἐστιν ἡ κόλλησις Σελήνης, ὅταν νυχθημέρου δρόμον ἀπέχῃ κατὰ τὴν συνοδικὴν μοῖραν.

36. Περὶ μεσεμβολήσεως.

Μεσεμβόλησις δέ ἐστιν, ὅταν ἀστὴρ εἰς τὰς μέσας μοίρας τῆς 20 συναφῆς τὰς ἀκτῖνας βάλλῃ.

37. Περὶ παραλλαγῆς.

Παραλλαγὴ δέ ἐστιν, ὅταν τις τῶν ἀστέρων παραλλάξῃ ἤτοι σωματικῶς ἢ κατὰ σχῆμα τὴν τοῦ ἑτέρου ἀστέρος μοῖραν.

38. Περὶ συνδέσμου. 25

Ὑπὸ σύνδεσμον δὲ λέγεται φέρεσθαι τὴν Σελήνην, ὅταν ἀπὸ ιε' μοιρῶν τοῦ Ἡλίου γένηται· λύειν δὲ αὐτόν, ὅταν παραλλάξασα αὐτὸν ἀπέχῃ τὰς αὐτὰς μοίρας τοῦ Ἡλίου· τὸ δὲ αὐτὸ καὶ ἐπὶ τῆς πανσελήνου λέγεται. οὖσα γὰρ πρὸ ιε' μοιρῶν τῆς πανσελήνου ἔρχεται ἐπὶ τὸν σύνδεσμον· ἀποστᾶσα δὲ εἰς τὸ ὀπίσω λύει αὐτόν. 30

2 Fere eadem praebet Porph., l. l. 3 ἔχουσιν L. 5 ἐν δὲ L. ὑπάρχουσι L. 6 In codd. a, m, q, p, f capitula 32-44 coniuncta sunt sub communi titulo : Ἐξήγησις τῶν ἐν τοῖς ἀποτελέσμασιν ὀνομάτων (περὶ τῶν κτλ. m). 9 Cf. Hephaest., I, 13. 13-16 Cf. Porph., p. 187. Heph., I, 14. 15 τὸ βραδεῖον L. μοίρας τρεῖς L. 19 Cf. Porph., p. 188. 20 ἀστὴρ L^1 et Porph., ὁ ἥλιος L^2 et q manifesto errore. 22 Cf. Porph., p. 187. 24 ἀστέρος L^2] ἄστρου L^1. 26 Ὑπὸ om. q. δὲ om. L. ιε' μοίρας q. 28 τοῦ ἡλίου om. L^1. 29 οὖσα] οὕτως q.

31. On Counteranalysis.

Counteranalysis occurs when the diurnal planets occupy the positions of the nocturnal planets and the nocturnal planets occupy those of the diurnal, or when the stars positioned in the signs are in favorable condition for activity, but the rulers of the signs are in affliction and not active.

32. On Mutual Rulership.

Mutual rulers are said to exist when one planet has its exaltation and the other has its domicile in the signs in which the planets happen to be placed.

33. On the Oikodespotes (Ruler of the House).

A planet is called the oikodespotes when it has more claims to rulership in a given sign; by which I mean domicile, exaltation, triplicity, term, phase, or aspect.

34. On Conjunction (Kollesis).

Kollesis, or in the strictest sense synaphe, is when one star approaches another, the faster one approaching the slower, provided it is not more than three degrees away.

35. On Application (Synaphe).

Synaphe is the conjunction of the Moon, when it is within a day-and-night's travel according to the synodic degree.

36. On Interposition (Mesembolesis).

Mesembolesis is when a star casts its rays into the middle degrees of the application.

37. On Parallax.

Parallax is when one of the stars passes beyond either bodily or by aspect the degree of another star.

38. On Conjunction.

The Moon is said to be carried under conjunction when it comes within 15 degrees of the Sun; and to dissolve it, when having passed beyond it, it is the same number of degrees away from the Sun. The same is also said of the full moon. For being within 15 degrees before the full moon, it comes toward the conjunction; but having withdrawn backward, it dissolves it.

2 Fere eadem praebet Porph., 1. 1. 3 they have L. 5 ἐν δὲ L. there are L.n6 In codd. a, m, q, p, f capitula 32-14 coniuncti sunt sub communi titulo : Explanation of the effects of names (about etc. m). 9 Cf. Hephaest., nI, 13. 13-16 Cf. Porph., p. 187. Heph., I, 14. 15 τὸ πραδεῖον L. μορίας τρεῖς I.n19 Cf. Porph., p. 188. 20 ἀστὴρ L' et Porph., ὁ ἥλιος L' et q manifesto errore.n22 Cf. Porph., p. 187. 24 star L] star L'. 26 Śub om. q. don't om. L. Ie'nmoiras q. 28 of the sun om. L'. 29 οὖσα] thus a.

39. Περὶ κενοδρομίας.

Κενοδρομία δέ ἐστι Σελήνης, ὅταν μηδενὶ συνάπτῃ μήτε σωματικῶς μήτε κατὰ σχῆμα.

40. Περὶ ὁμοροήσεως.

5 Ὁμορόησις δέ ἐστιν, ὅταν ἐν τοῖς αὐτοῖς ὁρίοις ἀστέρες ὦσιν ἤτοι κατὰ σῶμα ἢ σχῆμα ἢ ἀλλήλους ἐφορῶσιν ὁρίοις ἀστέρος τοῦ αὐτοῦ.

41. Περὶ ἐμπερισχέσεως.

Ἐμπερίσχεσις δέ ἐστιν, ὅταν δύο πλάνητες ἕνα μέσον ἔχωσι καθ' οἷον δήποτε σχῆμα, μηδενὸς ἑτέρου ἐν τοῖς μέσοις ἀκτῖνα βάλλοντος 10 ἐντὸς ἑπτὰ μοιρῶν ἐπὶ τὰ πρόσω ἢ ὀπίσω.

42. Περὶ τῶν ἐν δυνάμει ἀστέρων.

Ἐν δυνάμει δὲ εἷς ἕκαστος λέγεται εἶναι τῶν πλανητῶν, ὅταν ἐν οἴκῳ ἰδίῳ ἢ ὑψώματι ἢ ὁρίοις ἢ οἰκείᾳ φάσει ἢ συσχηματισμῷ τύχῃ ἢ εὐτονωτέρῳ τινὶ τόπῳ τῆς δωδεκατοπίας.

15 ## 43. Περὶ λαμπηνῶν.

Ἐν λαμπήναις δὲ ἰδίαις εἰσὶν οἱ πλάνητες, ἐπειδὰν ἐν οἴκῳ ἰδίῳ ἢ ὑψώματι ἢ ὁρίοις εὑρεθῶσι· χαίρουσι δὲ τοῖς τόποις τούτοις κἂν ὑπὸ τὰς αὐγὰς τοῦ Ἡλίου εὑρίσκωνται· ἐπαύξουσι γὰρ οἱ μὲν ἀγαθοποιοὶ τὰ ἀγαθά, οἱ δὲ κακοποιοὶ μεταβάλλονται εἰς ἀγαθοποιίαν.

20 ## 44. Περὶ τοῦ πῶς χαίρουσιν οἱ ἀστέρες.

Χαίρειν δὲ λέγονται οἱ ἀστέρες Κρόνος μὲν καὶ Ζεὺς καὶ Ἄρης ἑῷοι ὄντες καὶ συσχηματιζόμενοι, Σελήνη δὲ καὶ Ἀφροδίτη ἑσπέριοι. ἔτι Κρόνος μὲν καὶ Ζεὺς καὶ Ἄρης χαίρουσι σχηματιζόμενοι ἐν τοῖς τεταρτημορίοις τοῖς ἀπὸ τοῦ ὡροσκόπου μέχρι τοῦ μεσουρανήματος καὶ ἀπὸ 25 τοῦ δύνοντος μέχρι τοῦ ὑπὸ γῆν· ἡ δὲ Σελήνη καὶ Ἀφροδίτη ἐν τοῖς ἐναλλὰξ τεταρτημορίοις· ὁ δὲ Ἑρμῆς ἀμφοτέραις ταῖς αἱρέσεσι διὰ τὸ ἐπίκοινον εἶναι αὐτόν. καὶ οἱ μὲν ἡμερινοὶ δι' ἡμέρας ὑπέργειοι χαίρουσιν, οἱ δὲ νυκτερινοὶ ὑπόγειοι· καὶ πάλιν οἱ νυκτερινοὶ διὰ νυκτὸς ὑπέργειοι χαίρουσιν, οἱ δὲ ἡμερινοὶ ὑπόγειοι.

1 Cf. Porph., p. 189. 2 συνάπτῃ q] οὖν ἁπάτη L. μηδὲ codd. 3 ὁμορροήσεως L. — Cf. Porph., ib. 5 αὐτοῖς q] ἰδίοις L. 7 Cf. Porph., p. 187; Heph., I, 15. 8 ἕνα L] ἥλιον q, at cf. Porph. ἔχουσιν L. 9 τὴν ἀκτῖνα q. 10 ἢ] καὶ τὰ q. 12 ἐνδύναμος a q. ἕκαστος] τῶν ἀστέρων q. εἶναι om. q. ἐν om. L. 13 συσχηματισμῷ L^2 et q^2] συσχηματισμῶν L^1. 14 δωδεκατοπίας q] δωδεκατρόπου L. 15 Cf. Ptol., I, 23. Heph., I, 18. 16 Ἐν ἰδίαις δὲ λαμπήναις q. ἢ ὑψώματι om. L^1. 18 ἀγαθοὶ q. 20 Cf. Doroth. ap. Heph., I, 7. Ptol. I, 23. χαίρουσι L. 22 ἑσπέριοι καὶ ἑπόμενοι ὅταν ὦσι q. ἔτι om. q. 23 συσχηματιζόμενοι q. 25 δυτικοῦ q. ὑπογείου q. 27 ἐπίκοινος q. αὐτῶν q. ὑπὲρ γῆς q.

39. On Void of Course.

Void of course is when the Moon applies to no planet either by bodily conjunction or by aspect.

40. On Cohabitation.

5 Cohabitation occurs when stars are in the same terms, whether by body or by aspect, or when they regard one another within the terms of the same star.

41. On Enclosure.

Enclosure occurs when two planets have one planet between them in whatever aspect, with no other planet casting a ray into the space between them within seven degrees ahead or behind.

42. On Planets in Power.

Each of the planets is said to be in power when it happens to be in its own house, or exaltation, or terms, or its proper phase or aspect, or in a more vigorous place of the twelve-part division.

48

43. On Chariots.

The planets are in their own chariots when they are found in their own house, or exaltation, or terms; and they rejoice in these places even if they are found under the rays of the Sun; for the benefics increase good things, while the malefics are transformed into beneficence.

20

44. On How the Stars Rejoice.

The stars are said to rejoice as follows: Saturn, Jupiter, and Mars when they are oriental and in aspect, while the Moon and Venus when they are occidental. Furthermore, Saturn, Jupiter, and Mars rejoice when configured in the quadrants from the Ascendant to the Midheaven and from the Descendant to the lower heaven; the Moon and Venus in the alternate quadrants; and Mercury in both sects, because he is common to both. The diurnal planets rejoice above the earth during the day, while the nocturnal planets below the earth; and conversely, the nocturnal planets rejoice above the earth during the night, while the diurnal planets below the earth.

1 Cf. Porph., p. 189.2 συνάπτῃ q] οὖν ἀπάτῃ L. μηδὲ codd. 3 δμορροή-σεως L. cf. Porph., ib. 5 autoîς q] (dlois L. 7 Cf. Porph., p. 187; Heph., I, 15. 8 ένα L] ἥλιον q, at cf. Porph. ἔχουσιν L. 9 τὴν ἀκτῖνα φ. 10 ἢ] καὶ τὰ φ. 12 ἐνδύναμος aq. ἕκαστος] τῶν ἀστέρων q. εἶναι om. q. ἐν om. L. 13 συσχη ματισμῷ L' et q] συσχηματισμῶν Γ'. 14 δωδεκατοπίας α] δωδεκατρόπου L. 15 Cf. Ptol., I, 23. Heph., I, 18. 16 Ἐν ἰδίαις δὲ λαμπήναις q. ἢ ὑψώματι om. L^1 18 ἀγαθοὶ q. 20 Cf. Doroth. ap. Heph., I, 7. Ptol. I, 23. χαίρουσι L. 22 ἑσπέριοι καὶ ἑπόμενοι ὅταν ὦσι q. ἔτι om. g. 23 συσχηματιζόμενοι q. 25 δυσ τικοῦ q. ὑπογείου φ. 27 ἐπίκοινος q. αὐτῶν q. ὑπὲρ τῆς 4.

45. Περὶ τῶν ὑπαύγων ἀστέρων.

Ὑπαυγοι δὲ λέγονται εἶναι ὅσοι ὑπὸ τὰς αὐγὰς τοῦ Ἡλίου τυγχάνουσιν ὄντες ἐπὶ πρόσω ἢ ὀπίσω. τοῦτο δὲ γνωστέον ἀπὸ τῆς τῶν φάσεων ψηφοφορίας.

46. Περὶ τῶν χρόνων τῶν κέντρων καὶ ἐπαναφορῶν καὶ ἀποκλιμάτων.

Est caput *Porphyrii*, p. 202 sq. : Περὶ χρόνων κτλ. Haec afferam ex variis cod. L lectionibus : p. 202, 34 αὐτῶν. 38 κατὰ γαστρὸς. 52 ἑκάστου. 54 δὲ] διὰ. p. 203, 2 τρίμοιρα μέριζε. 3 ἔχει μοίρας. 5 ἐφέξει.

47. Περὶ κλήρων σημασίας.

Σελήνης ὁ κλῆρος τῆς τύχης σημαίνει πάντα τὰ ἐπὶ τοῦ σώματος τῶν ἀνθρώπων καὶ τὰς κατὰ τὸν βίον πράξεις καὶ δόξας καὶ τὰ τῆς ψυχῆς πάθη καὶ τὰς συμβιώσεις. Ἡλίου ὁ κλῆρος τοῦ δαίμονος σημαίνει τὰ περὶ τῆς ψυχῆς καὶ τρόπου καὶ δυναστείας καὶ ἀξίας καὶ δόξης καὶ θρησκείας. ὡροσκόπου ὁ κλῆρος τῆς βάσεως ζωῆς καὶ πνεύματος παραίτιος καθέστηκεν· αὐτὴ γὰρ ἡ βάσις πνεύματός ἐστι δοτικὴ τοῦ ὡροσκόπου καὶ τὰ σωματικὰ καὶ τὰς ξενιτείας σημαίνει. Κρόνου ὁ κλῆρος τῆς νεμέσεως δαιμόνων χθονίων καὶ κεκρυμμένων πάντων καὶ ἀποδείξεως καὶ ἀνδρείας καὶ φυγῆς καὶ ἀπωλείας καὶ πένθους καὶ ποιότητος θανάτου καθέστηκεν. Διὸς ὁ κλῆρος νίκης πίστεως καὶ ἐλπίδος ἀγαθῆς καὶ ἀγῶνος καὶ κοινωνίας, ἔτι δὲ καὶ ἐπιβολῆς καὶ ἐπιτυχίας. Ἄρεως ὁ κλῆρος τῆς τόλμης θράσους καὶ ἐπιβουλῆς καὶ ἰσχύος καὶ κακουργίας πάσης ἐστὶ δηλωτικός. Ἀφροδίτης ὁ κλῆρος τοῦ ἔρωτος σημαίνει τὰς ὀρέξεις καὶ ἐπιθυμίας καὶ τὰς κατὰ προαίρεσιν γινομένας φιλίας καὶ χάριτός ἐστι δηλωτικός. Ἑρμοῦ ὁ κλῆρος τῆς ἀνάγκης σημαίνει συνοχὰς καὶ πολέμους καὶ μῖσος καὶ καταδίκας καὶ τὰ ἄλλα πάντα ἐν ἀνθρώποις ἀποτελούμενα βίαια πράγματα.

5 Περὶ τῶν χρήσεων τῶν κέντρων καὶ τῶν ἐπαναφορῶν καὶ τῶν ἀποκλιμάτων a p q : περὶ ἐπαναφορῶν καὶ ἀποκλιμάτων m : περὶ τῶν δηλουμένων χρόνων ὑπό τε τῶν κέντρων τῶν ἐπαναφορῶν καὶ τῶν ἀποκλιμάτων n : περὶ χρόνων καὶ κεντρ. κ. ἐ. κ. ἀ. edit. Porph. 11 Περὶ κλήρων σημασίας πῶς δεῖ γνῶναι τί σημαίνει ἕκαστος τῶν η' κλήρων a p q : περὶ κλήρων σημασίας m : περὶ κλήρων r (ubi hoc capitulum abbreviatum invenitur). Cf. Hermetis memoriam apud Paul.Al., I, 1ᵛ, a quo sua fere omnia surripuit Rhetorius. Paraphrasis quaedam capituli Pauliani infra edetur (f. 132ʳ). 12 Τῆς τύχης ὁ κλῆρος δηλαδὴ τῆς σελήνης σημαίνει q. 14 δαίμονος κλῆρος ἤτοι ἡλίου q. 16 ὁ om. L. 17 πραγμάτων ἐστὶ δότρια q. 18 κλῆρος ὁ τῆς νεμέσεως ἤτοι τοῦ κρόνου q. 19 καὶ κεκρυμμένων a q m] καὶ om. L. πάντων τῶν L. 19-20 ἀποδείξεων q. 20 πάθους q, falso, cf. Paul. 21 Κλῆρος τῆς νίκης ἤτοι ζεὺς q. 22 δὲ] τε L. ἐπιβουλῆς q, falso, cf. Paul. ἐπιτυχίας αἴτιος q. 23 κλῆρος τόλμης ἤτοι ἄρης q. 24 ἐστὶ δηλ.] ἐπιδηλωτικός q. κλῆρος ἔρωτος ἤτοι ἀφροδίτης q. 25 προαίρεσιν : cf. Ptol., IV, 6, f. 50ʳ, 11 ; Paul. Al., I, 2ᵛ, 25. 26 χάριτας L. δηλωτική L ; om. q. κλῆρος ἀνάγκης ἤτοι ἑρμοῦ q. ἑρμῆ L. 27 πάντα τὰ q.

45. On Stars Under the Sun's Rays.

Stars are said to be under the sun's rays when they happen to be under the same rays of the Sun, either ahead or behind. This is to be determined from the calculation of their phases.

46. On the Times of the Angles, Succedent Houses, and Cadent Houses.

Est caput Porphyrii, p. 202 sq. : About years, etc. Haec afferam exnvariis cod. L lectionibus : p. 202, 34 of them. 38 against stomach.n54 52 each. δὲ] dia. p. 203, 2 three-quarters shared.3 has a quarter. 5 enable.

47. On the Significance of the Lots.

The Lot of Fortune of the Moon signifies all matters pertaining to the bodies of human beings, as well as the actions and reputations in life, the sufferings of the soul, and companionships. The Lot of the Daemon of the Sun signifies matters concerning the soul, character, power, worth, glory, and religion. The Lot of the Basis of the Ascendant is the contributing cause of life and breath; for this basis itself is the giver of the breath of the Ascendant and signifies bodily matters and travels abroad. The Lot of Nemesis of Saturn governs chthonic and hidden daemons and all concealed things, as well as proof, courage, flight, destruction, mourning, and the quality of death. The Lot of Jupiter signifies victory, faith, good hope, contest, and partnership, and furthermore enterprise and success. The Lot of Mars is indicative of daring, boldness, plotting, strength, and all manner of wrongdoing. The Lot of Love of Venus signifies desires and longings and friendships formed by choice, and is indicative of grace. The Lot of Necessity of Mercury signifies bonds, wars, hatred, condemnations, and all other violent deeds accomplished among men.

5 On the Uses of the Centers, the Succedents, and the Cadents apq : on succedents and cadents m : on the times indicated by the centers, the succedents, and the cadents n : on times and centers, succedents, and cadents d. edit. Porph. 11 On the Significance of the Lots: how one must know what each of the 8 lots signifies apq : on the significance of the lots 1 : on the lots r (where this chapter is found in abbreviated form). Cf. the memory of Hermes in Paul.Al., I, 1, from whom Rhetorius took almost all his material. A certain paraphrase of the Pauline chapter will be edited below (f. 132r). 12 The Lot of Fortune, that is, of the Moon, signifies α. 14 The Lot of the Daimon, that is, of the Sun q. 16 6 om. L. 17 is the giver of affairs α. 18 The Lot of Nemesis, that is, of Saturn α. 19 and of hidden things aqm] and om. L. of all things L. 19-20 of demonstrations ε. 20 of affliction q, incorrectly, cf. Paul. 21 The Lot of Victory, that is, Zeus q. 22 but also L. of plotting q, incorrectly, cf. Paul. cause of success q. 23 The Lot of Courage, that is, Mars α. 24 is an indicator α. The Lot of Eros, that is, of Venus q. 25 intention: cf. Ptol., IV, 6, f. 50*, 11; Paul. Al., 1, 27, 25. 26 graces L. indicative L; om. q. The Lot of Necessity, that is, of Mercury q. ἑρμή L. 27 all things φ.

48. Τὰ αὐτῶν ἀποτελέσματα.

Ἥλιος ἐπιβλέπων τὸν κλῆρον τοῦ δαίμονος ἀτέκνους ποιεῖ. Ἥλιος λαχὼν τὸν κλῆρον τοῦ σίνους καρδιακὸν σίνος ποιεῖ. Ζεὺς θεωρῶν τὸν κλῆρον τοῦ δαίμονος ποιεῖ τὸν τοιοῦτον ὑπὸ θεῶν καὶ ἐνυπνίων χρη-
5 ματισθῆναι καὶ πάντη τὰ θεῖα εὐμενῆ ἕξει, κἂν τετραγωνῇ κἂν διαμετρῇ. ὁ κύριος τοῦ κλήρου τῆς τύχης ὕπαυγος ὢν βιοθανάτους ποιεῖ κατὰ τὴν φύσιν τοῦ ζῳδίου τοῦ κλήρου τῆς τύχης· ἐὰν δὲ ὀλίγον φύγῃ τὰς αὐγὰς τοῦ Ἡλίου, οὐκέτι βιοθάνατοι γίνονται, ἀλλὰ πλανῆται καὶ πολλὰ δικαζόμενοι. εἰ δὲ ἀγαθοποιοὶ ἐπιθεωρήσωσιν, οὐκέτι βιοθάνατος,
10 ἀλλὰ μέσην τὴν τύχην ἕξει. ὁ κύριος τῆς τύχης καὶ τοῦ δαίμονος ὕπαυγος ὢν βιοθανάτους ποιεῖ κατὰ τὴν φύσιν οὐκ ἀγαθὸς μέν, οὔτε δὲ πάνυ φαῦλος, ἀεὶ δὲ καλὸς ὡς ἐπίκεντρος. ἐὰν ὁ κλῆρος τῶν τέκνων καταντήσῃ εἰς οἶκον Κρόνου καὶ κακοποιὸς ἐπιβλέπῃ τὸν κλῆρον, τοὺς πρωτοτόκους ἀναιρεῖ· ἐὰν δὲ ὁ κλῆρος τῶν τέκνων ἐμπέσῃ εἰς οἴκους
15 Ἄρεως καὶ κακοποιὸς ἐπιβλέπῃ τὸν κλῆρον, τοὺς μέσους γεννηθέντας ἀναιρεῖ· ἐὰν <δὲ> ὁ κλῆρος τῶν τέκνων ἐμπέσῃ εἰς οἴκους Ἑρμοῦ καὶ κακοποιὸς ἐπιθεωρήσῃ, τοὺς μικροτέρους γεννηθέντας ἀναιρεῖ. ἐὰν ὁ κλῆρος τοῦ δαίμονος ἐμπέσῃ ἐν Αἰγοκέρωτι, τὸν γεννηθέντα ποιεῖ ἀνεξίκακον καὶ εὐμετάβλητον· εἰ δὲ Κριῷ ἢ Λέοντι ἢ Σκορπίῳ, ὀξύχο-
20 λον μονότονον. Ἥλιος ἐπιβλέπων τὸν κλῆρον τῆς τύχης καὶ τὸν οἰκοδεσπότην ἔχων ὑπὸ τὰς αὐγὰς ἐκπτώτους ποιεῖ. ἐὰν ὁ οἰκοδεσπότης τοῦ κλήρου τοῦ πατρὸς εὑρεθῇ ἐναντιούμενος τῷ ἰδίῳ οἴκῳ, ἔνθα ὁ κλῆρος τοῦ πατρὸς ἔτυχεν, ὑποβολιμαῖον λέγει τὸν τοιοῦτον. ὁ οἰκοδεσπότης τοῦ κλήρου τῆς τύχης κακοδαίμων ὢν καὶ ἐπιβλέπων τὸν κλῆρον, κακὸν τὸ
25 σχῆμα λέγει, μάλιστα δὲ ἐὰν ᾖ καὶ ὕπαυγος ἢ καὶ ὑπὸ κακοποιῶν θεωρῆται. ἐὰν ἐπὶ τοῦ κλήρου τοῦ γάμου τύχῃ Σελήνη <καὶ> κατὰ διάμετρον ἢ τετράγωνον ... ἐπιθεωρῇ τὸν κλῆρον τοῦ γάμου, συγγενικὸν τὸν γάμον δίδωσιν ἢ καὶ ἐξ ἀδελφῶν. ἐὰν ὁ οἰκοδεσπότης τοῦ κλήρου τοῦ γάμου δύνων εὑρεθῇ, λέγει λάθρα τοὺς γάμους συμβαίνειν. ἐὰν ὁ Κρόνος
30 εὑρεθῇ οἰκοδεσπότης τοῦ κλήρου τοῦ γάμου καὶ ἐν τῷ δυτικῷ τόπῳ τύχῃ ὁ Κρόνος, ὑπὸ γηραιοῦ φθαρήσεται ἡ τοιαύτη· ἐὰν δὲ καὶ τὸ δῦνον εὑρεθῇ οἶκος Κρόνου, τοῦ πατρικοῦ ἢ τοῦ μητρικοῦ ἐστι γένους ὁ τοῦτο πεποιηκὼς ἢ καὶ θεῖος, καὶ οὐ ξένος ἔσται ὁ τοιοῦτος. ἐὰν ὁ δεσπότης τοῦ κλήρου τοῦ γάμου δύνῃ, ἀσημότερός ἐστιν ὁ ἀνὴρ καὶ

Cod. r praebet breviorem formam capituli 47. 5 παντὶ L. 5-6 κἂν τετράγωνος κἂν διάμετρος ὁ κύριος. τοῦ κλήρου L (corr. Kroll et Cumont). 7 ἐὰν] εἰ L. 9 πολλὰ δικαζόμενοι : vestigium dactylicum [Kroll]. 12 κλῆρος τῶν τέκνων : cf. Schol. in Paul. Alex. J, 3v. Ἰστέον δὲ ὅτι καὶ ἄλλοι κλῆροι ὑπάρχουσιν, ἔξωθεν τῆς Παναρέτου, πατρὸς καὶ μητρὸς καὶ ἀδελφῶν καὶ τέκνων καὶ γάμων καὶ ἄλλων πολλῶν. 13 ἐπιβλέπει L. 16 ἑρμῆ L. 18 ἐνπέσῃ L. 20 μονότονον scripsi; μονότομον L. 21 ἐκπτότους L. 24 κακοδαιμόνων L. 27 nomen cuiusdam planetae (Ἀφροδίτης?) aut solis (Kroll) omissum est. 29 σημαίνειν L, corr. Kroll. 34 δύνων L.

48. Their Effects.

The Sun looking upon the Lot of the Daimon makes one childless. The Sun obtaining the Lot of Injury causes cardiac injury. Jupiter beholding the Lot of the Daimon causes such a person to receive oracles from gods and dreams, and they will have the divine entirely favorable, even if it aspects by square or by opposition. The lord of the Lot of Fortune being under the sun's rays causes violent deaths according to the nature of the sign of the Lot of Fortune; but if it escapes a little from the rays of the Sun, they are no longer subject to violent death, but become wanderers and much involved in litigation. If benefics look upon it, there is no longer violent death, but the person will have a middling fortune. The lord of Fortune and of the Daimon being under the sun's rays causes violent deaths according to its nature — not good, yet not entirely bad, but always fair as an angular planet. If the Lot of Children falls into a house of Saturn and a malefic looks upon the Lot, it destroys the firstborn; if the Lot of Children falls into the houses of Mars and a malefic looks upon the Lot, it destroys those born in the middle; if the Lot of Children falls into the houses of Mercury and a malefic looks upon it, it destroys those born last.If the Lot of the Daimon falls in Capricorn, it makes the native patient and adaptable; but if in Aries, or Leo or Scorpio, quick-tempered and monotonous. The Sun looking upon the Lot of Fortune and having its house-ruler among the same fallen ones makes them outcasts. If the house-ruler of the Lot of the Father is found in opposition to its own house, where the Lot of the Father happened to fall, it declares such a person to be a supposititious child. The house-ruler of the Lot of Fortune being unfortunate and looking upon the Lot declares the configuration to be bad, especially if it is also under the sun's rays or also beheld by malefics. If the Moon chances to be upon the Lot of Marriage and aspects the Lot of Marriage by opposition or square . . ., it gives a marriage among relatives or even from among siblings. If the house-ruler of the Lot of Marriage is found setting, it declares that marriages happen in secret. If Saturn is found to be house-ruler of the Lot of Marriage and Saturn chances to be in the western place, such a woman will be corrupted by an old man; and if the setting house also turns out to be a house of Saturn, it is someone of the paternal or maternal family who did this, or even an uncle, and such a person will not be a stranger. If the lord of the Lot of Marriage is setting, the husband is of lesser distinction and

Cod. r praebet breviorem formam capituli 47. 5 pandits 1. 5-6 kan̆ squarenan̆ diameter the main. of the lot L (corr. Kroll et Cumont).7 ἀὰ] εἰ L.n9 many litigants : vestigium dactylicum Broll. 12 lot of children: cfnSchol. in Paul. Alex. J, 3. But it is true that there are also other lots, outside of Panareto, father and mother and brothers and children and marriages and many others. 13 oversees L. 16 herme L. 18 inpesis L. 20 monotone scripsi; mono-ntomon L. 21 ekptotus L. 24 evil demons L. 27 nomen cuiusdam planetaen(Venus) aut solis (Kroll) omissum est. 29 means L, corr. Kroll. 34-year-old L.

λάθρα τοῦτο πεποιηκώς· σκόπει δὲ καὶ τὰς φάσεις τῶν ἀστέρων μὴ ὑψοῦνται ἢ ταπεινοῦνται καὶ οὕτως λέγε τοὺς φθείροντας, εἰ ὑψηλοὶ ἢ ταπεινοί εἰσι τῇ τύχῃ. ἐὰν Ζεὺς εὑρεθῇ κύριος τοῦ κλήρου τοῦ γάμου καὶ δύνῃ, ἀπὸ γένους ἔσται ὁ τοῦτο πεποιηκὼς καὶ πλούσιοι ἔσονται ἢ ὀνομαστοί. ἐὰν Ἀφροδίτη εὑρεθῇ οἰκοδεσπότης τοῦ κλήρου τοῦ γάμου καὶ εὑρεθῇ ἐν δυτικῷ κέντρῳ, ἐξ ἀπάτης καὶ γέλωτος τοῦτο γεγενῆσθαι σημαίνει· ἐὰν δὲ καὶ Ἄρης ἐπιθεωρήσῃ, χάριν τοῦ ἐπιχειρήματος εἰς κρίσιν ἦλθεν ὁ τοῦτο πεποιηκώς. ἐὰν ὁ κλῆρος τοῦ γάμου τύχῃ, ἔνθα <Ἀφροδίτη> ἐστὶ τοῦ Ἑρμοῦ ὡροσκοποῦντος <ἢ> ἐπικέντρου ὄντος ἐν ἀρσενικῷ ζῳδίῳ, παιδεραστὰς ἀποτελεῖ· εἰ δὲ καὶ ἐπιθεωρήσει τὸν κλῆρον τοῦ γάμου Ἑρμῆς, τὸ αὐτὸ ποιεῖ, καὶ εἰ μὲν ἐν ἀρσενικῷ ζῳδίῳ τύχοι ὁ Ἑρμῆς θεωρῶν τὸν κλῆρον, πρὸς ἀρσενικὰς ποιήσει τὰς μίξεις. ἐὰν δὲ καὶ ἐν θηλυκῷ ζῳδίῳ εὑρεθῇ ὁ Ἑρμῆς ἐπιβλέπων τὸν κλῆρον τοῦ γάμου, παρὰ φύσιν τὰς μίξεις πρὸς γυναῖκας ἕξει. ἐὰν τὸν οἰκοδεσπότην τοῦ κλήρου τῶν ἀδελφῶν εὕρῃς ἐν τῷ ὡροσκόπῳ, μονογενῆ τὸν τοιοῦτον λέγε εἶναι. ἐὰν ὁ κύριος τοῦ κλήρου τῶν ἀδελφῶν ἐμπέσῃ εἰς δίσωμον ζῴδιον, λέγε τὸν τοιοῦτον καὶ ἀπὸ ἄλλου ἀνδρὸς ἢ ἀπὸ ἄλλης μητρὸς ἄλλους ἀδελφοὺς ἔχειν· ὡς δὲ ἐγὼ δοκῶ οἷον ἐὰν ὁ κλῆρος καὶ ὁ κύριος αὐτοῦ ἐμπέσωσιν ἐν θηλυκῷ ζῳδίῳ, ἀπὸ ἄλλης μητρὸς λέγε τὸν ἀδελφόν· εἰ δὲ ἐν ἀρσενικῷ ζῳδίῳ, ἀπὸ ἄλλου πατρός. ἐὰν ὁ κλῆρος τῆς τύχης ἐμπέσῃ ἐν ἀρσενικῷ ζῳδίῳ, τὸν πατέρα προαναιρεῖ, ἐν δὲ θηλυκῷ ζῳδίῳ τὴν μητέρα, καθὼς Δωρόθεος. ἐὰν ἐπὶ τὸν κλῆρον τοῦ πατρὸς πρῶτος ὁ Κρόνος τὴν ἀκτῖνα βάλλῃ ἢ κατὰ σχῆμα ἢ κατὰ παρέμβασιν πρῶτον θεωρήσῃ τὸν κλῆρον τοῦ πατρός, προαναιρεῖ τὸν πατέρα· εἰ δὲ ὁμοίως τὸν κλῆρον τῆς μητρὸς θεωρήσει, τὴν μητέρα προαναιρεῖ· ἐὰν τὸν κλῆρον τοῦ πατρὸς ἢ τῆς μητρὸς κακοποιὸς θεωρήσῃ, ἐκεῖνον προαναιρεῖσθαι λέγει.

<49>. Περὶ τῶν τελείων καὶ ἐλαχίστων ἐτῶν.

Ἡλίου <τέλεια> ἔτη ρκ', τὸ δωδέκατον ἔτη ι'· Σελήνης ρη', τὸ δωδέκατον θ'· Κρόνου νζ', τὸ δωδέκατον δ' Cδ'. Διὸς οθ', τὸ δωδέκατον ς' Cιβ'. Ἄρεως ἔτη ξς', τὸ δωδέκατον εC'· Ἀφροδίτης πβ', τὸ δωδέκατον ς' Cγ'. Ἑρμοῦ ος', τὸ δωδέκατον ς'γ'. Ἡλίου <ἐλάχιστα> ἔτη ιθ', τὸ δωδέκατον μῆνες ιθ'. Σελήνης ἔτη κε', τὸ δωδέκατον β' ιβ'. Κρόνου ἔτη λ', τὸ

4 γέγους L. 8 ἔλθη L. 9 ἀφροδίτη scripsi] μὴ L. ὄντος scripsi] οὗτος L. 12 τύχῃ L. πρὸς ἀρσενικὰς = " viragines; at praestat opinor πρὸς delere aut in πως mutare „ Kroll. Equidem nihil mutandum esse censeo: cf. Ptol. IV, 5, f. 48ᵛ,32 ὑπάνδροις eodem sensu atque ἀρσενικαῖς usurpatum. 13 ἐὰν] εἰ L. 16 λέγει L. 27 λέγει sc. Dorotheus. 29 Cf. Firmic., II, 25. Paul., B, 4ᵛ. In margine L praebet medios annos: (man. 2:) κρόνου μέσα ἔτη μγ'C; (man. 1:) μέση πδ (εο superscr.) διὸς (sic pro πε'C); (man. 1:) ἔτη μέσα (man. 2:) ἥλιου μλθ'C (sic pro ξθ'C); (man. 1:) ἄρεως ἔτη μ'C; (man. 1:) Ἀφροδίτης ἔτη με' (man. 2:) ἑρμοῦ ἔτη μη'; (man. 2:) σελήνης μέσα ἔτη λθ'C (sic pro ξς'C). 29 "Ηλιος L. ἔτει L. 32 ἑρμῆ L. 33 μῆνες ιβ' Cιβ' L.

having done this in secret. But also examine the appearances of the stars, whether they are in exaltation or depression, and thus speak of those who corrupt, whether they are high or low in fortune. If Jupiter is found to be lord of the lot of marriage and is setting, the one who has done this will be of good family and they will be wealthy or renowned. If Venus is found to be the ruler of the lot of marriage and is found in a western angle, it signifies that this was brought about through deceit and mockery; but if Mars also aspects it, the one who did this has come to judgment on account of the undertaking. If the lot of marriage falls where <Venus> is, with Mercury on the ascendant <and> being angular in a masculine sign, it produces pederasts; and if Mercury also aspects the lot of marriage, it does the same, and if Mercury happens to be in a masculine sign when beholding the lot, it will direct the unions toward males. But if Mercury is found in a feminine sign beholding the lot of marriage, he will have unions with women contrary to nature. If you find the lord of the lot of brothers in the ascendant, say that such a person is an only child.If the lord of the lot of brothers falls into a bicorporeal sign, say that such a person has other brothers either from another man or from another mother; but as I think, for instance if the lot and its lord fall in a feminine sign, say that the brother is from another mother; but if in a masculine sign, from another father. If the lot of fortune falls in a masculine sign, it takes away the father first, but in a feminine sign the mother, as Dorotheus says. If Saturn is the first to cast its ray upon the lot of the father, either by aspect or by transit, first beholding the lot of the father, it takes away the father first; and if it similarly beholds the lot of the mother, it takes away the mother first; if a malefic beholds the lot of the father or of the mother, it declares that one to be taken away first.

<19>. On the Perfect and Minimum Years.

The <perfect> years of the Sun are 120, the twelfth part is 10 years; of the Moon 108, the twelfth part 9; of Saturn 57, the twelfth part 4¾. Of Jupiter 79, the twelfth part 6 1/12. 30 The years of Mars are 66, the twelfth part 5½; of Venus 82, the twelfth part 6¾. Of Mercury 76, the twelfth part 6⅓. The <minimum> years of the Sun are 19, the twelfth part 19 months. The years of the Moon are 25, the twelfth part 2 1/12. The years of Saturn are 30, the

4 gegous L. 8 ἔλθη L. 9 aphrodite scripsi] μὴ L. ὄντος scripsi] οὗτος m.n12 fortune L. πρὸς ἀρσενικὰς =* viragines; at praestat opinor æpòç delere aut innpôs mutare, Kroll Equidem nihil mutandum esse censeo : cf. Ptol. IV, 5, f. 48,32 núpandros eodem sensu atque arsenicãïs usurpatum. 13 ἐν] εἰ L. 16 says L.n27 says sc. Dorotheus. 29 Cf. Firmic., 11, 25. Paul., B, 4r. In margine L praebetnmedios annos : (man. 2 :) kronou inside ἔτη μγ'C; (man. 1 :) mean pd (eo superscr.)ndios (sic pro pe'C); (man. 1 :) years in (man. 2:) ἥλιου μλθ' (sic pro Εθ' C); (man. 1:)nἀρεως ἔτη μ'C; (man. 1 :) Aphrodites ἔτη with' (man. 2 :) ἀρμοῦ ἔτη μη'? (man. 2:)nmoon inside ἔτη λθ' (sic pro ες 'C). 29 "Sὼn L. ἔτει L. 32 Mercury L. 33 monthsnιb' ιb' L.

δωδέκατον β'C. Διὸς ἔτη ιβ', τὸ δωδέκατον α'· Ἄρεως ἔτη ιε', τὸ δωδέκατον α' δ'· Ἀφροδίτης ἔτη η', τὸ δωδέκατον μῆνες ὀκτώ· Ἑρμοῦ ἔτη κ', τὸ δωδέκατον α' Cς'.

<50>. Πῶς ἄν τις μάθοι τὰς προθέσεις τῶν ζῳδίων καὶ τὰς ὥρας τῶν κλιμάτων.

Οἷον ἐν τῷ τρίτῳ κλίματι ἐπειδὴ ὁ μέγιστος αὐτοῦ χρόνος τοῦτ' ἐστιν ἀπὸ Καρκίνου ἕως Τοξότου γίνονται ἔτη σι' καὶ ὁ ἐλάχιστος αὐτοῦ χρόνος ἐστὶν ἀπὸ Αἰγοκέρωτος ἕως Διδύμων ἔτη ρν'· ταῦτα οὖν ἐὰν μερίσω παρὰ τὸν ιε', οἵ εἰσιν ὡριαῖοι χρόνοι ἰσημερινοί, ἐστὶν ἡ μεγίστη ἡμέρα ὡρῶν ιδ' ἰσημερινῶν, ἡ δὲ ἐλαχίστη ἰσημερινῶν ι'. ληψόμεθα οὖν ἑκάστου χρόνου τοῦ μεγίστου καὶ ἐλαχίστου τὸ ἕκτον· γίνεται οὖν τοῦ μεγίστου χρόνου τῶν σι' τὸ ἕκτον λε', τοῦ δὲ ἐλαχίστου κε'· καταλείπονται οὖν λοιπὰ ι'· τούτων τὸ τρίτον γίνεται γ' γ' ὅ ἐστιν αὐξομείωσις ἑκάστου ζῳδίου. τῷ αὐτῷ τρόπῳ καὶ ἐπὶ τῶν ἄλλων κλιμάτων γνώσει.

<51>. Περὶ τῶν μεγίστων ἐτῶν καὶ τελείων ἀποκαταστάσεων τῶν ἑπτὰ ἀστέρων.

Κρόνος ποιεῖ τὴν μεγίστην ἀποκατάστασιν δι' ἐτῶν σξε'. Ζεὺς δὲ δι' ἐτῶν υκζ'· Ἄρης δὲ δι' ἐτῶν σπδ'· Ἥλιος δὲ δι' ἐτῶν ,αυξα'· Ἀφροδίτη δὲ δι' ἐτῶν ,αρνα'· Ἑρμῆς δὲ δι' ἐτῶν υπ'· Σελήνη δὲ δι' ἐτῶν κε'. ἡ δὲ κοσμικὴ ἀποκατάστασις γίνεται δι' ἐτῶν μυριάδων ροε' ,γε' καὶ τότε γίνεται σύνοδος πάντων τῶν ἀστέρων κατὰ λ' μοῖραν τοῦ Καρκίνου ἢ τὴν α' μοῖραν τοῦ Λέοντος <καὶ> γίνεται ἐκπλήρωσις· ἐπὶ δὲ τοῦ Καρκίνου γίνεται κατακλυσμός, ἐν μέρει δὲ τοῦ κόσμου.

<52>. Περὶ τῶν ἀσυνδέτων ἀστέρων πρὸς τὰ φῶτα.

Ἡ δὲ Σελήνη ἀσύνδετος τυχοῦσα Ἡλίου χωρισμὸν ἢ ἀστασίαν ἢ ἀλλοφυλίαν γονέων ἀποτελεῖ· Σελήνη Κρόνου ἀσύνδετος τυχοῦσα ἀπὸ μέρους μὲν ἀγαθῶν γενέσεων, εὗρον δὲ ἀντιπτωμάτων καὶ κακώσεων

2 ἑρμῆς L. α' Cς'] μία β' L. 6 τρίτῳ κλίματι : est clima Alexandriae, cf. Ptolem. tab. exp., ed. Halma, II, 18 sqq. 7 αὐτοῦ scripsi αὐτῶν L. 9 ιε' scripsi pro ιβ' L. 19 ἡ δὲ κοσμικὴ-τοῦ κόσμου sic habentur in cod. r (post cap. 47) : γίνεται δὲ ὁ κλῆρος καὶ ἡ σύνοδος πάντων τῶν ἀστέρων δι' ἐτῶν οζ' κατὰ λ' μοῖραν τοῦ καρκίνου ἢ τὴν α' μοῖραν τοῦ λέοντος γίνεται ἡ ἐκπλήρωσις· ἐν δὲ ἐκείνῳ τῷ ἔτει γίνεται κατακλεισμὸς (sic) ἐν μέρει τοῦ κόσμου. γίνεται ἔκλειψις ἡλιακὴ σεληνιακή· ἀστικαὶ κινήσεις· μυκηθμοὶ· σεισμοὶ ἀλλεπάλληλοι· καὶ ἀνωμαλία στοιχείων. — Eadem tradunt Lydus *de Mens.* III. 16 ed. Wünsch; Mich. Psellus Παντοδαπὴ ἱστορία cap. 125 (ed. Fabricius, *Biblioth. gr.*, 1712, t. 5); Nicetas Acominatus *Thes. orth.*, I, 9. Qua de re plura dixi in *Byzant. Zeitschrift*, 1898, p. 599 sq. Cf. etiam Berosus apud Senecam, *Quaest. nat.* III, 29, 1. — Pro ἐκπλήρωσις Kroll mavult ἐκκύρωσις quod praebent Lydus Psellus alii; sed cf. κόρος Heracliti. 8 Lydus Psellus Nicetas tradunt μυριάδες ροε' καὶ ,γσ' ἔτη. 27 ἀγαθὴ L.

twelfth part 2½. The years of Jupiter are 12, the twelfth part 1; the years of Mars are 15, the twelfth part 1¼; the years of Venus are 8, the twelfth part 8 months; the years of Mercury are 20, the twelfth part 1⅙.

<50>. How one might learn the rising times of the zodiac signs and the hours of the climata.

For example, in the third clima, since its greatest time — that is, from Cancer to Sagittarius — amounts to 216 years, and its least time — from Capricorn to Gemini — amounts to 150 years: if I divide these by 15, which are the equinoctial seasonal hours, the longest day is 14 equinoctial hours, and the shortest is 10 equinoctial hours. We shall therefore take one-sixth of each of the greatest and least times: thus one-sixth of the greatest time of 216 is 36, and of the least is 25; the remainder is therefore 10; one-third of these is 3⅓, which is the increment/decrement for each zodiac sign. In the same way you will also find it for the other climata.

<51>. On the greatest years and complete

Saturn completes its greatest revolution in 265 years. Jupiter in 427 years; Mars in 284 years; the Sun in 1461 years; Venus in 1151 years; Mercury in 480 years; the Moon in 25 years. The cosmic restoration occurs after 1,753,200 years, and at that time a conjunction of all the stars takes place at the 30th degree of Cancer or the 1st degree of Leo, and a fulfillment occurs; in the case of Cancer a flood takes place, affecting a part of the world.

<52>. On the Stars Unconnected to the Luminaries.

When the Moon happens to be unconnected to the Sun, it produces separation or instability or estrangement of parents; when the Moon happens to be unconnected to Saturn, from the part of good nativities, I found reversals of fortune and afflictions.

2 Mercury S. 1st CS] one 2nd L. 6 third climate: this is the climate of Alexandria, cf. Ptolem. tab. exp., ed. Halma, II, 18 sqq. 7 αὐτοῦ scripsi αὐτῶν L. 9 15th scripsi pro 12th L. 19 ἡ δὲ κοσμική τοῦ κόσμου thus found in cod. r (after cap. 47): the lot and conjunction of all the stars comes about every 77 years at the 30th degree of Cancer or the 1st degree of Leo the completion occurs; and in that year a confinement (sic) occurs in part of the world. A solar and lunar eclipse occurs, urban disturbances, bellowings, earthquakes in succession; and anomaly of the elements. — The same tradition in Lydus de Mens. III. 16 ed. Wünsch; Mich. Psellus Παντοδαπή Ἱστορία cap. 125 (ed. Fabricius, Biblioth. gr., 1712, t. 5); Nicetas Acominatus Thes. orth., I, 9. On this matter I have said more in Byzant. Zeitschrift, 1898, p. 599 sq. Cf. also Berosus apud Senecam, Quaest. nat. III, 29, 1. — In place of ἐκπλήρωσις Kroll prefers ἐκπύρωσις which is given by Lydus Psellus and others; but cf. κόρος of Heraclitus. 8 Lydus Psellus Nicetas transmit μυριάδες 175 and 360 years. 27 ἀγαθὴ S.

<αἰτία>· Σελήνη ἀσύνδετος Διὸς τυχοῦσα ἀνεπιτεύκτους ταπεινοὺς ἥττονας τοῖς βίοις ποιεῖ· Σελήνη ἀσύνδετος Ἄρεως τυχοῦσα ποιεῖ μετρίους ἀτόλμους ἀδρανεῖς καὶ πρὸς γονεῖς ἀποστρόφους· Σελήνη ἀσύνδετος Ἀφροδίτης τυχοῦσα ποιεῖ ἀχαρεῖς καὶ δυσεπιτεύκτους πρός τε τὸν γάμον καὶ τὰ ἀφροδίσια· Σελήνη ἀσύνδετος Ἑρμοῦ ποιεῖ ἀπρακτοτέρους καὶ μᾶλλον ἀνοήτους· ταῦτα δὲ πάντα τὰ σχήματά φημι τῶν ὁμοζωνούντων καὶ ἰσαναφόρων καὶ τῶν ἰσοδυναμούντων ζῳδίων.

<53>. Ἀποτελέσματα τῶν δορυφοριῶν τοῦ Ἡλίου.

Κρόνος ἐπὶ δορυφορίᾳ τυχὼν τὸ ἐπιεικὲς καὶ τυφῶδες καὶ τὸ ἐκ πατρόθεν εὐδαιμονικὸν καὶ πολύκτητον ποιεῖ. Ζεὺς τὸ δίκαιον καὶ προσηνὲς καὶ ἀλαζονικὸν καὶ τὸ λαμπρὸν καὶ τὸ ἡγεμονικὸν καὶ πολυχρήματον καὶ τὸ ἐπιτευκτικὸν ποιεῖ. Ἄρης τὸ ἔπανδρον καὶ θερμὸν καὶ θρασὺ καὶ παράβουλον καὶ βίαιον καὶ φοβερὸν καὶ τὸ ἔκπτωτον ἐν τοῖς διαπρασσομένοις ποιεῖ. Ἀφροδίτη τὸ εὐκλεὲς καὶ ἐπαφρόδιτον καὶ εὐεπίβολον καὶ ἡδὺ καὶ ἀναιδὲς καὶ εὔγαμον καὶ ἐπιτευκτικὸν ποιεῖ. Ἑρμῆς τὸ εὐφυὲς καὶ λογικὸν καὶ ἐπίβολον ποιεῖ. γνωστέον δὲ ὅτι ἐὰν ἀποκλίνωσιν οἱ δορυφοροῦντες τῶν φώτων ἐπικέντρων τετυχηκότων, οὐδὲν ἧττον τῆς βασιλείας ἢ τῆς τυραννίδος προσάγουσι † τοὺς οὕτω γεννωμένους· τῶν δὲ φώτων δορυφορουμένων μέν, ἀποκεκλικότων δὲ οὔτε βασιλεῖς οὔτε τύραννοι γενήσονται, ἀλλὰ φίλοι τῶν τοιούτων προσώπων ἔσονται. τὸ δὲ αὐτὸ νόει καὶ ἐπὶ τῶν παρ' αἵρεσιν δορυφορούντων.

[F. B.]

2 ποιοῦσιν L. 3 προσγονεῖς L. 5 ἑρμῆ L. 8 Cap. 53 mutilum habetur in cod. r (inscribitur : περὶ δωριφοριῶν (*sic*) τοῦ ἡλίου ἀποτελέσματα) : cuius lectiones fere omnes neglexi. 10 post πολύκτητον praebet r : πλὴν ἐπὶ κινδύνους. 11 πολυχρήματον r| πολλῶν χρημάτων L. 17 τετυχηκότες r. 18 τοὺς οὕτω γεννωμένους] dativum requiri monet Kroll. τοὺς οὕτω r] τοσούτω L. γενομένους L. 19 Haec manu 1 in margine cod. L scripta sunt : Ση ῳ ἡμέρας εἰ μὲν τὰ φῶτα ἐπίκεντρα ἢ οἱ δὲ ἀστέρες ἀπόκεντροι, οὐκ ἐπεμποδίζονται τῆς δόξης· εἰ δὲ τὰ φῶτα ἀπόκεντρα ἐμποδίζονται.

F. 93ᵛ. Περὶ τῆς ἐκ τῶν οἰκείων ἐνεργειῶν καὶ μορφώσεων ἐφηρμοσμένης τοῖς τοῦ ζῳδιακοῦ τμήμασι διαφόρου προσηγορίας.

Τὴν δ' ἐκ τῶν μορφώσεων τῶν ζῳδίων παρὰ τοῖς προγενεστέροις πεποικιλμένην ὀνομασίαν χρησίμην ἡγούμενοι πεφυκέναι τοῖς ἐνταῦθα εἰσαγομένοις καὶ ταύτην ἐν ἐκδόσει θέσθαι ἐκρίναμεν, ὅπως ἐξ ἁπάντων δύναιτ' ἄν τις τὸν φυσικὸν στοχασμὸν προσφόρως ἐπιλογίζεσθαι· εἰσὶν δὲ τούτων συνέλοντι φάναι διαφοραὶ λβ'. τοῦτ' ἐστιν ἃ μὲν ἡγεμονικά, ἃ δὲ παρηγεμονικά, ἃ δὲ ὑποτακτικά, ἃ δὲ χερσαῖα, ἃ δὲ ἔνυδρα, ἃ

Signa astrologica quum in editione servavimus, nominativum esse casum intellege. 2 τμήματος cod., corr. Boll. 5 ὀνομασίαν cod. 6 ἐκδώσει cod.

<αἰτία>· When the Moon is unconnected to Jupiter, it makes people unsuccessful, humble, and inferior in their lives; when the Moon is unconnected to Mars, it makes people moderate, timid, feeble, and averse to their parents; when the Moon is unconnected to Venus, it makes people disagreeable and hard to succeed in marriage and sexual matters; when the Moon is unconnected to Mercury, it makes people rather ineffective and more foolish. All these configurations I speak of belong to signs that are co-zonal, of equal rising time, and of equal power.

<53>. The effects of the spear-bearers of the Sun. Saturn, occurring as a spear-bearer, produces what is moderate and pompous, and what is prosperous and wealthy from the father's side. Jupiter produces what is just and gentle and boastful, and what is brilliant and commanding and wealthy and successful. Mars produces what is manly and hot and bold and reckless and violent and fearsome, and what falls short in undertakings. Venus produces what is glorious and charming and easy to achieve and pleasant and shameless and well-suited to marriage and successful. Mercury produces what is talented and rational and resourceful. It must be known that if the spear-bearers decline while the luminaries happen to be at the angles, they nonetheless bring those born under such conditions no less toward kingship or tyranny; but when the luminaries are attended by spear-bearers yet are themselves declining, they will be neither kings nor tyrants, but will be friends of such persons. Understand the same also with regard to those who serve as spear-bearers contrary to sect.

[F. B.]

2 ποιοῦσιν L. 3 προσγονεῖς L. 5 έρμη L. 8 Cap. 53 is found mutilated in cod. r (inscribed: περὶ δωρὶφοριών (sic) τοῦ ἡλίου ἀποτελέσματα): whose readings I have almost entirely disregarded. 10 after πολύκτητον r provides: πλὴν ἐπὶ κινδύνους. 11 πολυχρήματον τ] πολλῶν χρημάτων L. 17 τετυχηκότες τ. 18 τοὺς οὕτω γεννωμέγους] that the dative is required is noted by Kroll. τοὺς οὕτω τ] τοσούτω L. γενομένους L. 19 These words are written by hand 1 in the margin of cod. L: Ση ὦ ἡμέρας εἰ μὲν τὰ φῶτα ἐπίκεντρα ἢ οἱ δὲ ἀστέρες απόκεντροι, οὐκ ἐπεμποδίζονται τῆς δόξης· εἰ δὲ τὰ φῶτα ἀπόκεντρα ἐμποδίζονται.

Ch. 93. On the Varied Nomenclature Fitted to the Divisions of the Zodiac, Derived from Their Proper Activities and Configurations.

The varied nomenclature derived from the configurations of the Zodiac Signs, elaborated by earlier authorities, we have judged to be naturally useful to those here being introduced to the subject, and we have decided to set it forth in a published edition, so that from all of these one might be able to draw fitting inferences concerning the natural conjecture. To speak concisely, there are 32 differences among these: namely some are leading, some are subordinate leaders, some are subject, some are terrestrial, some are aquatic, some are

Where we have preserved astrological signs in the edition, understand the case to be nominative. 2 τμήματος cod., corr. Boll. 5 Ονομασίαν cod. 6 ἐκδώσει cod.

δὲ ἀμφίβια, ἃ δὲ πολύσπερμα, ἃ δὲ πολύγονα, ἃ δὲ ὀλιγόγονα, ἃ δὲ ἄγονα, ἃ δὲ λάγνα, ἃ δὲ καθάρια, ἃ δὲ αἰνιγματώδη, ἃ δὲ τερατώδη, ἃ δὲ κυρτοειδῆ, ἃ δε μελεοκοπούμενα, ἃ δὲ τετράποδα, ἃ δὲ διφυῆ, ἃ δὲ περισσομελῆ, ἃ δε κοινωνικά, ἃ δε δίχρωμα, ἔνιά τε ἐπιληπτικά, ἃ δὲ
5 μαλακοποιά, ἃ δὲ ἀσθενόφθαλμα, ἃ δὲ σπαστικά, ἃ δὲ λατρώδη, ἃ δὲ θηριώδη, ἃ δὲ ἀνθρωποειδῆ, ἃ δὲ πτερωτά, ἃ δὲ φωνήεντα, ἃ δὲ ἡμίφωνα, <ἃ δὲ ἄφωνα>.

Τούτων δὲ οὕτως ἐχόντων, ἡγεμονικὰ μέν ἐστιν ♈ ♌ ♐· εἴρηται δὲ ἡγεμονικὰ, ἐπεὶ Ἡλίου καὶ Διὸς ταῦτα λέγεται εἶναι, φανερὸν δὲ ὅτι
10 οὗτοι τῶν λοιπῶν ἀστέρων ἡγοῦνται. παρηγεμονικὰ δὲ ♎ ♒ ♓. παρηγεμονικά δὲ λέγεται ταῦτα, ἐπεὶ Κρόνου καὶ Ἑρμοῦ τυγχάνει, οὗτοι δὲ Ἡλίου καὶ Διὸς ἥττονες τῇ δυνάμει ὑπάρχουσι· ὑποτακτικὰ δὲ τὰ θηλυκά ♉ ♋ ♍ ♏ ♑ ♓, ἐπεὶ οἱ ἔχοντες ἐν αὐτοῖς τοὺς φωστῆρας ἐπὶ τῆς γενέσεως μὴ ὄντας κεκεντρωμένους ἢ δορυφορουμένους
15 ὑπὸ τῶν ἀγαθοποιῶν, ὑποτεταγμένοι δεσπόταις καὶ δυστυχεῖς καὶ πένητες ἔσονται· χερσαῖα δὲ ♈ ♉ ♎ ♌ ♍ ♒ ♏. ἐπὶ γὰρ τῶν καθολικῶν συμπτωμάτων αἱ τοῦ Ἡλίου καὶ τῆς Σελήνης ἐκλείψεις ἐν τούτοις ἀποτελούμεναι, ἔτι δὲ καὶ αἱ φάσεις τῶν πλανήτων καὶ οἱ στηριγμοὶ περὶ τὰ χερσαῖα ζῷα σημαίνουσιν τῶν μελλόντων ἀγαθῶν ἢ φαύλων συμβή-
20 σεσθαι τὰς ποιότητας· (f. 94r) ὁμοίως καὶ τὰ ἔνυδρα περὶ θαλάσσας καὶ ποταμοὺς καὶ λίμνας καὶ τοὺς ἐν αὐτοῖς γιγνομένους ἰχθύας.

Ἵνα δὲ μὴ καθ' ἕκαστον εἶδος λέγοντες τὰ τοιαῦτα μακρηγορήσωμεν, ὑποκείσθω δὴ δι' ὑποδείγματος σαφηνίσαι ἡμᾶς τὸ λεγόμενον· οἷον ὅταν σκεπτώμεθα τὸν περὶ ἀξίας λόγον, τύχῃ δὲ Κριῷ ἢ Λέοντι ἢ Τοξότῃ
25 ὡροσκοπούντων αὐτῶν ἢ μεσουρανούντων ὑπὸ τῶν τῆς αἱρέσεως δορυφορουμένων ἀστέρων, βασιλικὰς καὶ ἡγεμονικὰς ἀξίας ἀποτελοῦσιν, τοῦ παρηγεμονικοῦ τριγώνου οὕτως τοὺς ἀστέρας ἔχοντος τὸ τῆς ἀξίας εἶδος ἐπὶ τὸ ἔλαττον τρέποντος, τοῦ δὲ ὑποτακτικοῦ ἔτι μᾶλλον. εἰς δὲ τὸν περὶ γάμου τόπον παρατηρητέα τὰ λάγνα καὶ καθάρια, εἰς δὲ τὸν περὶ
30 τέκνων τὰ πολύγονα, εἰς δὲ τὸν περὶ σίνους τὰ κυρτοειδῆ καὶ λεπρώδη καὶ αἰνιγματώδη· πρὸς γὰρ τοὺς σχηματιζομένους ἀστέρας ἀνίασιν ἢ ἐπιτείνουσιν τὰ δηλούμενα, καὶ τῶν ἄλλων δηλαδὴ κατὰ τὸ ἀνάλογον τῆς ὀνοματοποιΐας ἐφαρμοζομένων τῷ τε καθολικῷ εἴδει καὶ τῷ γενεθλιακῷ καὶ ἔτι τῷ περὶ καταρχῶν. ἔνυδρα δὲ ἐκλήθησαν ὅσα ἐν
35 ὕδασιν ἢ παρ' ὕδασιν ἢ μέρος τι ὕδατος ἔχουσιν ♑ ♋ ♑ ♒ ♓· ἐν ὕδασιν μὲν ♑ ♋, ὑπο μέρους δὲ ♑ καὶ ♒· ♑ μὲν διὰ τὸ οὐραῖον· ♒

1 πολύγωνα ... ὀλιγόγωνα 2 ἄγωνα cod. 4 κοινονικά cod. ἐνιότε cod. λατρώδη vocabulum novum cf. p. 166, l. 24. 6 φωνίεντα cod. 11 τυγχάνειν cod. 16 in mrg. verba χερσαία (sic) ... (σκορπ.ος) repetuntur. m. prima. 19 In mrg. m. prima ἔνυδρα (ἰχθύες, καρκίνος· ἐπὶ μέρους δὲ αἰγόκερως, ὑδροχόος καὶ τοξότης· ὁ τοξότης ἔσχατος (omnia signis notata). 23 σκεπτόμεθα cod. 24 λόγον] τόπον coni Kroll. 26 in mrg. δίδυμοι, ζυγός, ὑδροχόος (signis not.). 29 παρατηρηταῖα cod 30 πολύγωνα cod. 34 τῷ] τὸ cod.

amphibious, some prolific in seed, some prolific in offspring, some with few offspring, some barren, some lustful, some clean, some enigmatic, some monstrous, some hump-backed, some dismembered, some four-footed, some of double nature, some with extra limbs, some gregarious, some two-colored, some epileptic, some causing softness, some weak-eyed, some convulsive, some servile, some bestial, some human-like, some winged, some vocal, some semi-vocal, <some voiceless>.

These things being so, the ruling ones are those which have been mentioned; they are called ruling because these are said to belong to the Sun and Jupiter, and it is clear that these lead the rest of the stars. The sub-ruling ones, however, these are called sub-ruling because they belong to Saturn and Mercury, and these are inferior in power to the Sun and Jupiter. The subservient ones are the feminine ones, because those who have the luminaries in them at birth that are not angular or attended by the benefic planets will be subject to masters and will be unfortunate and poor. The terrestrial ones are those in which the eclipses of the Sun and Moon occurring in these signs, and furthermore the phases of the planets and their stations, signify among terrestrial creatures the qualities of the good or bad things that are to come; likewise the aquatic ones signify matters concerning seas and rivers and lakes and the fish that are born in them.

So that we may not speak at length by treating each type individually, let it be set down for us to clarify the matter under discussion by means of an example; for instance, when we examine the account concerning dignity, and it happens that Aries or Leo or Sagittarius are rising or culminating, attended by the bodyguard stars of the sect, they produce royal and commanding dignities, while the para-ruling triangle thus having the stars turns the type of dignity toward the lesser degree, and the subordinate triangle even more so. For the topic concerning marriage, one must observe the lustful and chaste signs; for the topic concerning children, the prolific ones; for the topic concerning injury, the hump-backed, scaly, and enigmatic ones — for the figures formed by the planets either alleviate or intensify the matters indicated, with the rest clearly being applied in analogous fashion by naming to the universal type, the natal type, and further to the type concerning inceptions. Those were called aquatic which are in water or near water or have some part of water: in water , partly and on account of the tail and

1 πολύγωνα ... ὀλιγόγωνα 2 αγωνα cod. 4 κοινονικά cod. ἐνιότε cod. λατρώδη vocabulum novum cf. p. 166, l. 24. 6 φωνίεντα cod. 11 τυγχάνειν cod. 16 in mrg. verba χερσαία (sic) ... (σκορπίος) repetuntur. m. prima. 19 In mrg. m. prima ἔνυδρα ἰχθύες, καρκίνος· ἐπὶ μέρους δὲ αἰγόκερως, υδροχόος καὶ τοξότης· ὁ τοξότης ἔσχατος (omnia signis notata). 93 σκεπτόμεθα cod. 24 λόγον τόπον coni. Kroll. 26 in mrg. δίδυμοι, ζυγός, υδροχόος (signis not.). 29 παρατηρηταῖα cod. 30 πολύγωνα cod. 34 τῷ] τὸ cod.

διὰ τὸ ὑπ' αὐτῶν ἐκχεῖσθαι τὸν Ἠριδανὸν ποταμὸν, ♐ δὲ διὰ τὴν Ἀργῶ τὸ πλοῖον καὶ τὸ ὑποκείμενον πέλαγος. ἀμφίβια δὲ ♋ καὶ ♑. πολύσμερμα δὲ ὅσα πολλὴν ἔχει τὴν τοῦ σπέρματος ἀπόκρισιν οἷον ♈ ♉ ♐· πολύγονα δὲ ὅσα πολλὰ γεννᾶ ♋ ♍ ♐. ὀλιγόγονα δὲ ὁ Τοξότης **. ἄγονα δὲ καὶ στεῖρα ταῦτα· ♍ ♑ ♒· λέγεται δὲ καὶ ὁ ♌ διὰ τὸ μονοτεκεῖν. λάγνα δὲ καὶ ἀσελγῆ καὶ ἀδιάφορα περὶ τὰς μίξεις ♈ ♉ ♌ ♍ ♑ ♐. καθάρια δὲ ♊ ♍ ♎ ♒. αἰνιγματώδη δὲ ♐ ♑· ἔνιοι δὲ προστιθέασιν τούτοις καὶ ♋ ♉ καὶ ♍. τερατώδη δὲ ♐ καὶ ♋ ♍ ♑. κυρτοειδῆ δὲ ὅσα κεκύρτωται ♐ ♋ ♍. μελεοκοπούμενα δὲ ♈ ♉ ♋ ♌ ♍ ♐ ♑ καὶ ♐. τετράποδα δὲ ♈ ♉ ♌ ♐. διφυῆ δὲ ὅσα δύο φύσεις ἔχει οἷον ♐ ♑ ♐· [αἷς] ἔνιοι καὶ Ζυγὸν διφυῆ λέγουσιν διὰ τὸ βαστάζειν τι. περισσομελῆ δὲ καὶ τοῖς ἀκροτηρίοις πλεονάζοντες ♋ καὶ ♍. κοινωνικὰ δὲ ♊ ♍ ♐· δίσωμα γὰρ ὄντα κατὰ φύσιν τὴν τῶν δυοῖν σωμάτων σύμφωνον κοινωνίαν [παρέσχεται] παρέχουσιν. δίχρωμα δὲ τὰ ἰχθυακά, ἐπεὶ οἱ ἔχοντες ἐν αὐτοῖς τὴν Σελήνην ἢ τὸν ὡροσκόπον ἀλφοῖς ἢ λέπραις ἢ φακοῖς ἢ λειχῆσι ἁλίσκονται· εἰσὶν δὲ τὰ λεχθέντα ἰχθυακὰ ♐ ♋ ♍, ἀπο μέρους δὲ καὶ ♑. ταῦτα δὲ λέγεται καὶ λεπρώδη διὰ τὸ ἔχειν λεπίδας, διὸ σὺν αὐτοῖς τέτακται ὁ ♍. ἀσθενόφθαλμα δὲ *** ♌ ♎ ♐ ♈ ♋. σπαστικὰ δὲ εἴρηται διὰ (f. 94v) τὸ τοὺς ἔχοντας ἐν αὐτοῖς τὴν Σελήνην ὡς ἐπὶ τὸ πλεῖστον σπαστικοὺς εἶναι καὶ πολυκινήτους ἢ ὅτι ταῦτα πολυκίνητα. ἐπιληπτικὰ δὲ καὶ μανιώδη ♉ ♌ ♍ ♐. μαλακοποιὰ δὲ Ταύρου τὰ ἔσχατα καὶ ὀσφὺς καὶ Λέοντος τὰ ἔσχατα καὶ Σκορπίου τὸ κέντρον καὶ τὸ Τοξότου ὡς ἐπὶ τῷ Αἰγόκερῳ τὰ ἔσχατα. λατρώδη δὲ ♑ ♐ ♈ ♉· καλεῖται δὲ λατρευτικὰ διὰ τὸ μὴ ὀρθὰ ἀνατέλλειν ἀλλὰ τὸ πλεῖστον μέρος ἔχειν ἐκτὸς τοῦ ζῳδιακοῦ κύκλου καὶ οἱονεὶ ἀποφεύγειν· ἔνιοι δὲ ἔφασαν διὰ τὸ ὡς ἐπὶ τὸ πλεῖστον τοὺς ἐν τοῖς ζῳδίοις ἔχοντας τὴν Σελήνην ἢ τὸν ὡροσκόπον λατρώδεις μᾶλλον εἶναι καὶ ἀνελευθέρους καὶ ὡσανεὶ κόλακας τῷ ἔθει· τὴν αὐτὴν δὲ οὕτως ἔχει τάξιν τοῖς λατρώδεσι καὶ ὁ ♌ καὶ ὁ ♋ καὶ ὁ ♍. θηριώδη δὲ ♉ ♌ ♍. ἀνθρωποειδῆ δὲ ♊ ♍ ♎ ♒· ♐ δὲ ἀπὸ μέρους διὰ τὸ ἀνθρώπειον σῶμα. πτερωτὰ δὲ ♍ ♐ ♐· διὸ μάλιστα συμβέβηκεν τοὺς γεννωμένους περὶ τούτους τοὺς τόπους γενέσθαι ὀρνιθοθήρας, ὀρνεοτρόφους, ἰξευτάς· γίνονται δὲ καὶ δρομεῖς ταχεῖς πτεροῦ δίκην κινούμενοι. φωνήεντα δὲ ♊ ♍ ♎ ♒, ἐπεί ἐστιν ἀνθρωποειδῆ· ἔνιοι δὲ καὶ Τοξότην προσλαμβάνονται. ἡμίφωνα δὲ ♈ ♉ ♌ ♑ ἐπεὶ φωνὴν μὲν ἔχει ἄναρθρον δὲ καὶ ἄσημον. ἄφωνα δὲ ♋ ♍ ♐, φωνὴν γὰρ οὐ κέκτηνται ταῦτα. [F. C.]

1 υπαυτοὺς (*sic*) cod. ιριδανὸν (*sic*) cod. 2 melius Ἀργώ. 4 πολύγωνα cod. πολὰ. ὀλιγόγωνα (*sic*). 5 ὁ το ♐ cod., videntur alia signa deesse. Cf. Max. ed. Ludw., p. 108, 22 [Boll]. ἄγωνα cod. στῆρα cod. 11 αἷς seclusi. 13 δίσσωμα cod. 14 παρέσχεται secl. 15 ἰχθυακά verbum novum. 16 λιχῆνες cod. 19 lacunam signavi. Cf. supra p. 147, 15, et Max., p. 109, 13 [Boll]. 23 ὡς ἔτι τοῦ αἰγοκέρωτος? 26 ἐκτὸς corr Kroll, τὸ cod, οἱονὶ cod. 29 ὡσανὶ cod. λατρώδευσι cod. 32 γεννομένους cod. 33 ἠξευτὰς cod. 36 ἄναρθον cod. ἄσιμον cod.

because the river Eridanus is poured out by them, and the other because of the Argo, the ship, and the sea lying beneath it. Amphibious are & and . Prolific in seed are those that have a great secretion of seed, such as sto 8 p. Prolific in offspring are those that generate many 5 m. x. Few in offspring is Sagittarius **. Barren and sterile are these: m > · and also is called such because it gives birth to one at a time. Lustful, licentious, and indifferent regarding intercourse are sto θΩ X 2. Pure is ν. Enigmatic are o δ; some add to these also 6 8 and m. Monstrous are χ and 6 m. X. Hump-shaped are those that are curved: χ 6 m. Those that are cut limb from limb are sto θρΩ % and χ. Four-footed are Ω . Two-natured are those that have two natures, such as X · [ais] some also call Libra two-natured because it carries something; having supernumerary limbs and exceeding in extremities – and m. Communal are ν ν · for being double-bodied by nature, they provide the harmonious community of two bodies. Two-colored are the fish signs, since those who have the Moon or the horoscope in them are afflicted with white spots, leprosy, freckles, or lichen; and the said fish signs are χ 5 m, and in part also . These are also called leprous because they have scales, which is why m is classed together with them. Weak-eyed are * * * Ω Ω . Convulsive are said to be so because of (f.94) the fact that those who have the Moon in them are for the most part convulsive and prone to much movement, or because these signs themselves are characterized by much movement. Epileptic and frenzied are 82. Softening are the last degrees of Taurus and the loins, and the last degrees of Leo, and the sting of Scorpio, and Sagittarius as regards the last degrees toward Capricorn. Servile is called θ; it is called servile because it does not rise upright but has the greater part of itself outside the Zodiac circle and as it were flees away; some however said it was because for the most part those who have the Moon or the horoscope in these signs tend to be more servile, ignoble, and accustomed to flattery; and the same rank among the servile signs belongs also to δ, and to &, and to m. Bestial are 8 2 m. Human in form is ; and in part also, because of the human body. Winged are τ ά χ, which is why it has especially come about that those born under these regions become fowlers, bird-keepers, and fowlers with lime; they also become swift runners, moving after the fashion of a wing. Vowel-bearing are νὰ τ αν and, since they are human in form; some also include Sagittarius. Half-voiced is 82 % since it has a voice but one that is inarticulate and indistinct. Voiceless are 5 m X, for these possess no voice. [F. C.]

1 υπαυτούς ("ic) cod. ιριδανόν (sic) cod. 2 melius 'Αργώ. 4 πολύγωνα cod. πολά. ολιγόγωνα (sic). 5 ὁ το ῇ cod., videntur alia signa deesse. Cf. Max. ed. Ludw.. p. 108, 22 [Boll. άγωνα cod. στήρα cod. 11 αἷς seclusi. 13 δίσσωμα cod. 14 παρέσχεται secl. 15 ιχθυακά verbum novum. 16 λιχήνες cod. 19 lacunam signavi. Cf. supra p. 147, 15, et Max., p. 109, 13 [Boll]. 23 ὡς ἔτι τοῦ αἰγοκέρωτος ? 26 ἐκτὸς corr Kroll, το cod, olovi cod. 24 ὡσανl cod. λατρώδευσι cod. 32 γεννομένους cod. 33 ἠξευτάς cod. 36 αναρθον cod. ἄσιμον cod.

F. 130r. Excerptum acephalum de locis[1].

... μέθοδον τῆς τῶν κλήρων εὑρέσεως· φέρε οὖν ταύτην παραδώσομεν· καὶ πρῶτόν γε ἀρξόμεθα ἀπὸ τοῦ κλήρου τῆς τύχης, ἐπειδὴ μᾶλλον αὕτη ἡ θεὸς συγγενεστέρα τοῖς τῇδε πέφυκεν, αὔξουσα καὶ μειοῦσα τὰ πράγματα, ὅθεν καὶ τῇ Σελήνῃ αὐτὴν ᾠκείωσεν ὁ θειότατος
5 ἐκεῖνος Ἑρμῆς Φιβὶ ὁ Τρισμέγιστος· εἶτα μετὰ ταύτην τὸν τοῦ ἀγαθοῦ δαίμονος, ἐπειδὴ ἤθη ψυχῆς καὶ φρόνησιν καὶ προαίρεσιν ἐκ τούτου δυνάμεθα γινώσκειν, ὥσπερ ἐκ τῆς τύχης περὶ τοῦ σώματος καὶ τῶν περὶ τὸ σῶμα· περὶ ταῦτα δὲ μάλιστα ἡ μεγίστη μαντεία καταγίνεται τοῦ γνῶναι ἤθη ψυχῆς καὶ διαγωγὴν σωμάτων, ταὐτὸν δὲ εἰπεῖν πῶς
10 μὲν ψυχὴ πολιτεύεται κατὰ τὸν τῇδε κόσμον ἄνωθεν ἐλθοῦσα, πῶς δὲ τὸ σῶμα καὶ τὰ περὶ τὸ σῶμα καὶ ἁπλῶς εἰπεῖν πάντα τὰ οὐκ ἐφ' ἡμῖν ὑπαντήσει. τούτου χάριν πρὸ πάντων τῶν κλήρων τὸν τοῦ δαίμονος καὶ τῆς τύχης κλῆρον ζητητέον· ἀλλὰ μὴν καὶ ἑτέραν αἰτίαν εἶπε ὅτι διὰ τοῦτο τὸν τοῦ δαίμονος καὶ τῆς τύχης κλῆρον δεῖ προεκβαλεῖν,
15 ἐπειδὴ ἀπὸ τούτων καὶ τοὺς ἄλλους πάντας ἐκβάλλομεν· οὐκ ἠδυνάμεθα οὖν τούτων μὴ ἐκβληθέντων τοὺς λοιποὺς ἐκβαλεῖν. ἐπεὶ τοίνυν ταῦτα καλῶς εἴρηται, ἔλθωμεν ἐπὶ τὸ προκείμενον καὶ ζητήσωμεν τὴν μέθοδον δι' ἧς ὁ κλῆρος τῆς τύχης ἐκβάλλεται.

Δεῖ γὰρ σκοπεῖν ἐν ποίῳ ζῳδίῳ καὶ ἐν ποίᾳ μοίρᾳ ὑπῆρχεν ὁ Ἥλιος
20 κατὰ τὸν καιρὸν τῆς γενέσεως ἢ ἁπλῶς εἰπεῖν ἐπὶ παντὸς ἐγχειρουμένου πράγματος, ὡσαύτως δὲ καὶ ἐν ποίῳ ζωδίῳ καὶ ποίᾳ μοίρᾳ ὑπῆρχεν ἡ Σελήνη, πρὸς τούτοις δὲ καὶ ὁ ὡροσκόπος ἐν ποίῳ ζῳδίῳ ὑπῆρχεν καὶ ἐν ποίᾳ μοίρᾳ. καὶ ὅταν ταῦτα εὑρεθῇ, εἰ μὲν ἡμερινή ἐστιν ἡ γέννησις, τηνικαῦτα μετρεῖν τὸ ἀπὸ Ἡλίου μέχρι τῆς Σελήνης διάστημα τῶν μοι-
25 ρῶν· εἶτα τούτῳ τῷ ἀριθμῷ τῷ εὑρεθέντι ἐν τῷ διαστήματι προσπλέκειν τὸν ἀριθμὸν τὸν εὑρεθέντα ἐπὶ τοῦ ὡροσκόπου· εἶτα οὗτος ἀπολύειν ἀπὸ τοῦ ὡροσκόπου δίδοντα ἑκάστῳ ζῳδίῳ μοίρας λ' καὶ σκοπεῖν ἐν ποίῳ ζωδίῳ καταλήξει ὁ ἀριθμὸς ὁ εὑρεθεὶς καὶ ἐν ποίᾳ μοίρᾳ καὶ ἐκεῖσε λέγειν εἶναι τὸν κλῆρον τῆς τύχης· ὑποδείγματος

1 παραδόσωμεν cod. 3 τίδε cod. 4 οἰκείωσεν cod. 5 Cf. supra p. 148, 13. Ἑρμὴν φιβὶ τὸν τρισμεγίστον (*sic*) cod. Post ταύτην verbum deesse vid. 6 τύχης cod., corr. Kroll. προέρεσιν cod. 7 γινόσκειν cod. 8 μαντία cod. 9 τύχης cod. 10 τύχη cod., corr. Kroll. τίδε cod. 12 χάρην cod. 14 προ ἐκβαλλεῖν cod. 15 ἐκβάλωμεν cod. 16 ἐκβαλλεῖν. 20 κατὰ] καὶ cod. 21 ὑπείρχεν cod. 25 τοῦτο cod. 26 οὕτως coni. Kroll. 28 καταλίξει cod. 29 ἐκεῖσαι cod.

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[1] Excerpti longioris, titulo et principio carentis, initium finemque describenda curaveram ut auctoris nomen eruere possem. Nec spes omnino me fefellit, nam eadem fere quae Paulus Alexandrinus in *Isagoge*, Witebergae a. 1588 edita, I, 1r ss., praebet cod. Laurentianus, qui tamen interdum ab eo discrepat vel etiam plenior est. Nec, cum Paulus illa ex Hermetis Panareto se hausisse ipse profiteatur, satis constat utrum excerptum Laurentianum ab eodem fonte derivatum sit an, quod verisimilius videtur, byzantinus quidam astrologus ex Paulo scholiisque ad Paulum — fortasse Heliodori — saturam confecerit.

F. 130. ACEPHALOUS EXCERPT ON LOTS.

...the method of finding the lots; come then, let us transmit this; and first we shall begin from the lot of Fortune, since this goddess is more naturally akin to things here below, increasing and diminishing affairs, whence also the most divine Hermes Phibis the Thrice-Greatest assigned her to the Moon; then after this the lot of the Good Daimon, since from this we are able to know the characters of the soul, its prudence and purpose, just as from Fortune we learn about the body and the things concerning the body; and it is chiefly about these that the greatest art of divination is occupied — to know the characters of the soul and the conduct of bodies, which is to say how the soul governs itself in this world here below after descending from above, and how the body and the things concerning the body, and in a word all things that are not in our power, will come to meet us. For this reason, before all the lots, the lot of the Daimon and of Fortune must be sought; and indeed he stated another reason as well, saying that the lot of the Daimon and of Fortune must be cast first because from these we also derive all the others; we could not, then, if these were not cast first, derive the remaining ones. Since, therefore, these matters have been well stated, let us come to the matter at hand and seek the method by which the lot of Fortune is derived.

For one must examine in which Sign and in which degree the Sun was at the time of birth, or, to speak generally, at the beginning of any undertaking, and likewise in which Sign and in which degree the Moon was, and in addition to these, in which Sign and in which degree the Ascendant was. And when these have been found, if the birth is by day, then one must measure the distance in degrees from the Sun to the Moon; then to this number found in the interval one must add the number found for the Ascendant; then this is to be released from the Ascendant, assigning 30 degrees to each sign, and one must observe in which sign the number found will end and in which degree, and there declare the Lot of Fortune to be. 1 παραδόσωμεν cod. 3 τίδε cod. 4 οἰκείωσεν cod. 5 Cf. supra p. 148, 13. Ἑρμὴν φιβὶ τὸν τρισμεγίστον (sic) cod. Post ταύτην verbum deesse vid. 6 τύχης cod., corr. Kroll προέρεσιν cod. 7 γινόσκειν cod. 8 μαντία cod. 9 τύχης cod. 10 τύχη cod., corr. Kroll. τίδε cod. 12 χάρην cod. 14 προ ἐκβαλλεῖν cod. 15 ἐκβάλωμεν cod. 16 ἐκβαλλεῖν. 20 κατά] καὶ cod. 21 ὑπείρχεν cod. 25 τοῦτο cod. 26 οὕτως coni. Kroll. 28 καταλίξει cod. 29 ἐκεῖσαι cod.

· I had taken care to transcribe the beginning and end of a longer excerpt, lacking both title and opening, in order to be able to identify the author's name. Nor did my hope altogether deceive me, for the Laurentian codex offers nearly the same material as PAULUS ALEXANDRINUS in his Isagoge, edited at Wittenberg in 1588, I, 1r ff., though it sometimes diverges from him or is even fuller. Nor, since Paul himself professes to have drawn those passages from Hermes Panaretus, is it sufficiently established whether the Laurentian excerpt is derived from the same source, or whether — as seems more probable — some Byzantine astrologer compiled a miscellany from Paul and the scholia on Paul, perhaps those of Heliodorus.

χάριν ἔστω ὁ Ἥλιος Διδύμων μοίρᾳ ιβ', ἡ δὲ Σελήνη Ὑδροχόου μοίρᾳ κη', ὁ δὲ ὡροσκόπος Ζυγοῦ μοίρᾳ ι' ἐπὶ ἡμερινῆς γεννήσεως· ἐνταῦθα τὸ ἀπὸ <τοῦ> Ἡλίου ἐπὶ τὴν Σελήνην μετρῶ διάστημα, ἐπειδὴ ἡμερινή ἐστιν ἡ γέννησις· λαμβάνω (f. 130ᵛ) οὖν τῶν μὲν Διδύμων ιβ' ὅθεν ἦν ὁ Ἥλιος· τοῦ δὲ Ὑδροχόου κη' ἔνθα ἦν ἡ Σελήνη· γίνονται μοῖραι μ'. εἶτα τὰ διὰ μέσου ζῴδια ψηφίζω ἀνα λ'· εἰσὶν δὲ ἑπτὰ ἀναμεταξὺ Διδύμων καὶ Ὑδροχόου· ἑπτάκι λ' σι'· προσμίγνυμι καὶ τὰ τῶν ζῳδίων ἐν οἷς ἦσαν ὁ Ἥλιος καὶ ἡ Σελήνη· γίνονται σν'. προσμίγνυμι καὶ τὰ τοῦ ὡροσκόπου μόρια ι', γίνονται πάντα σξ'. λοιπὸν ἐκβάλλω ἀπὸ τοῦ ὡροσκόπου αὐτοῦ, τῷ ὡροσκόπῳ διδοὺς πρῶτον λ'· φημὶ δὴ Ζυγῷ καὶ τοῖς ἐφεξῆς ἀπὸ λ' μέχρι Ταύρου· ὀκτάκι γὰρ λ' σν'· λοιπὸν κ'. ταῦτα δίδωμι τοῖς Διδύμοις· καὶ λέγω ὅτι ὁ κλῆρος τῆς ἀγαθῆς τύχης ἐστὶν ἐν Διδύμων μοίρᾳ κ'. λοιπὸν θεωρῶ οἱ Δίδυμοι πῶς διάκειται· ἆρα κέντρου τόπον ἐπέχουσιν, οἷον ἀναφορὰς, ἢ ἐκεῖ τίς ἐστιν τῶν ἀγαθοποιῶν ἀστέρων, καὶ τὰ ἄλλα ἅπαντα, ἅπερ ἐν τῇ πινακικῇ ἐπισκέψει παραδίδοται· καὶ οὕτως ἀποφαίνομαι περὶ τῶν κατὰ τὸ σῶμα ἢ περὶ τὸ σῶμα μελλόντων συμβαίνειν· καὶ ταῦτα μὲν ἐπὶ ἡμερινῆς γενέσεως etc. . . . . .

F. 132ʳ. Εἰκότως δὲ τοὺς πρώτους ἑπτὰ κλήρους τοὺς καθωλικοὺς, λέγω τοὺς τῶν ζ' ἀστέρων, ὁ θειότατος Ἑρμῆς τοιούτοις ὀνόμασι προσηγόρευσεν, ὀνομάσας τὸν μὲν τῆς Σελήνης τύχην, τὸν δὲ τοῦ Ἡλίου δαίμονα καὶ τὰ ἑξῆς. ἐπειδὴ καὶ τῇ φύσει ἡ μὲν Σελήνη τύχη καθέστηκεν, ὁ δὲ Ἥλιος δαίμων καὶ ἡ Ἀφροδίτη ἔρως, ὁ δὲ τοῦ Ἑρμοῦ ἀνάγκη, ὁ δὲ τοῦ Ἄρεως τόλμα, ὁ δὲ τοῦ Διὸς νίκη, ὁ δὲ τοῦ Κρόνου νέμεσις· ὁ δὲ ὡροσκόπος τούτων ἀνὰ μέσον βραβεύει βάσις καθεστὼς τοῦ παντὸς κόσμου, ἐπειδὴ τὸ γενόμενον ἀπ' αὐτοῦ τὴν ζωὴν ἕλκει πρῶτον, ὡσαύτως δὲ καὶ πᾶν πράγμα ἐξ αὐτοῦ ἔχει τὴν καταρχήν. καὶ ἡ μὲν τύχη σημαίνει τὰ περὶ τοῦ σώματος ἅπαντα καὶ τὰς κατὰ τὸν βίον πράξεις, κτήσεώς τε καὶ δόξης καὶ προεδρίας δηλωτικὴ καθέστηκεν. ὁ δὲ δαίμων ψυχῆς καὶ τρόπου καὶ φρονήσεως καὶ δυναστείας πάσης κύριος τυγχάνει, ἔσθ' ὅτε δὲ καὶ περὶ πράξεων λόγους συνεργεῖ. ὁ δὲ ἔρως σημαίνει τὰς ὀρέξεις καὶ τὰς ἐπιθυμίας τὰς κατὰ προαίρεσιν γινομένας, φιλίας τε καὶ χάριτος παραίτιος καθέστηκεν. ἡ δέ γε ἀνάγκη συνοχὰς τε καὶ ὑποταγὰς καὶ μάχας καὶ πολέμους, ἔχθρας τὲ καὶ μῖσος, καὶ καταδίκας, καὶ τὰ ἄλλα πάντα <τὰ> τοῖς ἀνθρώποις συμβαίνοντα βίαια πράγματα ποιεῖ· ἡ δὲ τόλμα θρά-

2 γενέσεως cod. 3 τοῦ omis cod. 6 ψιφίζω cod. 7 προσμίγνοιμι cod. 8 προσμίγνοιμι. 11 ἀπὸ] ἀνὰ corr. Kroll. ταύρω cod. 12 δίδομι cod. 13 δίδιμοι. 18 Haec paene ad verbum in Paulo Alexandrino, I, 2ᵛ, l. 17 sqq. inveniuntur. Vide Rhetorii quoque cap. 47, supra p. 160. εἰκώτος cod. πρώτους] πρὸ τῆς cod. 23 καθέστικεν cod. ac sic 11, 15, 19 etc. δαίμον cod. 26-27 ἐπειδὴ . . . καταρχήν omis. Paulus. 28 ἡ] εἰ cod. περὶ Paulus : ἐπὶ cod. 29 κτήσεως Paulus : κτίσεως cod. προσεδρίας cod. et Paulus. 30 δαίμον cod. 31 πραξέως λόγον Paulus. 35 τὰ ex Paulo suppl., abest in Rhetorio. 36 ἐν γέννᾳ ante ποιεῖ add. Paulus.

Let the Sun be at the 12th degree of Gemini, the Moon at the 28th degree of Aquarius, and the Ascendant at the 10th degree of Libra, for a diurnal birth. Here I measure the distance from the Sun to the Moon, since the birth is diurnal. I therefore take the 12 degrees of Gemini, where the Sun was, and the 28 degrees of Aquarius, where the Moon was; the result is 40 degrees. Then I count the intermediate signs at 30 degrees each; there are seven signs between Gemini and Aquarius: seven times 30 equals 210. I add also the degrees of the signs in which the Sun and Moon were; the total comes to 250. I add also the 10 degrees of the Ascendant; the total of everything is 260. Next I project from the Ascendant itself, giving the Ascendant first 30 degrees; I say, then, to Libra and the signs following from 30 degrees up to Taurus, for eight times 30 equals 240; the remainder is 20 degrees. I assign these to Gemini, and I say that the Lot of Good Fortune is at the 20th degree of Gemini. Next I examine how Gemini is situated: whether they occupy the place of an angle, such as the Midheaven, or whether one of the benefic stars is there, and all the other things that are transmitted in the tabular examination; and in this way I make my pronouncement concerning what is about to happen regarding or around the body. And this applies to a diurnal birth, etc.

. . . . . .

G. 132. It is with good reason that the most divine Hermes designated the first seven lots, the universal ones — I mean those of the seven planets — with such names, calling the lot of the Moon "Fortune," that of the Sun "Daemon," and so on, since by their very nature the Moon has been established as Fortune, the Sun as Daemon, Venus as Eros, Mercury's lot as Necessity, Mars's lot as Boldness, Jupiter's lot as Victory, and Saturn's lot as Nemesis. The Ascendant acts as arbiter among these, being established as the foundation of the entire universe, since that which is born from it draws life first, and likewise every matter has its beginning from it. Fortune signifies everything concerning the body and the actions of daily life, and has been established as the indicator of acquisition, reputation, and precedence. The Daemon is the lord of the soul, character, wisdom, and all power; it sometimes also contributes to matters concerning one's actions. Eros signifies the appetites and desires that arise according to one's choice, and has been established as the cause of friendships and favor. Necessity brings about bonds, subjugations, conflicts and wars, enmities and hatreds, condemnations, and all other violent events that befall mankind. Boldness produces rash

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2 generation cod. 3 of the omis cod. 6 vote cod. 7 preview cod. 8 pro-nmignomi. 11 from corr. Kroll bull cod. 12 twin cod. 13 twin.n18 Haec paene ad verbum in Paulo Alexandrino, I, 2, 1. 17'sqq. inveniuntur. VidenRhetorii quoque cap. 47, supra p. 160. ikotos cod. first to cod.n23 made cod. ac sic 11, 15, 19 etc. demon cod. 26-27 because . . in principle Paulus. 28 or] εἰ cod. on Paulus : on cod. 29 acquisition Paulus : acquisition ncod. chair cod. et Paulus. 30 demon cod. 31 Paulus speech act.n35 ex Paulo suppl., abest in Rhetorio. 36 in genna ante which add. Paulus.

σους καὶ ἐπιβουλῆς καὶ ἰσχύος καὶ κακουργίας πάσης παραιτία καθέστηκεν. ἡ δὲ νίκη πίστεως καὶ ἐλπίδος ἀγαθῆς καὶ ἀγῶνος καὶ κοινωνίας πάσης, ἔτι δὲ καὶ ἐπιβολῆς καὶ ἐπιτυχίας παραιτία καθέστηκεν. ἡ δὲ νέμεσις δαιμόνων χθονίων καὶ τῶν κεκρυμμένων, ἀποδείξεώς τε καὶ
5 ἀλράνειας καὶ φυτῆς καὶ ἀπωλείας καὶ πένθους καὶ ποιότητος θανάτου παραιτία καθέστηκεν. ἡ δὲ βάσις, <ὃ> ἐστιν ὁ ὡροσκόπος, ζωῆς καὶ πνεύματος παραίτιος καθέστηκεν, ἐπειδὴ ἅμα τῷ γεννᾶσθαι πᾶν τὸ γινόμενον ἐκ τοῦ ἀέρος ἐπισπᾶται τὸ ζωτικὸν πνεῦμα ἐν τῇ <τῆς> σταλαγμαίας <ὥρας> ῥοπῇ <τῇ> κατὰ τὴν ἀποκύησιν τεταγμένῃ, ἥτις
10 ἐστὶν τῶν ὅλων δηλωτική. [F. C.]

F. 132r. Οἱ κλῆροι οὗτοι ἡμερινοί.

Κλῆρος ξενιτείας· ἀπὸ ♄ ἐπὶ ♂ — κλῆρος εὑρήματος· ἀπὸ ♄ ἐπὶ ♃ — κλῆρος κλοπῆς· ἀπὸ ☿ ἐπὶ ♂ — κλῆρος κληρονόμων ἀπὸ ♄ ἐπὶ ♀ — κλῆρος δανείων· ἀπὸ ☿ ἐπὶ ♄ — κλῆρος πράσεως· ἀπὸ ☿
15 ἐπὶ ☾ — κλῆρος μοιχείας· ἀπὸ ♀ ἐπὶ ♂ — κλῆρος γονέων· ἀπὸ ♂ ἐπὶ ☾ — κλῆρος δούλων· ἀπὸ ♂ ἐπὶ ☾ — κλῆρος θανάτου· ἀπὸ ♄ ἐπὶ ☾ — κλῆρος πραγματείας· ἀπὸ ♃ ἐπὶ ♄ — κλῆρος σίνους· ἀπὸ ♂ ἐπὶ ♄ κλῆρος ζωῆς *** — κλῆρος ἐχθρῶν· ἀπὸ ♀ ἐπὶ ☿ — κλῆρος πατρίδος· ἀπὸ ♄ ἐπὶ ♂ — κλῆρος ἔρωτος· ἀπὸ ♄ ἐπὶ ♃ — κλῆρος συνοχῆς·
20 ἀπὸ ♄ ἐπὶ ♂ — κλῆρος πράσεως· ἀπὸ ♄ ἐπὶ *.

Ἐπὶ νυκτερινῆς γεννήσεως τὸ ἐναντίον.

Κλῆρος ἐξουσίας ἀπὸ ♂ ἐπὶ ♄ — κλῆρος στρατείας ἀπὸ ♂ ἐπὶ ♃ — κλῆρος ἐπιθυμίας ἀπὸ ♃ ἐπὶ ♀ — κλῆρος κοινωνίας ἀπὸ ☿ ἐπὶ ♀ — κλῆρος νίκης ἀπὸ ♀ ἐπὶ ♂ — κλῆρος ἀρχῆς ἀπὸ ♃ ἐπὶ ♀ —
25 κλῆρος ἀγορασίας ἀπὸ ♀ ἐπὶ ☿ — κλῆρος ναυκληρίας ἀπὸ ♄ ἐπὶ ☿ — κλῆρος φίλων· ἀπὸ ☿ ἐπὶ ♀ — κλῆρος χωρίων· ἀπὸ ♄ ἐπὶ ☿ — κλῆρος τέχνης ἀπὸ ♂ ἐπὶ ☾ — κλῆρος βίου ἀπὸ ♀ ἐπὶ ♄ — κλῆρος βάσεων ἀπὸ τύχης ἐπὶ δαίμονα — κλῆρος ἀξιώματος ἀπὸ ♃ ἐπὶ ☉ — κλῆρος κριτηρίων ἀπὸ ♄ ἐπὶ ☿ — κλῆρος ἐκδημίας ἀπὸ ♂ ἐπὶ ☾ —
30 κλῆρος λύπης ἀπὸ ♄ ἐπὶ ♄.

1 καὶ ἐπιβουλῆς Paulus et Rhetorius : περιβολῆς (om. καὶ) cod. 2 ἀγόνος cod. 3 ἔτι τε cod. 4 νεμεσία δαίμον cod. ἀποδίξεως cod. 5 ἀνδρείας Paulus et Rhetorius. απολείας cod. ποιώτητος cod. 6 ὅ ex Paulo suppl. 7 παραιτία, Paulus, cf. 7. γενάσθαι cod. 8 γινόμενον Paulus : γενόμενον cod. ἐκ τοῦ πλέοντος (περιθέοντος coni. Kroll) ἀέρος ἀποσπᾶ Paulus. ἐν τῇ σταλαγμιέα τῆς ῥοπῆς κατὰ cod. : ἐπὶ τῆς σταλαγμιαίας τῆς ὥρας ῥοπῇ τῇ κατὰ Paulus. 14 Inc. f. 132r, cf. tabulam phototypicam in calce huius libri. 15 μοιχίας cod. 18 ζωῆς sq. lacuna dimid. versus in cod 20 ἐπὶ] signum deest. ☿ ἐπὶ ☿ cod. 21 γενήσεως cod. 29 κρητηρίων cod. ἐδήμιος cod., corr. Boll.

of plots and strength and all manner of evil wrongdoing has been established as a contributing cause. But Victory is established as a contributing cause of faith and good hope and contest and all fellowship, and further also of enterprise and attainment. And Nemesis has been established as a contributing cause of chthonic daemons and of hidden things, of exposure and helplessness and flight and destruction and mourning and the quality of death. And the Foundation, which is the Horoscope, has been established as a contributing cause of life and breath, since at the moment of birth every creature draws in from the air the vital breath at the moment of the drop of the <hour> appointed for the delivery, which is revelatory of all things. [F. C.]

G. 132. These lots are diurnal.

Lot of foreign travel: from ἢ to σ [illegible] Lot of discovery: from 5 to T [illegible] Lot of theft: from τ to σ [illegible] Lot of heirs: from [illegible] to 9 [illegible] Lot of loans: from ῇ to Δ [illegible] Lot of sale: from γ 45 to « - Lot of adultery: from ο to σ' - Lot of parents: from σ' to « - Lot of slaves: from δ' to ζ — Lot of death: from 5 to τ [illegible] Lot of business: from τ' to K1 - Lot of injury: from δ' to 5 Lot of life *** [illegible] Lot of enemies: from 9 to ῇ - Lot of homeland [illegible] from ἢ to γ - Lot of love: from 5 to Z" - Lot of confinement 20 from 5 to σ' - Lot of sale: from Θ to *.

For a nocturnal birth, the opposite.

Lot of authority: from δ' to Θ [illegible] Lot of military service: from δ' to 4 T→ lot of desire from T to 9 [illegible] lot of partnership from T to 9 – lot of victory from ῇ to σ' - lot of rulership from Z' to 2 - 25 lot of purchase from 9 to ῇ — lot of ship-captaincy from 5 to η [illegible] lot of friends: from ῇ to — lot of properties: from 5 to τ [illegible] lot of craft from δ' to τ — lot of livelihood from 9 to [illegible] lot of bases from Fortune to Daemon — lot of dignity from τ' to @ [illegible] lot of judgment from 5 to 8 - lot of travel abroad from δ' to [illegible] 30 lot of grief from ὅ to Θ.

1 and of plotting Paulus and Rhetorius : of encirclement (om. and) cod. 2 ἀγόνος cod. 3 ἔτι τε cod. 4 νεμεσία δαίμον cod. ἀποδίξεως cod. 5 ἀνδρείας Paulus and Rhetorius. απολείας cod. ποιύτητος cod. 6 8 supplied from Paulus. 7 παραιτία, Paulus, cf. 7. γενάσθαι cod. 8 γινόμενον Paulus : γενόμενον cod. ἐκ τοῦ πλέοντος (περιθέοντος conj. Kroll) ἀέρος ἀποσπά Paulus. ἐν τῇ σταλαγμιέα τῆς ροπῆς κατὰ cod. : ἐπὶ τῆς σταλαγμιαίας τῆς ὥρας ῥοπῇ τῇ κατὰ Paulus. 14 Inc. f. 132[illegible], cf. phototypic table at the end of this book. 15 μοιχίας cod. 18 ζωής sq. lacuna of half a line in cod 2) ἐπὶ] sign missing. ῇ ἐπὶ 3 cod.21 γενή-σεως cod. 29 κρητηρίων cod. ἐδήμιος cod., corr. Boll.

Ἄλλως οἱ κλῆροι κάλλιον.

Κλῆρος βίου ἀπὸ ♋ ἐπὶ ὡροσκόπον — κλῆρος κοινωνίας ἀπὸ ♑ ἐπὶ ♀ — κλῆρος δούλων ἀπὸ ♐ ἐπὶ ☾ — κλῆρος ζωῆς ἀπὸ ♑ ἐπὶ ♄ — κλῆρος πράσεως ἀπὸ ♋ ἐπὶ ♑ — κλῆρος γεωργίας ἀπὸ ♄ ἐπὶ ♀ — κλῆρος φίλων ἀπὸ ♑ ἐπὶ ♀ — κλῆρος δόξης ἀπὸ ♑ ἐπὶ ♀ — κλῆρος διαθήκης ἀπὸ ♐ ἐπὶ ♑. — κλῆρος πλούτου ἀπὸ ♑ ἐπὶ ♂ — κλῆρος εὐρωστίας ἀπὸ ♋ ἐπὶ τὸ μεσουράνημα — κλῆρος εὐφημίας ἀπὸ δύο μέρη εἰς ☾ Δ′ — κλῆρος ἐχθρῶν ἀπὸ ♄ εἰς ♂ — κλῆρος ἐγγυῶν ἀπὸ ♀ ἐπὶ ♂ — κλῆρος ἀγορασίας ἀπὸ ♂ ἐπὶ ♀ — κλῆρος πράσεως ἀπὸ ♀ ἐπὶ ♂ — κλῆρος τύχης Αἰγοκέρωτος ιζ′ Ἡλίου τριγωνοῦντος Ἑρμῆν Ἀφροδίτην. — κλῆρος δαίμονος Διδύμων κβ′ Διὸς ἑξαγωνοῦντος Ἥλιον, τετραγωνοῦντος * — κλῆρος νίκης Κριοῦ κβ′ Ἡλίου τριγωνοῦντος * — κλῆρος ἔρωτος, Διδύμων ιβ′ Ἑρμοῦ τετραγωνοῦντος Ἀφροδίτην — κλῆρος γάμου ἐπὶ Διὶ Ἄρεα τριγωνοῦντι — κλῆρος ξενιτείας Διδύμων ιγ′ Ἀφροδίτης ἤτοι Κρόνου ἑξαγωνοῦντος Ἄρεα.

Περὶ κλήρων πάντων τῶν ἀρχαίων.

Κλῆρος τύχης ἀπὸ ♋ ἐπὶ ☾ ἡμέρας, νυκτὸς δὲ ἀπὸ ☾ ἐπὶ ♋ καὶ μερίζω ἀπὸ ὡροσκόπου — κλῆρος δαίμονος ἀπὸ ☾ ἐπὶ ♋ ἡμέρας, νυκτὸς δὲ τὸ ἀνάπαλιν καὶ τὰ ἴσα ἀπὸ ὡροσκόπου· (f. 133ʳ) — κλῆρος βάσεως ἡμέρας ἀπὸ τύχης ἐπὶ δαίμονα. Sequuntur multa alia huiuscemodi. — Des. f. 133ᵛ πάντες οἱ προγεγραμμένοι κλῆροι μερίζονται ἀπὸ τοῦ ὡροσκόπου πλὴν τῶν σεσημειωμένων. [F. C.]

2 γεωργείας cod. 6 διαθίκης cod. 7 εὐροστείας cod. μεσουρανιμα cod. Signum ☾ Δ′ non capio. 8 ἐγγεῶν cod. 12 □ signum planetae requiritur. τριγωνοῦντος signa planetarum omis. cod. 14 ξενητείας cod. 19 ὁρωσκόπου cod. 20 τύχην cod. 22 πλὶν. σεσημιωμένων.

F. 140ᵛ. Ἐκ τῶν Εὐτοκίου ἀστρολογουμένων[1].

Ἀναγκαῖον ὑποδεῖξαι πῶς τε δεῖ ἐκτίθεσθαι τὴν τοῦ ἀναδιδομένου θέματος ψηφοφορίαν, τοσοῦτον ἀπὸ τῶν γενεθλιαλογουμένων προσλαβὼν ὅσον ἡ χρεία ἀπαιτεῖ πρὸς ὑπόμνησιν τοῦ ἀποτελοῦντος ἀνδρός, τουτέστιν τά τε τρίγωνα καὶ τοὺς οἴκους, ὑψώματά τε καὶ ταπεινώματα

2 ὑποδόξαι cod. 3 προσλαβὸν cod. 4 ἀπετεῖ cod, corr. ἀποστελοῦντος cod., corr. Kroll.

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[1] [Principium saltem huius tractatus edere visum est, mathematici haud ignobilis (cf. Heiberg, *Ueber Eutokios*, Jahrb. für class. Philol., Supplem. XI [1880], p. 357 sqq.), praesertim cum ex temporum notis p. 171, v. 4, quae cum anno 498-499 p. C. n. competunt, luculenter confirmetur Pauli Tannery sententia qui in *Bulletin des sciences mathématiques*, 2ᵉ série, VIII (1884), p. 317 sqq. contendit Eutocium non, ut credebant, saeculo sexto sed ante annum 480 natum esse. — F. C.]

Otherwise the lots are better.

Lot of life from @ to the Ascendant [redacted] lot of partnership from τ to ο – lot of slaves from ῇ to τ [redacted] lot of livelihood from Z' to 5 - lot of sale from ἢ to τ - lot of agriculture from 5 to ? - lot of friends from ψ̓ to 9 - lot of glory from Z' to 9 - lot of 6 testament from ὅ to τ. - lot of wealth from τ' to σ' - lot of robustness from @ to the Midheaven - lot of good repute from two parts to « Δ' [redacted] lot of enemies from 1 to σ' - · lot of guarantors from O to γ σ- lot of purchase from σ' to 9· lot of [redacted]le from σ· lot of sale from [redacted] · lot of sale from O to γ lot of fortune: Capricorn 17°, the Sun trining Mercury 40 and Venus. — lot of daemon: Gemini 22°, Jupiter sextiling the Sun, squaring * - lot of victory: Aries 22°, the Sun trining * — lot of desire: Gemini 12°, Mercury squaring Venus – lot of [redacted] marriage: with Jupiter, Mars trining — lot of foreign travel: Gemini 13°, Venus of Saturn sextiling Mars.45

On all the lots of the ancients.

The Lot of Fortune from the Sun to the Moon by day, but by night from the Moon to the Sun and I divide from the Ascendant — the Lot of the Daimon from the Moon to the Sun by day, by night the reverse, and equal parts from the Ascendant (f. 133r) — the Lot of Basis by day from Fortune to the Daimon. Sequuntur multa alia huiuscemodi. — [redacted]20 Des. f. 133 all the aforementioned lots are divided from the Ascendant except those that have been marked. [F. C.]

7 εὐροστείας cod.

2 γεωργείας cod. 6 διαθήκης cod. μεσουρανιμα cod. The sign (A' I cannot grasp. 8 ἐγγεῶν cod. 12 the sign of the planet is required. τριγωνοῦντος the signs of the planets are omitted. cod. 14 ξενητείας cod. 19 δρωσκόπου cod. 20 τύχην cod. 22 πλίν. of those marked.

G. 140. From the Astrological Works of Eutocius. It is necessary to show how one ought to set out the calculation of the nativity being presented, taking from the matters of genethlialogy only as much as the need requires for a reminder to the practitioner, that is, the trines and the houses, the exaltations and depressions, 2 ὑποδόξαι cod. 3 προσλαβόν cod. 4 ἀπετεῖ cod, corr. ἀποστελοῦντος cod., corr. Kroll.

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1 [It seemed worthwhile to publish at least the beginning of this treatise, by a mathematician of no small note (cf. Heiberg, Ueber Eutokios, Jahrb. für class. Philol., Supplem. XI [1880], p. 357 sqq.), especially since the chronological indicators at p. 171, v. 4, which correspond to the year 498–499 A.D., clearly confirm the opinion of Paul Tannery, who in Bulletin des sciences mathématiques, 2nd series, VIII (1884), p. 317 sqq. argued that Eutocius was born not, as was believed, in the sixth century, but before the year 480. — F. C.] [redacted]

καὶ ὅρια καὶ δεκανοὺς καὶ πρόσωπα καὶ μονομοιρίας· τοὺς δὲ κλήρους ὡς ἂν ἕκαστος βούληται, κατὰ τὴν παρ' ἕκαστα χρείαν ἐκτιθέσθω· ἔχει δὲ τὸ ὑπόδειγμα τοῦ θέματος οὕτως· ὑποκείσθω ἔτος ἀπὸ τῆς τοῦ Διοκλητιανοῦ βασιλείας ἀρχῆς σιδ', ὅπερ ἐστὶν ἀπὸ τῆς τοῦ Μακεδόνος
5 Ἀλεξάνδρου τελευτῆς ωκα', μηνὶ κατὰ Ἀλεξανδρέας Ἀθὺρ πρώτῃ, ὥρᾳ ἡμέρας καιρικῇ πρὸς τὴν ἐν Αἰγύπτῳ Ἀλεξάνδρειαν ζ' ιβ'. κατὰ τὸν χρόνον οὖν τοῦτον καὶ τὸν τόπον τὸν εἰρημένον, τουτέστιν τὴν Ἀλεξάνδρειαν, ἐψηφίσαμεν τάς τε ἐποχὰς τῶν ἀστέρων καὶ τὰ κέντρα ἀκριβῶς καὶ ἐξεθέμεθα αὐτὰ ἄνευ τροπῆς, διὰ τὸ οὕτως καλῶς δοκεῖν τῷ θείῳ
10 Πτολεμαίῳ· εἰσὶν οὖν αἱ τῶν ἑπτὰ πλανωμένων ἐποχαὶ καὶ τὰ κέντρα καὶ οἱ κλῆροι οὕτως. Ἥλιος Σκορπίου Δ' κβ'· Σελήνη Ταύρου ΙΗ' ι'· Κρόνος Κριοῦ ΚΔ' κη'. Ζεὺς Παρθένου Δ' ιβ'· Ἄρης Λέοντος ΙΖ' λε'· Ἀφροδίτη Καρκίνου ΙΗ' κδ'· Σελήνη πρὸς Ταῦρου Γ' ζ'· ἀναβιβάζων Κριοῦ Ις' δ'. Ἥλιος Σκορπίου Δ' κβ' . . . . . [A. O.]

1 ὥρια cod. 2 ὡσὰν cod. βούλεται cod., corr. 5 Ἀλεξανδρεὶς cod. 6 καὶ ριζ praebet apogr.; corr. Boll. 8 ἐψιφήσαμεν cod. 10 Cf. tab. exp. ed. Halma, I, 53 [Boll]. πλανομένων cod. 11 οὔτος cod.

F. 144r. Καθολικὴ παραγγελία περὶ καταστημάτων· Σύρου[1].

Τὴν ἀρχὴν τῆς παρατηρήσεως περὶ τοῦ ἐνιαυσιαίου καταστήματος ποιούμεθα ἀπο ιθ' τοῦ παρὰ Ῥωμαίοις Ἰουλίου μηνὸς· ἐν ταύτῃ γὰρ τῇ ἡμέρᾳ [μᾶλλον ἀπὸ τῆς τοῦ Κυνὸς ἐπιτολῆς τῇ ιθ' τοῦ Ἰουλίου μηνὸς.
5 ἐν ταύτῃ τῇ ἡμέρᾳ] μετὰ δύσιν Ἡλίου προσήκει ἀκριβῶς βλέπειν τὸν ἀέρα διανυκτερεύοντα. καὶ ἐὰν μὲν φανῶσιν νέφη πάραυτα τοῦ δῦναι τὸν Ἥλιον, χάλαζαν δηλοῖ ἔσεσθαι κατὰ τὴν ἀρχὴν τοῦ Ὀκτωβρίου μηνὸς· ἐὰν δὲ ἐν τῷ μέσῳ τῆς νυκτὸς, περὶ τὴν μέσην τοῦ μηνός· ἐὰν δὲ τῇ αὐτῇ ταῦτα φανῶσιν, περὶ τὸ τέλος τοῦ μηνὸς γενήσεται τὸ
10 ἀποτέλεσμα. καὶ ἁπλῶς εἰπεῖν κατὰ τὸ ἀνάλογον τῶν ὡρῶν τῆς νυκτὸς λογίζου καὶ τὴν περίστασιν γενέσθαι ἐν ἐκείνῃ τῇ ἡμέρᾳ τοῦ μηνὸς. καὶ ἐὰν μὲν παχέα φανώσιν τὰ νέφη, δηλοῖ μεγάλην ἔσεσθαι χάλαζαν, εἰ δὲ λεπτὰ, ψιλήν· εἰ δε δροσιὰ γένησεται, ἀέρα δηλοῖ. κυρίως δὲ ἐκεῖ γενήσεται ἡ χάλαζα ὅπου τὰ νέφη ἐφάνησαν. ἐὰν δὲ μήτε νέφη

A = Laur. 28, 34. Varias lectiones adnotavi cod. Laur. 28. 14, f. 243r (B) quem mihi descripsit Bidez. Cod. Vindobon. Phil. 115, f. 157v idem praebet excerptum. 1 περὶ τῶν κ. τοῦ ἀερος B. 2 περὶ om. B. ἐνιαυσιέου A. 2-5 καταστήματος ἀπὸ τῆς τοῦ κυνὸς ἐπιτολῆς σκέπτου· ἐν γὰρ τῇ ἡμέρᾳ ταύτῃ καθ' ἣν ἄρχεται ἐπιτέλλειν (suppl. ὁ Κύων) μετὰ δύσιν B. 4-5 glossam μᾶλλον... ἡμέρᾳ uncis inclusi. 6 εἰ A. παρ' αὐτὰ A. εὐθὺ μετὰ τὸ δῦναι B. 8 μηνὸς — τοῦ μηνὸς omis. B. εἰ A. εἰ A. 9 ἅμα τῇ coni. Kroll. τὰ αὐτὰ A. φανῇ B. τοῦ τέλους A. 10 κατὸ A. 11 μοίρᾳ coni. Kroll. 12 ἐὰν B : εἰ A. τὰ νέφη omis A. φάλαγγα B. 13 ἀέρα intellige ventum cf. p. 172, 9. δροσιά (A) pro δρόσος (B) hodie quoque dicitur. γένηται A.

[1] De Syro, cf. supra, p. 131, n. 1.

and terms and decans and faces and single-degree positions; and let the lots be set out as each person wishes, according to the need in each case. The example of the nativity is as follows: let the year from the beginning of the reign of Diocletian be 214, which is the year 821 from the death of Alexander the Macedonian, the first day of the month Hathyr according to the Alexandrians, at the 7th 12th seasonal hour of the day for Alexandria in Egypt. At this time and the aforementioned place, that is Alexandria, we calculated the positions of the stars and the angles accurately and set them out without conversion, since this seemed good to the divine Ptolemy. The positions of the seven planets and the angles and the lots are therefore as follows. Sun: Scorpio 4° 22′; Moon: Taurus 18° 10′; Saturn: Aries 24° 28′; Jupiter: Virgo 4° 12′; Mars: Leo 17° 35′; Venus: Cancer 18° 24′; Moon toward Taurus 3° 7′; Ascending Node: Aries 16° 4′. Sun: Scorpio 4° 22′. [A. O.]

1 hour cod. 2 as cod. npraebet apog. corr. Boll. n53 [Boll]. wandering cod. willed cod., corr.n8 ἐπσιφασημν cod.n11 οὗτος cod. 5 Alexandreis cod. 6 and root10 Cf. tab. exp. ed. Halma, I,

Γ. 144. General instruction concerning weather conditions of Syrus.[1]

We begin the observation of the annual condition from the 19th of the month of July among the Romans; for on this day [rather from the rising of the Dog Star on the 19th of the month of July. On this day] after the setting of the Sun one should carefully observe the air throughout the night. And if clouds appear immediately upon the setting of the Sun, it indicates that hail will occur at the beginning of the month of October; but if in the middle of the night, around the middle of the month; but if these appear at dawn, the result will occur toward the end of the month, and to speak simply, reckon according to the proportion of the hours of the night and that the circumstance will come about on that day of the month. And if the clouds appear thick, it indicates that the hail will be great, but if thin, light; and if dew occurs, it indicates wind. Specifically, the hail will occur where the clouds appeared. But if neither clouds

A = Laur. 28, 34. I have noted the variant readings of cod. Laur. 28. 14, f. 243′ (B) which Bidez transcribed for me. Cod. Vindobon. Phil. 115, f. 157. presents the same excerpt. 1 περὶ τῶν κ. τοῦ αερος B. 2 περί om. B. ένιαυσιέου A. 2-5 καταστήματος ἀπὸ τῆς τοῦ κυνὸς ἐπιτολῆς σκέπτου· ἐν γὰρ τῇ ἡμέρᾳ ταύτῃ καθ᾽ ἣν ἄρχεται ἐπιτέλ- λειν (suppl. ὁ Κύων) μετὰ δύσιν B. 4-5 I have enclosed the gloss μᾶλλον ... ἡμέρᾳ in brackets. 6 εί A. παρ' αὐτὰ A. εὐθὺ μετὰ τὸ δύναι B. 8 μηνός – τοῦ μηνός omis. B. εὶ A. εὶ A. 9 ἅμα τῇ [redacted]ni. Kroll. τὰ αὐτὰ A. φανῇ B. τοῦ τέλους A. 10 κατά A. 11 μοίρᾳ coni. Kroll. 12 ἐὰν B : εὶ A. τὰ νέφη omis A. φάλαγγα B. 13 αέρα understand as wind, cf. p. 172, 9. δροσιά (A) in place of δρόσος (B) is still used today. γένηται A.

1 On Syrus, cf. above, p. 131, n. 1.

φανῶσιν, μήτε δροσιὰ γένηται, εὔδιον λέγε τὸ κατάστημα τοῦ μηνός· ἡ δὲ τῆς κ' τοῦ μηνὸς νὺξ σημαίνει τὰ τοῦ Νοεμβρίου καταστήματα, τῆς παρατηρήσεως γενομένης ὁμοίως τοῖς ῥηθεῖσιν περὶ τῆς ἑτέρας νυκτός. ἡ δὲ τῆς κα' τοῦ μηνὸς νύκτα σημαίνει τὸ τοῦ Δεκεμβρίου μηνὸς κατάστημα. ἐὰν γαρ ἐν ταύτῃ τῇ νυκτὶ νέφη φανῶσιν ἀφ' 5 ἑσπέρας, χίονα σημαίνει κατὰ τὴν ἀρχὴν τοῦ Δεκεμβρίου μηνός, εἰ δὲ πρὸς τὴν αὐγήν, περὶ τὰ τέλη τοῦ αὐτοῦ μηνός· ἐὰν δὲ δρόσος γένηται, ἀέρα δηλοῖ τῷ αὐτῷ μηνί. ἡ δὲ τῆς κβ' τοῦ αὐτοῦ μηνὸς νὺξ σημαίνει τὰ τοῦ Ἰανουαρίου μηνὸς καταστήματα· ἡ δὲ παρατήρησις αὐτῆς ἔστω ὁμοία <τῇ> τῆς προρρηθείσης νυκτός. ἡ δε κγ' νὺξ σημαίνει τὰ τοῦ 10 Φεβρουαρίου μηνὸς καταστήματα· ἐὰν γὰρ νέφη φανῶσιν ἀφ' ἑσπέρας χίονα σημαίνει· εἰ δὲ περὶ τὸ μεσονύκτιον, ἀέρα δηλοῖ· εἰ δὲ τὸ πρωὶ χάλαζαν καὶ ἀνέμους βιαίους. ἡ δε τῆς κδ' νὺξ σημαίνει τα τοῦ Μαρτίου μηνὸς καταστήματα κατὰ τὴν αὐτὴν παρατήρησιν. ἡ δὲ [τὰ] τῆς κε' νὺξ τὰ τοῦ Ἀπριλίου· ἐὰν γὰρ νέφη φανῶσιν, χάλαζαν σημαίνει· εἰ δὲ 15 δρόσος, ἀέρα. ἡ δὲ τῆς κϛ' νὺξ δείκνυσιν τὰ τοῦ Μαΐου, στοχαζαμένου σου καθὼς καὶ ἐν τῇ τοῦ Ὀκτωβρίου νυκτί. δεῖ δὲ καὶ τοῦτο εἰδέναι ὅτι ἐὰν πρὸ δύσεως Πλειάδος ἀὴρ γένηται, πρώιμον χειμῶνα σημαίνει ἔσεσθαι· εἰ δὲ ἐν αὐτῇ τῇ δύσει, μέσος· εἰ δὲ μετὰ καιρόν, ὄψιμον. [F. C.] 20

1 εὐδιηνὸν B. 2 ἡ] εἰ A. 2-3 τῆς δὲ ἐφεξῆς ἡμέρας ἡ νὺξ σ. τὸ τ. N. κατάστημα τ. π. γινομένης B. 3 ῥιθῆσιν A. ἑταίρας A. π. τ. ἐτ. νυκτός omis. B. 4 ἡ] εἰ A. 4-5 ἀπὸ δὲ τῆς μετ' αὐτὴν πάλιν νυκτὸς τὸ τοῦ ἐφεξῆς μηνὸς Δεκεβρίου κατάστημα σημαίνεται B. 4 νύκτα pro νὺξ verbum vulgaris sermonis. 5 νέφη φ. ἀφ' ἑσπ. B. 6 Δεκ. | αὐτοῦ B. εἰ] ἡ A. 7 τέλει A. ἐὰν] εἰ codd. 8-10 ὁμοίως δὴ τούτοις πάλιν καὶ ἡ μετ' ἐκείνην νὺξ τὸ τοῦ ἰαννουαρίου σημαίνει κατάστημα καὶ ἡ παρατήρησις αὐτῆς ἔσται κατὰ τὰς παρελθούσας νύκτας B. 8 ἡ] εἰ A. 9 τὰ] τῶ A. εἰ δὲ παρατήρησης A. 10 τῇ suppl. προρηθείσης A. τὰ] τὼ A. ἡ] ει A. 10-11 ἡ δὲ μετ' αὐτὰς νὺξ τὸ τοῦ φεβρουαρίου δηλοῖ κατάστημα B. 12-17 Haec habet B: χίονα σημαίνει περὶ τὰς ἀρχὰς τοῦ μηνὸς· εἰ δὲ περὶ τὸ μέσον τῆς νυκτὸς ἄνεμον δηλοῖ, εἰ δὲ τὸ πρωὶ χάλαζαν καὶ ἀνέμους βιαίους. καὶ πάλιν ἡ ἄλλη νὺξ τὸ τοῦ μαρτίου κατὰ τὴν αὐτὴν ταῖς προτέραις τάξιν· καὶ ἔτι ἡ μετ' αὐτὴν τὸ τοῦ ἀπριλλ(ίου) διὰ μὲν τῶν νεφῶν χαλάζης δηλουμένης, διὰ δὲ τῆς δρόσου ἀνέμου, ἡ δὲ ἐπὶ ταύταις νὺξ τό τοῦ μαΐου τῆς παρατηρήσεως γενομένης ὡς καὶ ἐν τῇ πρώτῃ νυκτὶ τῇ τὸν ὀκτώβριον δηλούσῃ. 13 ἡ] εἰ A. τὰ] τῶ A. 14 ἡ | εἰ A. τὰ] seclusi. 16 ἡ] εἰ A. δείκνυσιν A. 17 καθός A. 18 πρὸ τῆς δ. τῆς πλ. B. πλιάδος ἀεὶρ A. πρόιμον A. 19 ἔσεσθαι δηλοῖ B. εἰ δὲ ἐν αὐτῇ] ἐν αὐτῇ δὲ B. εἰ δὲ μετὰ] μετὰ δὲ B. δύση A.

F. 144v. Ἐπίθετα ὀνόματα τῶν ζ' ἀστέρων[1].

Ἥλιος· Τιτάν, Φαέθων, ἀκαμάς, Ὑπεριονίδης, βασιλεύς, χρυσαυγής.

Κρόνος· Φαίνων, ἀγκυλομήτης, βλαβεραυγής, βραδύς. † χλευάνης, ψυχρός, δυσαυγής, κρυόεις, βραβεύτης.

2 ἀκαλίας cod. 3 ἀγκυλωμήτης. χλευαστής coni. Kroll.

[1] Compilatoris anonymi laterculi quamvis exiles (nam multo plenius est opuscu-

if they appear, and no dew falls, declare the weather condition of the month to be fair; the night of the 20th of the month signifies the weather conditions of November, the observation being made in the same manner as described for the other night. The night of the 21st of the month signifies the weather condition of the month of December. For if clouds appear on that night from the evening, it signifies snow at the beginning of the month of December; but if toward dawn, toward the end of that same month; and if dew falls, it indicates mild weather in that same month. The night of the 22nd of that same month signifies the weather conditions of the month of January; and the observation of it shall be similar to that of the aforementioned night. The night of the 23rd signifies the weather conditions of the month of February; for if clouds appear from the evening, it signifies snow; if around midnight, it indicates mild weather; if in the morning, hail and violent winds. The night of the 24th signifies the weather conditions of the month of March, according to the same observation. The night of the 25th signifies those of April; for if clouds appear, it signifies hail; if dew, mild weather. The night of the 26th shows those of May, you making your conjecture just as also on the night of October.One must also know this: that if mild weather occurs before the setting of the Pleiades, it signifies that winter will come early; if at the very time of the setting, that it will be moderate; if after a time, that it will be late. [F. C.]

1 εὐδιηνὸν B. 2 ἡ] εἰ A. 2-3 τῆς δὲ ἐφεξῆς ἡμέρας ἡ νὺξ σ. τὸ τ. N. κατάστημα τ. π. γινομένης B. 3 ῥιθῆσιν A. ἑταίρας A. π. τ. ἐτ. νυκτός omis. B.4n] εἰ A. 4-5 ἀπὸ δὲ τῆς μετ᾽ αὐτὴν πάλιν νυκτὸς τὸ τοῦ ἐφεξῆς μηνός Δεκεβρίου κατάστημα σημαίνεται B. 4 νύκτα pro νύξ verbum vulgaris sermonis.5 νέφη 5 νέφη φ. ἀφ᾽ ἐσπ. B. 6 Δεκ.] αὐτοῦ B. εἰ] ἡ A. 7 τέλει A. εάν] εἰ codd. 8-10 similarly once more the night after that one signifies the condition of January and the observation of it shall be according to the preceding nights B. 8 ἡ] εἰ A. 9 τὰ τῷ A. εἰ δὲ παρατήρησης A. 10 τῇ suppl. προρηθείσης A. τά] τώ A. ἡ] ει A. 10-11 the night after them indicates the condition of February B. 12-17 This B has: it signifies snow around the beginning of the month; but if around the middle of the night it indicates wind, and if in the morning hail and violent winds. And again the next night the condition of March according to the same order as the preceding ones; and further the one after it the condition of April, with hail being indicated through the clouds, and wind through the dew, and the night following these the condition of May, the observation being made as also on the first night that indicates October. 13 ἡ] εἰ A. τά] τῶ A. 14 ἡ] εἰ A. τὰ] seclusi. 16 ἡ] εἰ A.δείκνυσιν A. 17 καθός A. 18 before the setting of the Pleiades B. πλιάδος ἀεὶρ A. πρόιμον A. 19 it indicates that there will be B3. εἰ δὲ ἐν αὐτῇ] ἐν αὐτῇ δὲ B. if not after] but after B. Setting A.

G. 144. Epithets of the 7 stars.

Sun: Titan, Phaethon, unwearying, Hyperionides, king, golden-rayed.

Saturn: Phainon, crooked-counselled, harmful-rayed, slow. † Chlevanēs, cold, dim-rayed, frost-covered, arbiter.

2 Akalias cod. 3 angle meter. scoffer coni. Kroll.

1 Of the anonymous compiler's lists, however meager (for much fuller is the opuscu-

Σελήνη· πλησιφαής, σελασφόρος, ἑλικαυγής, κερόεσσα, τροχόεσσα, μήνη, νυκτιμέδουσα, χρυσάμπυξ, πότνια, νυκταυγής, διχόζωνος, διχομήνη, θειαντιάς, ἀργυρόφεγγος.

Ζεύς· ὑψιμέδων, πολύφεγγος, Φαέθων, αἰγίοχος, Κρονίδης, εὐφεγγής.

Ἄρης· ἐγχέσπαλος, κορυθαίολος, οὐλαμόεργος, † ὁλόφερνος, βροτολοιγός, πυριμάρμαρος, λοιγολαμπής, ὄβριμος, χαλκεομίτρας, θοῦρος, πυρόεις, ἐνυάλιος, † κρισαιχμὴς, † εὐπήνεμος, ῥινοτόρος.

Ἀφροδίτη· Κυθέρεια, Κύπρις, κογχογενής, ζευξίγαμος, Παφίη, νησοβασίλεια, Διωναίη, λαμπροφαής, οὐρανίη, θαλασσαίη, ἐρασμίη.

Ἑρμῆς· στίλβων, διάκτορος, ἑρμείας, σῶκος, ἐριούνης, χελυοσσόος.

[F. C.]

1 πλησιφαεὶς cod. κορόεσα τροχόεσα cod. χρυσαμπαξ cod. 3 malim διχόμηνις. θειάνθεια cod., cf. Maxim. 403. 4 An πολυφεγγὴς?, cf. Manetho 2, 347, 460. 6 κορυθέολος cod. Fort ὁλοόφρων, cf. Orac. Sybill. 12, 263. 6-7 βροτολυγὸς cod. 7 λογολαμπής cod. χαλκεομήτρις cod. 8 πυρόης cod. βριθαιχμὴς coni. Kroll, χρυσαιγλήεις (cf. αἰγλήεις, Manetho 4, 153) vel χρυσαυγής? Boll. Fort. εὐπόλεμος. 9 κυθέρια cod. ζευξήγαμος παφήη. 10 νησος βασίλεια cod. 10 θαλλασόη. ἐρασίμη cod. 11 στίλβον cod. χελυοξόως cod.

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lum de epithetis XII deorum quod Studemund in *Anecdotis variis*, I, 264 cum Nicetae excerptis vulgavit) tamen non sunt prorsus inutilia cum rariora vel nova vocabula ex libris astrologicis deperditis, ut videtur, servaverint. — Cf. cod. Marcianus 313, saec. X, in quo, teste Zanettio (*Graeca d. Marci Bibliotheca*, p. 146), " praemittuntur DOROTHEI SIDONII septem astrorum epitheta, τῶν ἑπτὰ ἀστέρων ὀνοματα επίθετα „ de quibus plura invenies in catalogo Veneto.

Moon: full-shining, light-bearing, gleaming-bright, horned, wheel-shaped, Mēnē, night-ruling, golden-diademed, mistress, night-gleaming, double-zoned, half-month, Theiantias, silver-beaming.

Jupiter: high-ruling, many-shining, Phaethon, aegis-bearing, son of Kronos, bright-shining.

Mars: spear-brandishing, helmet-glancing, battle-working, † Holophernos, man-slaying, fire-flashing, destruction-blazing, mighty, bronze-belted, rushing, fiery, Enyalios, † krisaichmēs, † eupēnemos, nose-piercing.

Aphrodite: Cythereia, Kypris, born-of-shell, yoke-of-marriage, Paphian, island-queen, Dionaian, bright-shining, heavenly, of-the-sea, lovely.

Hermes: Stilbon, messenger, Hermeias, keen, luck-bringer, tortoise-swift.

[F. C.]

1 visible cod. koroesa trokoesa cod. chrysabax cod.nmonth. 3 malim thiantia cod., cf. Maxim. 403. 4 Di polyfengis, cf.n460. 6 cod cod. διχό-nManetho 2, 347, Holofron Fort, cf. Orac. Sybil. 12, 263. 6-7 brotolygosncod. 7 flashing cod. calcometer cod. 8 pyrois cod.brithaichmis coni.nKroll, chrysaiglieis (cf. aiglieis, Manetho 4, 153) vel chrysavagis Boll.Fort.neùpolemos. 9 kytheria cod. Married couple. 10 island kingdom cod.n10 sea. edible cod. 11 stilvon cod. counterclockwise cod.

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lum de epithetis xn deorum quod Studemund in Anecdotis variis, I, 264 cum Nicetae excerptis vulgavit) tamen non sunt prorsus inutilia cum rariora vel nova vocabula ex libris astrologicis deperditis, ut videtur, servaverint. — Cf. cod. Marcianus 313, saec. X, in quo, teste Zanettio (Graeca d. Marci Bibliotheca, p. 146), * praemittuntur DOROTHE! Smom septem astrorum epitheta, τῶν ἑπτὰ ἀστέρων ὀνοματα ερίθετα de quibus plura invenies in catalogo Veneto.

ADDENDA ET CORRIGENDA

P. 4, cod. 5. Orphei poematium correctius ed. Abel, *Orphica*, p. 141.

P. 8, l. 1, lege οἰκοδεσποτῶν ... συνοικοδεσποτῶν.

P. 20, f. 237, f. 237ᵛ. Cf. p. 65, cod. 12, f. 80ᵛ, f. 81.

P. 22, l. 10, lege δεινὸν γενέσθαι? [Wünsch].

P. 25, n. 1. Pro *oculorum* lege *oraculorum*.

P. 65, l. 6, μαυρόν " nigrum „ pertinet ad codicem partim atramento, partim rubro pigmento exaratum [Wünsch].

P. 71, f. 155. Similia in codicibus saepe inveniri adnotat Wünsch velut apud Berthelot et Ruelle, *Alchimistes grecs*, t. II, p. 24, et Maximum Planudem, Συναγωγὴ ἐκλεγεῖσα (Krumbacher, *Gesch. Byz. Litt.*, p. 544) in Cod. Vatic. Palat. Gr. 141, f. 214ʳ.

P. 73, cod. 15, f. 119ᵛ, lege ἐν μησὶ τοῦ ἐνιαυτοῦ. Agit de hoc libro Beckh, *De Geoponicorum codicibus*, Erlangae, 1886, p. 59.

P. 84, n. 1. Ἑρμηνευτής de sacerdotibus prophetisque saepius usurpatur, cf. Platon, *Polit*, p. 290 C [Wünsch].

P. 84, n. 5 (ad l. 15). De " Harranitis „, cf. ipsum Apomasarem p. 40, cod. 11, f. 13ᵛ.

P. 93, l. 33, l. Ἑρμῆς ὑπὸ δύσιν μέσους <ἐν ἡλικίᾳ ἄνδρας> cf. Lyd. de mens., p. 75, 19 [Wünsch].

P. 101, l. 9-10. Si glossam ὁ Ζεὺς expunxeris, omnia intelligentur [Wünsch].

P. 102, l. 10, ἀπορραίνει tuetur Wünsch collato Lydo, *de ost.*, 32, 3-4, διαρραίνων τὰς ἀκτῖνας.

P. 103, l. 2, lege ρq'ου, et l. 34 ρqε'.

P. 114, l. 17. De signis quae πτερωτά dicuntur, cf. p. 166, l. 31 ss.

P. 109, l. 17. Dele notulam. Saturnus planeta frigoris est et procellarum [Wünsch].

P. 114, v. 1. Παραθητεύω est servire mercedis gratia, παραθητικά sunt fortasse mercenaria praemia [Wünsch].

P. 115, l. 4. 'Ολυμβρίου] Ita tunc temporis pronuntiabatur, cf. *Timberio*, etc. [Wünsch].

P. 161, l. 26-27. Legendum esse coniecit Wünsch : ἐὰν ... Σελήνη κατὰ διάμετρον ἢ τετράγωνον ἐπιθεωρή<σασα> τὸν κλῆρον κ. τ. λ.

TO BE ADDED AND CORRECTED

P. 4, cod. 5. A more correct ed. of the poems of Orpheus. Abel, Orphica, p. 141.

P. 8, l. 1, read olkodeσnotŵv 10συνοικοδεσποτών.

P. 20, f. 237, f. 237ᵛ. Cf. p. 65, cod. 12, f. 80ᵛ, f. 81.

P. 22, l. 10, read deivov revéσÐαi? [Wünsch].

P. 25, n. 1. For oculorum read oraculorum.

P. 63, l. 6, μavpóv "black," belongs to the codex written partly in ink, partly in red pigment [Wünsch].

P. 71, f. 155. Wünsch notes that similar passages are often found in codices, for example in Berthelot and Ruelle, Alchimistes grecs, vol. II, p. 24, and Maximus Planudes, Σuva-swsὴ ¿kleyeîoα (Krumbacher, Gesch. Byz. Litt., p. 544) in Cod. Vatic. Palat. Gr. 141, f. 214.

P. 73, cod. 15, f. 119, read èv μησί toù èviautoÛ. Beckh discusses this book in De Geoponicorum codicibus, Erlangen, 1886, p. 59.

P. 84, n. 1. Ἑρμηνεύς is used more frequently of priests and prophets, cf. Plato, Polit., p. 290 C [Wünsch].

P. 84, n. 5 (ad l. 15). On "Harranitis," cf. Apomasar himself p. 40, cod. 11, f. 13v. P. 9, l. 33, l. Ἑρμῆς ὑπὸ δύσιν μέσους «ἐν ἡλικίᾳ ἄνδρας» cf. Lyd. de mens., p. 75, 19 [Wünsch].

P. 101, l. 9.10. If you delete the gloss ὁ Ζεύς, everything will be understood [Wünsch]. P. 102, l. 10, ἀπορραίνει is defended by Wünsch with reference to Lydus, de ost., 32, 3–4, διαρραίνων τὰς ἀκτῖνας.

P. 103, l. 2, read ρθ'ον, and l. 34 ρθε'.

P. 114, l. 17. On the signs called πτερωτά, cf. p. 166, l. 31 ff.

P. 109, l. 17. Delete the note. Saturn is the planet of cold and storms [Wünsch].

P. 114, n. 1. Παραθητεύω means to serve for wages; παραθητικά are perhaps mercenary rewards [Wünsch].

P. 115, l. 4. Ὀλυμπίου] This is how it was pronounced at that time, cf. Tiberio, etc. [Wünsch].

P. 161, l. 26–27. Wünsch conjectured that the reading should be: ἐὰν ... Σελήνη κατὰ διάμετρον ἢ τετράγωνον ἐπιθεωρήσασα τὸν κλῆρον κ. τ. λ.

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